NEW TESTAMENT OF OVR LORD IESVS CHRIST TRANSLATED OVT OF GREEKE

By Theod. Beza:

Whereunto are adioyned briefe Summaries of doctrine vpon the Euangelistes and Actes of the Apostles, togeather with the methode of the Epistles of the Apostles by the said Theod. Beza.

And also short expositions of the phrases and hard places taken out of the large annotations of the foresaid Author and Ioach. Camerarius. By P. Lyser. Polyb.

Englished by L. Tomson.

tidings of greate ioy that shalbe



Imprinted at London by Christopher Barker, dwelling in Poules Churchyeard at the signe of the Tigres head.

1576.

Cum priuilegio.

THE ORDER OF THE BOOKES

of the New Testament, the number of their chapters, and the leaf in which each booke beginneth.

The Gospel written by Matthew,	Chapters 28	Leaf 1
By Marke	16	51
By Luke	24	83
By Iohn	21	137
The Acts of the Apostles	28	179
The Epistles.		
Paul to the Romanes	16	233
The first to the Corinthians	16	266
The second to the Corinthians	13	299
To the Galatians	6	317
To the Ephesians	6	329
To the Philippians	4	340
To the Colossians	4	346
The first to the Thessalonians	5	353
The second to the Thessalonians	3	359
The first to Timothie	6	362
The second to Timothie	4	371
To Titus	3	375
To Philemon	one	378
The Epistle to the Hebrewes	13	380
The Epistle of Iames	5	400
The first Epistle of Peter	5	407
The second of Peter	3	416
The first Epistle of Iohn	5	421
The second of Iohn	one	429
The third of Iohn	one	431
The Epistle of Iude	one	432
The Reuelation of Iohn	22	437

TO

and lyfe euerlasting
in Christe oure
Saviour.



F. I had
my trauayle
their tongue
labourers
the great
whom
standing
they say, it was for my poore brethren
ing before tyme, for the understanding
have great richesse of the Lorde, in that he
wesse to vnderstande and reade
wherefore open the nest and
of one countrie onely, but of all the
of Christ: also the Bible for the
the Scriptures, part of whome we are. (for
that he might have mercye vpon
the Scriptures left for the
barbarous, but for the wyse and

[illegible] vnderstood of what Nation and tongue soeuer they were, but were altogether through patience and comfort of the holy Scripture myght haue hope: For so farre haue the Apostles had power of diuerse to go, as the Apostles had commaundement to preache, and in so many tongues shoulde the Apostles preache, as [illegible] their gift from aboue they might. And as they themselues are in this sorte to be applyed to our vse, through the gift of tongues which God doth still powre vpon his Church, (though not after the same sorte as in the first,) euen so, what so euer holy men haue written vpō them through his vnspeakeable mercies, & by the working of his holy spirite in our tongue, ought likewyse, by the same gift be deuided to the profit of the brethren all ouer, which differ in tongue, but agree in vnitye of spirite. For so it commeth to passe that we communicate one with an others benefites, and become to haue a fellowship in those things, which otherwyse seemed to be seuerall to some one of vs. This benefite of God for his part, and consideration of euerie one of our duesies for our partes, brought the Scriptures themselues first out of Iudea, and the Hebrewe tongue, into Grecia, and the language of that Countrie, though not so happily as might be wished, from thence, to the Romaynes, and into the Latine tongue, and so through the louing visitation of our God, into Dutch, French, English, Italian, and so forth, which, no man repineth at, (but Antichrist of Rome onely except, who hateth the light, because he is not of the light, but of darckenesse, as his Father the Prince of darckenesse, the Deuill is,) but all that loue God, and feare God, most humblye thanke him for, as obedient and dueyfull children, shewing their obedience towarde him in studying in his Lawe both day and night.

And as our Brethren and Saincts of God haue done for our behoofe in this poynt touching the Scriptures, so haue they done for the workes of good Fathers and Prophets, causing them to speake familiarly to vs, as home borne children with vs, which otherwyse, were plants of Palestina, and grafts of Græcia, and citizens of the Latins. All this I say for our profit, that we might tast and feele how louing and mercyfull our God is, and what in part, that Communion of saincts is, which we so ofte rewyte, and so

constant-

meaning to me, considering as great want, in myne owne Countrie men, and as great profit, which may I truste ryse vnto them by it, if they can be as content to take paynes to reade, as I haue taken the labour to write, onely for conscience sake, and in the feare of God, to make them partakers of that commoditie, which I my selfe and many mo of my learned brethren haue felt by this so singuler a blessing of our mercyfull Father and Lorde God, through the tender care that this most Reuerende father, and louing brother Theodore Beza had of vs. This I thought my selfe of duetie bounde vnto, being no otherwayes so presently able to helpe them, not minding to preuent any other mens doing, for I heard not of any that was or woulde go about it, but tendring onely the profit of the more simple and vnlearned which are as desirous of instruction, as I woulde instruction were readie for them, and respecting that that I muste be called to an account for, in the day of our Lorde Iesus. This reason of my dooing I say, I haue to giue and testifie to all the Worlde, if it be not so much as I might haue done, as happily some will say: I stay my selfe vpon the testimonie of a good conscience before God, being assured that herein I haue not done amisse, craueing pardon at the Lordes handes for all my wants, aswell of duetie, as of other things in what other respects and partes of my lyfe soeuer. What profit shall come of it, I leaue that to the Lorde, for neyther the planter nor the waterer is any thing, but God that giueth the increase, and yet I doubt not, but it shall doe that good which the Lorde hath appoynted it for. The enimies will take occasion to stumble at it, and that is one profit, for Christ was made for the fall of many, other I trust shall receyue comfort by it, for the same is a Sauiour to his. As all men haue not fayth, so all men shall not receyue it, and therin as no man can marueyle. so I can not be grieued, for they that are such, are prepared to destruction. Onely my purpose was, and myne earneste prayer to God is, that if not all, yet manye may receyue comfort of it to theyr immortalitie, as for the reast, if the Lorde hath so appoynted it, that I shoulde be a sauour of death vnto death to them, and this my paynes taken shoulde be a furtheraunce to their hardning, as I go not about to seeke out his vnspeakeable counsels,

ſelfe, ſo all laude and prayſe be to his name for it. How be it, I determine of none, but vnto them that haue this ſigne of reprobation, this I ſaye, and I call heauen and earth to witneſſe agaynſt them this day, that if they go on forwarde in this ſtriuing agaynſt God, they ſhall vndoubtedly periſh, and this my labour ſhall be a witneſſe agaynſt them in that day. For he that refuſeth to heare the woorde preached, and will not reade it, if God haue giuen him that gift that he may reade it, pronounceth ſentence agaynſt himſelfe, that he is none of the children of God, that he is none of the ſheepe of Chriſt, that he hath no part of inheritance in that Kingdome, which was prepared for vs before the beginning of the Worlde. For doth not Chriſt ſay, my ſhepe heare my voyce, and doth not Paule ſay, fayth is by hearing, and hearing by the worde of God? we are not Chriſts ſheepe, if we will not heare, and we can not haue fayth, if the woorde doe not ſounde vnto vs: and looke where fayth is not, there is no Chriſtianitie, there is no lyfe, there is no ſaluation: and if no lyfe, if no ſaluation, then no Chriſt, no God, for God is not the God of the dead, but of the lyuing: and liue without fayth we can not, and ſo haue fayth without the woorde it is impoſſible, as the Apoſtle ſpeaketh of the ordinarie waye of our ſaluation: if it otherwayes fall out by way of reuelation, it is rather by way of miracle, and of a ſpeciall grace, which may not cauſe vs to tempt the Lorde in forſaking his appoynted way. Dauid ſpeaking of the bleſſednesſe of the happie man, (and there is no happie man but the childe of God,) ſetteth downe this (we know) as a chiefeſt poynt of his happineſſe that he ſtudyeth vpon the Law of the Lorde both day and night. And this is not left vnto vs as a poynt to be ordered at our diſcretion, as who would ſay, we may be happie with it, and we may be bleſſed without it: no not ſo, it is a thing verie requiſite and neceſſarie for them which haue the gift, as without which they ſhall not be bleſſed. For how can we receyue a gift of the Lorde, and not giue an account for it? And what is he ſo voyde of the Spirite of God, that knoweth not, how he muſt repent him of his ſlackeneſſe in vſing any good bleſſing of God, and call for pardon and mercie, that his negligence may not be imputed to him? And is there any repen-

saunce without a sinne? Can I craue pardon at Gods handes for that wherein I haue not offended? Thy verie calling for mercie (O man) whatsoeuer thou art, argueth and telleth thy conscience thou hast sinned therein, and if thou see, it must be so at thy latter ende, if God giue thee space and grace to repent, consider it betime with thy selfe, make thy reckening now, that if thou wilt be blessed, thou must meditate and studie in the Scriptures of thy Lord and God both day and night: If thou remember the recreation of thy bodie with some lawfull pleasures, forget not the refreshing of thy soule with this heauenly foode: Let not Gods goodnesse towardes thee in giuing thee some libertie, cause thee to become vnmindefull & vngrate to him, and deadlye enimie to thy selfe. Our dueti efulnesse herein, and how much God requireth at our handes, is set forth herein, that in the law written by Moses, *all fathers are commaunded to teache it their children, to speake of it, sitting at home, and going abroade, to write it vpon the postes of their houses, to make them frontlets of it, and hemmes of their garments: And shall we thinke that this law perished with them? because we are not* Iewes, *are we not therfore Gods people? No doubt it is written for our instruction, for all thinges that are written, sayeth the Apostle, are written for our learning: And what then shall we learne hereby, yea, what thing must we learne hereby: but as we haue heard and reade in* Dauid, *that if we will be blessed, we must meditate in it both daye and night, both for our selues, and for our Children: For our brethren, for our families. Herevpon also the Apostle renueth the commaundement, and refresheth the charge to all Christians of what estate, order, calling, condition soeuer they be, saying: Let the woorde of God dwell in you plenteously in all wysedome. Heareken you lothsome heartes, and giue eare, you that will needes beare about with you this open marke of reprobation: thinke you that this is spoken to you? For if you be not within the compasse of this saying of the Apostle, you are not within the compasse of euerlasting lyfe. Are you, or do you take your selues to be of the number of them, in whom the woorde of God must dwell plenteously? How shall it come to dwell in you? How shall it take possession of you? Can you tell what dwel-*

ling

ling meaneth? It is to haue full possession, and a mansion house in you, to sit and rest there, to rule and gouerne there, as you do in your houses, and places of your owne abode. And how shall this be, but by that ordinarie meanes which God hath appoynted you: which is by reading and hearing. It commeth not by Idlenesse and worldly vanities, it commeth not by dycing and carding, dauncing, and daliaunce, it commeth not by chambering and wantonnesse, this is not the way to haue the worde of God to dwell in you. You must searche the Scriptures? Do you thinke to haue eternall lyfe? You must looke into them, searche the Scriptures, sayeth Christ, for they beare witnesse of me. But you passe not for him: If you did, you woulde neuer be so careleſſe of your selues, and carefull to serue the Deuill. I say you are carefull to serue the Deuill, when you ryse vp earely, and go late to bedde, when you leaue no labour nor paynes, to seeke after the pleasures of the flesh, and can not abyde to heare of the worde, you can not abyde I say, once to looke vpon it, it is death to you, to heare a Preacher once in a twelue moneth. And yet you will be called Abrahams children: He that shoulde say otherwayes of you, shoulde haue the defiaunce giuen him: But the truth is, you are not his Children, vnlesse you follow his steppes: And what sayeth the Scripture of him? I knowe that he will commaunde his sonnes and his housholde after him, that they keepe the waye of the Lorde. Which of you hath a care to that? Or howe can you haue a care to it, if you know them not? and howe can you know them without reading or Preaching? Cornelius was a true childe of Abraham, he feared God and all his housholde: So was Eunice, Timothies mother, and Lois his Grandmother, and see what hir practise was being but a woman, she nourished vp hir Sonne in the wordes of fayth, and of good doctrine. Which of you can bring vp his childe in doctrine, and knoweth none himselfe? Or howe wilt thou haue thy childe follow that, which thou hatest thy selfe? It can not be, such Grapes can not be gathered of such thornes, nor such figges, of these thistles. They of Berea were right children of Abraham, and famous fellowes, so sayth the Scriptures: and why so? For they receyued the worde with all readinesse, and searched the Scriptures dayly, whether

Gen. 18. 19.

Acts. 17. 1.

those things were so. Why then you are but bastardes, and no children: Shamefull is your name, and hatefull to all the World: For where is your readinesse in receyuing the woorde: where is your dayly searching the Scriptures? Giue attendance to reading sayth Paule to Timothie, and againe, continue in learning, for in doing this thou shalt both saue thy selfe, and them that heare thee. And this is not a precept for Ministers onely, but generallye for all men: For thou shalt saue thy selfe sayth hee: other I am sure will be partakers of saluation aswell as they, it is not proper to them only to be saued, no more it is to thē also to reade the Scriptures: so then if it be a commaundement to him, it is to vs all, because we will all bee saued. Wilt thou be saued then? Then must thou reade and heare the Scriptures? Thou must haue it dwell plenteouslye in thee: by dwelling plenteouslye, the Apostle meaneth thou must be cunning and perfit in it, both for the knowledge of it to instruct thy selfe and other, and also for the framing of thy lyfe after it. To you it is, to you, I saye, which are not Ministers, whome the Apostle speaketh vnto, to you that are troubled wyth worldlye affayres, you especiallye must reade the Scriptures, and reade them with great diligence, the more enimies a man hath the better hee ought to bee armed: None haue more enimyes, then the wordlye men? Which of you goeth foorth to battayle, and putteth not on his Armour? The armed commonlye ouercome and are saued, and not the vnarmed. And who needeth the Phisition more, than hee that is most wounded? I will not enter into comparison, whether of you is in most daunger, the Minister, I meane or the other that is no Minister, I would rather wish you to consider it your selues, that so by entering into your selues, you myght feele what neede of armour you haue, what neede of a Phisition. But thys I will saye, because you feele it to your smart, where it pleaseth GOD to vysite you. When anye temptation falleth vpon you, as if it please the Lorde to strike you wyth sickenesse, wyth lameneesse, to take awaye your children, your goodes, and those thinges which you loue best, in stede of comforting your selues, and humblye submitting your selues to the myghtie hande of God, you fall to murmuring

1.Tim.4.13.16.

against

agaynst him, you fall to desperation, you remayne comfortlesse, you can not rayse vp your owne hearts, nor the hearts of your brethren, which are prooued with the like temptation. What a lamentable case is it to see one of you haters and despisers of the woorde of God, to come to a sicke man to comfort hym, yea, to your owne wyues, and children, to your friendes and acquaintaunce: miserable is the comfort God wot, that you giue him, you stande lyke Blockes and Stockes, not knowing how to direct him, thus shewing foorth your condemnation, being nearer to Hell, than hee is to the Graue, and to euerlasting death, than hee is to this bodily death. You can pretende no excuse, but onelye that you are not learned, and why are you not learned, (I speake to you that can reade) seeing you haue the Scriptures in your owne tongue. Your common pretence in former times hath beene, because they were harde: Though that excuse bee none, for some of you that can reade, haue traueyled in harder, I am sure: and for the reast, this I say, that the harder it is, the more paynes you ought to haue bestowed in it. For if you be resolued as you ought to be, that you are bounde to know your Fathers will, the hardenesse of it, may not cause you to forsake your duetie. I will referre you but to your owne iudgements: What is hee amongest you, that if, in his fathers last Will and Testament, by the benefit wherof, hee looketh to enioye his Fathers Landes, there were some one clause harde, woulde not you be diligent in searching it out, by reading and reading agayne, by conferring with other more learned than himselfe, by hauing the iudgement of the best Lawyers: So that in our causes or earthlye matters, hardenesse can not cause vs to slacke our duties, but rather cause vs to vse more diligence. So shoulde it bee, yea, so woulde it bee in this Will and Testament, whereby our hope is to come to the inheritaunce of euerlasting lyfe, if anye one clause of it shoulde bee harde, that shoulde not cause an hardenesse of heart to cast off the care of the whole, and vtterlye to surcease from looking vpon it. But this sheweth, as I sayde, what we are. For if we were Children and not bastards, wee woulde haue as great a care to it for all the hardenesse, as we haue to an earthly will. Well it hath plea-

sed

ſed God in this our latter age, to remooue this cloke, the Scriptures are made playne vnto vs, and this newe Teſtament, by theſe notes of Beza, ſo plaine both for the meaning it ſelfe of euerie ſentence, and for the plaine light of euerie woorde, and kinde of ſpeache, that no man can pretende that former excuſe. I dare auouche it, & who ſo readeth it, ſhall ſo finde it, that there is not one harde ſentence, nor darcke ſpeache, nor doubtfull woorde, but is ſo opened, and hath ſuch light giuen it, that children may go through with it, and the ſimpleſt that are may walke without any guide, without wandering and going aſtray. So that if thou wilt not ſtill harden thine owne heart, and purchaſe wrath vnto thy ſelfe againſt the daye of wrath, thou muſt now come, and take better wayes, and ſhewe foorth better fruites than thou haſt done. But happily, thou wilt pretende corruption, and ſay that the Scriptures are falſified with theſe corrections, and marred with theſe gloſes: Thus in deede Antichriſt ſaieth: but thou haſt to follow the counſell of the holye Ghoſt by the mouth of the Apoſtles, trie the Spirites, whether they be of God or no. Thou muſt examine them, and conferre them firſt with the Scriptures, before thou condemne them, for ſo did they of Berea, and ſo did the Samaritans as we reade in Iohn. For vnleſſe thou heare Chriſt himſelfe ſpeake in his woorde, and conferre thoſe things that are layed before thee, with the Scripture, thou ſhalt be deceyued. Thou knoweſt euen in worldly affaires, for a man to condemne an other before hee haue hearde him, is a great poynt of raſhneſſe, and diſallowed of all men: and and he that will giue his iudgement vpon a matter before he haue well weyghed it, carieth about him the name of a foole. But if according to the hardeneſſe of thine heart which can not repent, thou wilt not come to better wayes, and meaneſt to remayne ſtill inlike lothing of the Scriptures, and for ſlacking thy diuetie therein, as thou haſt done in former tymes: I pronounce the wrath and vengeaunce of God againſt thee, and tell thee from the Lordes mouth, thou ſhalt haue no part in the inheritaunce of the righteous. And as for you my poore brethren, which haue taſted and felt the louing mercies of our good and gracious Lorde and Father, and haue entered into a league with

him,

him, to take him to be your God, as he hath taken you to be his people, receyue you this benefit of the Lorde, as my truſt is you will, with ioyfull heartes: be mindefull, to giue thankes to the Lorde, for this worthie brother of ours, and pray for his continuaunce amongeſt us in his Churche, that we maye be further enriched by his meanes, and receyue greater comforts of the Lorde by the handes of his ſeruaunt. I will not ſtande to commende this worke vnto you, both for the faythfulneſſe of the tranſlation, and for the ſinguler profit of the notes, the commoditie, which I know vndoubtedly, you ſhall reape thereby, will comende it ſufficiently to your godly hearts. The thankefulneſſe that you can ſhewe both to GOD for him, and to him, for his paynes, is the diligent & paynfull reading of that which he hath diligently and paynefully written. If otherwyſe it ſhoulde fall out, which I hope will not, you ſhoulde fall into the condemnation of the wicked and tourne this bleſſing of the Lorde to your hurt and deſtruction. And as you ſhall thinke your ſelues bound to him, for thus opening the Scriptures of God vnto you, ſo be you mindfull to pray for them, by whoſe godly meanes they come to your hands. This doore hath bene ſhut vp a great whyle, you know, be thankefull therefore to God, and pray for the long lyfe and happy reygne of our moſt dreadfull ſoueraigne, Elizabeth, by Gods gracious and louing mercyes, towardes this his Church of Englande, our moſt lawfull and onely Prince, our true annoynted of the Lorde, and Mother of this Iſraell. As the Lorde hath preſerued hir Maieſtie mightily theſe yeres paſſed, from the trayterous treaſons of trayterous and bloud thirſtie diſſembling hypocrites heartes, ſo it may pleaſe him to continue his fatherlye protection towardes hir, and diſcouer all counterfeytes, and plucke away all viſardes from their faces, that hir Maieſtie may ſee in deede who are hir enimies, and he through his mightie power confounde and bring them to ſhame, that eyther with heart or hande, entende or meane any thing agaynſt hir. And let all ſuch as feare the Lorde, ſey with Dauid touching Gods enimies and hir Maieſties: powre out thy wrath, O Lorde vpon the people that haue not knowne thee, and vpon the Kingdomes that haue not called vpon thy name. Be thankefull alſo and pray for Pſal. 79. b.

the

the Honorable Counsell, by whose good meanes vnder hir Maiestie, you enioy this benefit, and shall doe greater, if with thankfull hearties you turne vnfaynedly to the Lorde, and praye for the increasing of his graces in them, whome hee hath placed as vnder shepeherdes ouer this his house of Israell. And for myne owne part, as I shall I trust remayne mindefull all the dayes of my lyfe with earnest and hartie prayer first for hir Maiestie, and hir long and blessed reygne ouer vs, wyth all peace and quietnesse, to the destruction of all hir enimies, both open and dissembling, which seke their owne wealth more than hir Maiesties health: and next for hir most Honorable Counsell, that as good Fathers they maye rule ouer vs as children, and not as seruauntes: so to your Honour, as I am most bounde, I present this testimonye of myne heartie good wyll and meaning towardes you, being readie to performe all the duetifulnesse to your Honour, which the Lorde shall giue me, both in prayer to him for your health, and increase of zeale to the mayntenaunce of his Kingdome, which is the onely proiect of your Honour, and the marke, you haue to shoote at. And as in duetie I haue & am bounde to your Worshipp, for the great courtesies I haue receyued of you not a few yeares, and for the feare of God which I see in you, which the Lorde increase to the Honour of his name, and to be a light to the brethren, so I ioyne you herein, in one poore and simple remembraunce of my good will, being not able by seuerall gifts to shew how much I thinke my selfe in debt to you. The thing it selfe I know is great, but my labour but small, for my chiefest respect was to further & helpe the more simple sort. God graunt it may be profitable to them, and that his children may reape that commoditie by it, which my prayer is they shall.

Then shall I thinke my selfe blessed of the Lorde, and thanke hym heartily for his fatherly goodnesse towardes me, with earnest prayer to him for your Honour and Worshipp, that his peace may remayne vpon you for euer, and vpon all the Israell of God.

To the moſt famous Prince *Lewys of Bourbon*, Prince of Conde, &c. And to the reſt moſt famous and noble Dukes, Marquiſes, Earles, Barons, and Gentlemen, which haue embraced the true Goſpell of Chriſt, in the Kingdome of Fraunce.

Theodorus Beza of *Vezels*, Miniſter of the Chruch of *Geneua*, grace & peace from God the Father, and from our Lord Ieſus Chriſt.

* *
*

I PRESENT vnto thee moſt famous Prince, & to the reſt of you, whome the knowledge of Chriſt through the mercye of our moſt gracious, and heauenlye father, hath made noble, the bookes of that new couenant, which I turned into Latine a fewe yeeres ſince, and nowe haue ouerlooked agayne with as great faythfulneſſe and diligence as I coulde, and beautified with ſhort ſommes of doctrine as is contayned in them: God graunt my gift may be as profitable to the Church of God, whom the moſt Chriſtian King hath made you tutours and defenders of, as I truſt it will be grateſull and acceptable vnto you, for why ſhoulde I not ſo eſteeme of you, which haue ſhewed to the whole world, both wyth great valyancie, and conſtancie, that you are not aſhamed of Chriſt and hys Goſpell. And to whome

whome I beſeech you ſhoulde I dedicate theſe my ſmall labours, rather then to you, which are not onely profeſſours, but alſo defenders, and maintayners of the doctrine which is here taught. But what needed all this will ſome man happily ſaye. I will therefore ſetdowne the groundes and cauſes of this my doing.

Intollerable no doubt are thoſe men, which vpon a fonde affection they haue to nouilties, condemne antiquitie, and no leſſe fault worthie are they alſo, which can away with nothing, but that, that is olde, for I pray you, the things that are nowe olde, were they not ſome tyme new? Yea, and certayne it is to ſuch as liſt not be contentious, that there was neuer any age yet wherein there were not ſome founde, which eyther of purpoſe, or of ignorance darkened not the truth of God. And no leſſe cuident alſo it is, that, though God did neuer reuenge and puniſh the treecherie of the worlde ſo ſeuerely as to bereue his Churche vtterlye of the knowledge of his woorde, yet notwithſtanding there hath not beene alwayes lyke meaſure of vnderſtanding, no not in thoſe things which are the principall poyntes of our religion. And therefore ſome moſt falſe, and moſt hurtfull hereſies are verie olde in ſo much as *Paule* him ſelfe wrote a great whyle ago to the *Theſſalonians*, that the miſterie of iniquitie began to worke then: and *Iohn* alſo ſayth that there were then euen in thoſe dayes many Antichriſtes.

And no man is well able to cure theſe diſeaſes, but he that knoweth the true cauſes of them: which are verie manifolde no doubt, though they haue but one heade and fountayne from whence they ſpring: euen from hence I meane, that men fell from the worde of God, the worde I ſaye, which is contayned in the bookes of the Prophetes, and Apoſtles, to their owne deuiſes, for when that light was once taken awaye, which ought onely and alone to be in the Churche of God (for he that ſeeth not that, ſeeth nothing.) What coulde follow of it, but that we muſt needes as blinde buſſards wander

vp

vp and downe in darkenesse.

For they that thinke otherwise, are not worthy the hearing, for what say they? doe not heretikes pretend the worde of God? and therfore we neede some rule, whereby we may knowe to seuer false interpretations of the worde, which oftymes is ambiguous and doubtfull, from true interpretations. But what rule may that be. Here some men thrust vpon vs their most vayne terme, Catholike, which hath beene at all tymes, and in all places, of great account, but if we go on and aske them, whether there be any such matters, or no, we shall finde them strayght wayes graueled in verie many questions.

Other pretende Counsels, & olde Canons for themselues giuing them hygh & loftie styles, as though they shoulde strike vp the stroke, and appease all controuersies that arise in the Church, but to this day they coulde neuer attayne it and bring it to good passe, for I thinke there is no man at this daye ignorant. I wyll not saye howe darckly, but how vnskilfull many Synodes iudged oftentymes euen in those poyntes which parteyne to doctrine, and this I say of those Counsels which are not vtterly to be condemned. And by this meanes it came to passe, that generall Counsels oftentymes controlled prouincials, but what will you saye if prouincials were some tymes of better iudgement then the generall Counsels? It is no harde matter to be seene if you will looke onely into the Counsell holden at *Gangrena* and compare it with a number of other which they call generall Counsels. I speake not of that which the Chronicles of those dayes doth openly report, how that euen in those better dayes (if we compare them wyth these our latter yeeres) the Byshops were partly so ambitious, and partly so vayne and ignorant, yea, and many so openly and so desperately wicked, that euen verie blinde men may easily see, the Deuill himselfe was chiefe ruler and president in those Counsels. What a thing were it than, if we shoulde make those Synodes, which were holden long tyme since, (as namelye this Counsell of

Trent)

Trent) when the Church was oppreſſed with moſt open tyrannie, a rule and lawe to direct vs by? Yea, and the beſt of thoſe Counſels, doe not determine any poynt of religion, one, or two, onely except, moreouer & beſides that, they haue through the malice of certayne falſe Epiſtles, counterfect decrees, and an infinit ſorte of forged Canons crept in. As for that deceytfull dealing of *Bonifacius* a Byſhop of *Rome* in *Auguſtines* dayes, about the *Affricane* Counſell, it is knowne to all the Worlde, though of late a moſt fonde and wycked backſlyder, (whoſe wicked lewdeneſſe thou knoweſt well ynough) went about to excuſe it before thee moſt famous prince. And what is it, that thoſe wicked men left vnaſſayed and vnattempted in thoſe Countries, where they might doe what themſelues liſted? But thus much of Counſels.

So an other ſorte flye to the writings as they terme them of the olde Fathers. But whome ſhall we chuſe, I pray you in ſuch a number, for we haue but a few of the moſt auncient, I meane of ſuch as were before *Conſtantins* dayes: and the Latine writers are the beſt of them, and yet they are ſuch, that euen they which make ſo great account of fathers, will make many exceptions agaynſt them, and not otherwyſe credit them, as for the age that followed euen to the decay of the *Romaine* Empire, which was euident in all mens eyes, firſt it was diſquieted and troubled with *Arrius* then with *Macedonius* that warryer agaynſt the holye Ghoſt, but much more with *Neſtorius*, and *Eutiches*, eſpecially in the Eaſt, which Heretikes had great reſiſters, men of noble and excellent wittes, & ſo learned Byſhops as no age ſince hath brought foorth lyke ſtore. And as for the Weſt Churche, that was as greatly troubled wyth *Pelagius* faction, the remnants wherof make great ſpoyle in the Churche euen at this daye. And here I craue leaue to ſaye as the truth is without offence, or breache of patience to any man. I aſke then, what one is there among all theſe, or if they will haue mo, who are they, whome they woulde chuſe to debate and decide theſe matters

that

that are at this day in controuersie? for first (as mete is) they will all refuse this. For this is the voyce of them all, they bring that which the Lorde hath giuen, and therefore there must be as good credit giuen to those things which they teach, as if they were proued by the written word of God. What *Cyprian*, *Augustin*, & *Chrisostome* say in this case, it is wel knowne, who call vs backe to the holy Scriptures onely: Yea I will say more, (and that, with their good patience I trust) which are conuersant in these Fathers writings. Satan had layed euen in those dayes in the countrie of *Grecia*, the first foundation and ground worke, of praying to the dead, against which some Bishops of good place and countenance, were so far from opposing them selues, that some of them, being otherwise godlie and learned, did notwithstanding, past all measure, shewe the vanitie of their eloquence, in writing mens prayses, and commendations: other that were lesse learned, gaue the selues to nothing so much, as I know not to what kinde of vaine studies, as the *Grecians* were alwayes to much giuen that way, as eyther to building of sumptuous temples, or to honouring the memorie of Martyrs, and to heaping vp rites and ceremonies: other partly of ignorance, and partly of couetousnes and ambitiō, and to be short, euen of manifest wickednes, did not only represse open superstition when it was rising, but also fostered and cherished it. But these two mischiefes especially reigned in those dayes: The one, that they which had ben practised in the Philosophers writings, very litle, or nothing mindful of that most graue and Apostlelik sentence in deed, Beware that no man spoyle you with Philosophie, did not only dote in many vayne speculations, as by applying those dreames of *Plato*, which he deuised of familiars, and spirites, vnto Angels, but also did manifestly wrest the worde of God, to the Philosophers sayings which they had bene nouseled vp in. From hence came those opinions of free will, which sauour of nothing but of *Aristotel*, and disquiet the Church of God in these dayes, as they had almost vtterly vndone it in these former ages, had not God stirred vp *Augustin* against *Pelagius*: and yet he him selfe was sometymes carried away

as it were in an heate, and fell vpon the rockes of mans wisdome. But I will let passe these and many moe, which with al myne heart I had rather shoulde be couered as the olde Fathers nakednesses, then brought to light.

The other mischiefe was farre worse, for as an vnauoydable disease, it had almost possessed all mens mindes, and it was this, a maruelous desire that men had to misshape the whole Scripture, and turne it into allegories wherein euery man tooke so great pleasure without measure or compasse, that eche man thought he might do what he woulde. And if you will haue the seedesman of both mischiefes, *Origenes* was he vndoubtedly, a man, to tel you what I think, of al that euer wrote vpō any poyntes of diuinitie the shamefullest that euer was, whom, though many could not abide (as in deede they had good cause) yet on the other side some made great accompt of, because he was better learned in tongues and artes, then other were. And other some spited him of malice rather then of grounded iudgement. But this disease rested not in the West, *Africa* was infected with it, so was *Italie*, *France*, and *Spayne*, in so much as the whole Scripture was misshapen, and wholie changed into an allegorie, In the meane while sprong vp *Pelagius*, and *Celestinus*, for I will not speake of the scisme of the *Donatistes* against whom God raised vp *Augustin*, & by his meanes brought againe to light the knowledge of the chiefest pointes of Christian doctrine, as of gods prouidence, of free wil, of faith, and free iustification, which through the Philosophicall dreames of the Greeke Bishops, was almost cleane put out: and yet notwithstanding euen in those daues (which is strange) the calling vpon the dead, and the foolish opinio of sole life tooke roote and crept in: which shamefull errour *Hierome* defendeth openly. In like sorte increased the number of ceremonies, as *Augustin* cōplayneth, writing to *Ianuarius*, and a great number made as great accompt of Monkes, (especially in *Egipt* and *Syria*, the most superstitious nations of all that euer were) as if they had bene Angels. Then also began prayers for the dead, to become very com-

ry common, then ſprang vp *Plato* his opinion of the fyre of purgatorie, which notwithſtanding, as may playnely be gathered by *Auguſtines* woorkes, was not receyued in all Churches: So then, to come to my purpoſe, whome of all theſe ſhall we take chiefely to be iudges? If we will be ruled by that backeſlyder, whom I ſpake of, we muſte chuſe them which liued about the dayes of *Theodoſius* the great. And in deed I graunt, there were verie learned Biſhoppes in thoſe dayes: But yet this I ſaye (with proteſtation that I ſpeake it not to ſlaunder any man) that there is ſcarſe one of them to be found, that diſagreeth not with him ſelfe, and with other in many things, and that of great moment. But if that backeſlyder of ours would happely denie it, let me be taken for a lyer, if I proue it not to be ſo. And here I know what exceptions he will lay in agaynſt me, to wit, that yet at the leaſt wiſe, we may gather by thoſe writers, of what ſorte the outward face of the Church was at thoſe dayes. As though that were our chiefeſt controuerſie, and not about the doctrine it ſelfe rather. As though we were to receyue at all tymes without exception, what ſo euer rites the olde Church, yea be it (if you will) the Apoſtles Church, vſed eyther as profytable, or fit and neceſſarie for thoſe tymes: To be ſhort, As though they ſhoulde not be fooliſhlie occupied, which woulde buſie them ſelues about the mending of the rooſe of an houſe, when the ground worke and foundation is readie to fall. But what ſhould I neede many wordes? Many of you remember, I thinke, moſt honourable and noble Lordes, at what tyme we reaſoned vpon this matter, more after a ſlight and toyiſhe kinde of ſkirmiſhing, then by any earneſt diſputation at the Citie of *Poytiers*, Howe that in fewe wordes we knit vp this matter, concerning the appeaſing of ſtrifes, which a ſorte of hot ſpurres, (I will not ſaye frowarde men) a kinde of indifferent men, doe ſo highly commende, and ſayed, that we had to diſpute and determine firſt of the doctrine it ſelfe, and the beleefe out of the worde of GOD.

And if that were once eſtabliſhed, then ſhould we with farre greater eaſe diſpatche the matter of rites and ceremonies. For ſome of thē would be layed on ſide as vaine things, ſeruing to no purpoſe: other would be reiected, as either of thē ſelues, or for ſome other reſpect, ſuperſtitious and naught: other condemned, as wicked and deteſtable: and other would be receyued, either becauſe they be neceſſarie, or becauſe they might profitablie be vſed. Why, what then do theſe men ſeeke for more? ſurelie moſt noble Prince, nothing but this, that they may bring the faithfull Miniſters of God into hatred, as men that ſeditiouſly and ambitiouſly bring in newe things, and ſo make hauocke of the flocke of Chriſt without controlement, for they are in all partes like to them of whom our Lord and Sauiour witneſſeth, that they will neither enter into the kingdome of heauen thē ſelues, nor ſuffer other to enter in, the worſt kind of men no doubt that liueth this day vpon the earth, and a thouſand tymes worſe then thoſe, that are open enemies to the Ghoſpell. And therefore ſuche men, as you, whom the moſt chriſtian King hath made tutors, and nource fathers of the Churches of God, haue moſt of all to take heede of them, as you would beware of thoſe, which eſpecially lay waite againſt you, partly for their bellie, and gaynes take, and partlie of that enuious & wicked & diueliſhe nature they are of, and partlie to pleaſure them, whome like flattering hipocrites they feede vpon.

But I ſee I am too long in refuting this opinion, therefore I come to my matter: And what ſhall we ſay to them, which are perſwaded that we ought to take the common errour of the people, for a rule for our religion? which ſet the vaine titles of Fathers and Cuſtome, againſt all the reaſons, and witneſſes that man can bring? And to be ſhort, which reſt onely vpon the Church, which both fondlie and falſely they call the Catholique church of Rome, being in dede but a particular, and no vniuerſal Church, I thinke it good to let thē alone leaſt in going about to deale with them, by reaſon, whiche haue no reaſon, I ſeeme my ſelfe to be voyde of reaſon.

Nowe,

Nowe, if none of all theſe men which we haue ſpoken of, can ſit as Iudges in this matter, but haue neede rather to be iudged of ſome other, in what court I praye you ſhall this ſo waighty a cauſe be handled and pleaded? ſurely in none but before the iudgement ſeate of God alone. Why then (ſay they) let him be called downe from heauen. Nay, why doe not they fetche him out of thoſe their cloyſters? Becauſe we muſte haue a god that ſpeaketh plainely and openly, and not a ſilent, and dombe god, ſuche an one as their caked god is. But where ſhall we finde ſuche a god? ſurelie no where, but in their writings, which (as Peter witneſſeth) ſpeake as men which are moued by the Spirit of GOD: In theirs I ſay, of whoſe doctrine the Apoſtle cryeth out and ſayeth, that the Churche is builded as vpon a moſte ſure foundation, to wit, in the booke of the Prophetes and Apoſtles, which are called the olde, and newe Teſtament.

But (ſay theſe men) all the ſtrife and controuerſie is about the interpretation of the Bible, and we ſaye that you muſte ſeeke to the Churche for it. Yea but fyrſt we muſte agree vpon this, which is the Church, becauſe the glorious Churche of Satan, doeth alſo abuſe the name of the Church. And how ſhal this be determined, but by the kinde of the doctrine? And how will you ſeuer true doctrine from falſe, but only by the holy Scriptures? For as for that ſucceſſiō which ſome men make their chiefe buckler, it is almoſt worne out, becauſe we knowe there haue many very naughtie and ignorant men for the ſpace of a great ſort of yeres ſucceeded good and learned Biſhopes, and for that there hath not appeared ſo muche as a ſhewe or token of a lawfull calling in the Churche of Rome a great while, agayne it is not the ſucceſſion of perſons, but the ſucceſſion of the doctrine, I ſaye, the ſucceſſion of the Propheres and Apoſtles doctrine, which we ſeeke for: ſo that we muſte of neceſſitie haue recourſe agayne to the Propheres and Apoſtles writings, if we will proue a true ſucceſſion.

As for the name of tradition, which a number alſo pretende agaynſt vs, as if it were ſome matter of ſuche force, as

agaynſt the which, no might of man what ſoeuer coulde in any wyſe preuayle: which ſhift they vſe, becauſe they feare nothing ſo much as to be tried by the touche ſtone of the holy Scripture, make the beſt of it they can, it is no better then a diſguiſed maſke. For if they ſpeake of poyntes of doctrine, what madnes is it, to ſeeke to vnwritten verities, when we haue a written worde? For that muſt needes be more vncerteyne, then this, and who is ſo ſimple to ſeeke the profe of a certaintie, at the handes of an vncertaintie.

But here I ſee many things may be obiected agaynſt vs, for fyrſt they ſay, that by this worde Tradition, they meane not that which was neuer written by any man, and onely deliuered from hand to hande, but that which is not comprehended in thoſe holy bookes, which they call Canonicall, and is notwithſtanding to be proued out of good writers: in ſo much that, that which at the fyrſt was not written, may nowe woorthely be called written, and theſe are they which they call Traditions of the Apoſtles. Moreouer, they will alleadge this, that vnder this name they vnderſtand certeine euident and playne expoſitions of certayne poyntes of Chriſtian doctrine, which were receyued in the olde Church: As for example, The expoſitions of theſe poyntes touching the *Oneneſſe* of ſubſtance in the Father, and the Sonne, and of the ioyning of two natures in one in Chriſt, and ſuch like: for commonly men chuſe theſe thinges which no man doubted of, and are moſt welcome to the multitude.

But though to my thinking I haue ſufficiently anſwered theſe things before, when I ſpake of Synodes, and writings of the Fathers, yet I haue further to anſwere therin. For firſt their theſelues wil not ſay, that al things are to be receiued indifferently, without any choiſe: If that be ſo, what rule ſhal we follow? If we hang vpon the writings & authoritie of me, yea & make the queſtion of rites & ceremonies, if you will, how many things ſhal we fynde here not only differing one from the other, but euē cōtrarie the one to the other? Whē in former dayes the controuerſie about the feaſt of the Paſſeouer, (wherin a nūber of Biſhops of the whole world, ſhewed their

vanitie, ambitiō, ignorāce, and frowardnes, very openlie,) rose in the Church, in so much that the whole worlde was in an hurlie burly, as if the greatest poynt of our faith had bene in controuersie, and both partes fled to the Traditions of the Apostles, what other end and issue had the matter but this, that eyther part sayed, they had the Apostles on their side, & so the contention became worse and worse? Reade *Irenæus*, his epistle who listeth, which was written to that most doltish & most ambitious, not vniuersal Pope, but *Romane* Bishop, & he shall easely perceyue, what libertie euery priuate church had in old time, vntil they were oppressed, by the tyrānie of a few. For I may not stande here to alleadge euery particular that I might, for so should I neede a whole volume for it. Why then, what shal we follow in this case? That say they, which shal be found to haue ben vsed amongst al men, and in al places, as the signe, marking ✝ the signe of the crosse, & such like. So then let vs cōclude, that particular traditions are excluded, & onely the general may be receiued, wherof we will speake afterward.

Now let vs come to those traditions which cōcerne pointes of doctrine, which are of three sortes, for either they expoūd points which are deliuered vs in the holy Scripture against heretikes, which cōmonly darken those things that are most cleare & lightsome, or they teach such things, which though they can not word for word be found in the Scriptures, yet by diligent conferring of places together, are drawen out of thē: or els they doe either plainly, or couertly adde or diminish, or change somewhat either to or from the writings of the Prophetes & Apostles. And as for the two expositions of the beliefe (as they cal them) which were made by those foure Synodes, we are so far from refusing them that we doe most willingly embrace them, and what soeuer is of like sort, we receyue it with al our heartes.

As for the thirde kinde, howe should we thinke it receyuable? for if ought may be added to that written worde, then doeth it followe, that all things were not conteyned in the law & the gospell, which are necessarie for our saluatiō, which neither may nor can be said of the lawe. For then should the

Lorde seeme to deale very indifferently, forbidding vs in flat termes to adde any thing to it. As for the *Cabalistes* and *Talmudistes*, and all that kinde of impudent persones, I weigh them not. For what could the Lord haue spoken more flatlie? And howe sourely the Lorde hath punished suche kinde of rashnes, when euer any thing was added to the ceremonies (and muche more to the doctrine) so many tryings out of the Prophetes (which are the expounders of the Lawe) against such things, and the whole historie of the Scripture, yea and Christ him selfe is a moste sufficient witnes, and shall we thinke that GOD had lesse care of his Churche, when he sent his owne Sonne into the earth? or shall we thinke that the Apostles were not so diligent in that behalfe as the Prophetes were? Paule protesteth vnto the Ephesians, that he had declared to them all the counsell of GOD, touching euerlasting saluation, and shrunke not one whit at it. Let them shewe vs then what Paule taught them, which he put not downe in writing: or let them confesse vnto vs that his writings conteyne the full doctrine of the Gospell, which he calleth the mightie power of GOD to saluation. But why am I so long? when we come to the poynt, what one piece can they alloadge, in the doctrine of our faith and religion whiche hath bene ouerslipped by the Euangelistes and the Apostles? Peraduenture this, that that blessed Virgin Marie was not conceyued in originall sinne, that shee remayned alwayes a Virgine: That children are to be baptised, and that Baptisme is not done twise: that Lent ought to be kept fasting: that there is holy Creme, holy water, holy Altars, that the Crosse ought to be woorshipped, and what not? For they confesse that none of all these things is comprehended in holy Scripture. As for transubstantiation, eare shrift, praying to Saintes, Purgatorie, they haue sought them with muche a doe a long tyme in the Scriptures, but they laboured in vayne, they can not fynde them. And as touchinge anye suche conception of the Virgine Marie, there is neyther Scripture, nor anye of the olde writers that maketh any mention of it. As for

her remaining a virgin as long as shee liued, though I reuerently and willingly beleeue it, yet (as once I answered a certaine importunat moke, in thy hearing most noble prince) it perteineth nothing to the misterie of our saluation, for it is sufficient for vs to beleeue as the trueth is in deede, and as the Euangelistes recorde, that Christ our Sauiour was conceiued by the holie Ghost, and borne of the virgin Marie. As for Baptising of yong children, and that Baptisme is not to be done twise: Be it farre from vs to saye, that it is to be gathered onely by tradition, and not out of the word of God. As for the rest, how could it be that y holie Scriptures should set the downe, which as by most manifest reasons is to be proued, could in no wise be established, but the authoritie that Gods word ought to haue in the Church, must nedes be ouerthrowen? But inough of these matters, if not to much, for I tooke not vpon me to handle euery seuerall point of these in this place.

Nowe come I to those kindes of traditions, which plucke away some piece from that doctrine which is comprehended in the written word: as where they take awaye one piece of the Lordes supper from the common people: as where *Paule* calleth the law of sole life and difference of meates, a doctrine of deuils, they adde and except a conceiued vowe, and that other rule which must nedes hold vniuersally as some will haue it, and it is this, VNLESS it otherwise please our Lord the Pope. And who can abide such execrable sacrilege as this is, if Gods glorie be so precious to him, as it ought to be? for surely, if it be lawful to take ought from that written doctrine, it can not be otherwise, but as before they made this doctrine, which the holie Ghost indited, halte and maimed, so they must say now that in other pointes it is ouer plenteous and to vnlawlie, & I thinke that no godlie eares, can abide to heare, either of these two blasphemies without great offense. But say they, it is not to be denied, but that the ceremonies of the law are taken away a good while since, yea but we speake not of rites, but of the verie substance of Gods seruice, part whereof though we graunt that the ceremonies were in times past, yet

what

what auaileth it to the defence of these mens sacrilegious boldnes? for what maruaile it is, for that Lawe which was made onely to shadowe those thinges which were looked for to be exhibited in their time, to cease and passe awaye when the light it selfe is come, and the thinges them selues are in sight before our eyes, euen as they are? But if they laye against vs, that the louefeastes, which were vsed in old tyme, are taken awaye, and the decree of the Apostles touching meates offered to Idols, & strangled are abolished by cõmon cõsent, & the anointing which ỹ Apostles vsed, ỹ we haue now remoued, I answere againe that these are outwarde thinges which I haue to entreat of afterward. So thẽ this remaineth ỹ the doctrine of saluation which is comprehẽded in the word, must be kept safe and sound without breach, not only generally, but in euery part and parcell, yea and euery least iote of it.

And what shal I needs to mention the third kinde of those traditions which do either shake the foundation of Christian saluation, or being built vpõ them, clene ouerturne them? As for example, The supremacie of the Pope of Rome, prayers to saints, prayers for the dead, making & worshipping of Images and as they terme them, the masterlike determinatiõs of free wil, merites, pardons, and such like filthe, which things, seeing they can neuer be established, but by lessening the authoritie of the doctrine of God, they are to impudent, that either vnder a masked name of the Church, or by alleaging prescriptiõ of many yeres, thinke they might be strẽgthned & cõfirmed.

Well let vs at length make an ende of this place. They are very much deceiued, which thinke that Catholike rites ben of necessitie to be retained. For there are some Catholike errours as well, which haue crept into ỹ Church, partly through the ignorance of certaine Bishops, partly through negligẽce, partly by apishe folowing the steps of other, yea and by ambitious couetousnes, and especially by the most couetous ambition of the Romishe prelates. Moreouer where as in appointing rites, wise men haue alwayes had consideration both of the time, and of the place, and of the persons, who seeth not that they are in this point most foolishe, which notwithstanding,

ding, that the circumstances are altered, wil not onely not chãge ought in them, but thinke that euen those things which vpon good occasion either by processe of time, or some otherway haue bene abolished, ought notwithstanding be put in vre againe, onely because they are olde and auncient? But what shalbe done with those things which swarued a side to manifest mad Idole worshipping, which haue growen to an head in that vnhappie age, through the wrath of God against our sinnes, hauing but a fewe men to withstande them at the beginning, & that to no purpose? and to be short, which though as yet they be not come to nought, yet are of such sorte, that scarslie can they be kept safe and sound any longer?

And here I can not but remẽber the speaches of those men which are very wise in their own opinion, and thinke that the church is to be reformed, but not to be transformed. By reformation they meane a restoring of those rites whiche were vsed whẽ the church florished (for so they speake) a few thigs only cut of, which through the naughtines of ỹ time became somewhat rustie: & vnlesse we do admit this reformatiõ, they make a do as though ỹ church were transformed, & spoiled of her natural beautie. Their saying carieth a goodly shewe with it & is very smoth, but it issueth from the spirit of Satan, & bewraieth it self whẽ we come to the point. For there is nothing so beastly but they paint it with this false colour of ancientie, & thrust it vpon vs, as a faire & beautiful thing. Take for exãple *G. Cassander* & his scholers most vaine fragmentes which he wrate of these things, I say ỹ vaine Backsliders fragments, with whose name I would not vouchsafe to blurre my paper. But as for me, I had rather folow ỹ exãple of king *Ezechias*, & such others which thinke it better to remoue a stubbing block ỹ is set vp in an hye way (though it did before time, and do presently serue to some purpose) then to set some to warne them that trauaile that way that they take hede they do not vnwares stubble at it: for what if they that are warned, receiue not the warnig, or they that should warne them do not their duties?

Againe, as I do not only dissent from them, but also vtterly detest thẽ, in sundrie of their seuerall sayinges and propo-

sitions,

fitions, so can I in no wise agree with them in their generall, and that which is the head of the matter, for if we seke for the most beautifull shape of the Church, and the very principall and chief pourtreture of it, that is it as I suppose, which the Apostles them selues (the best artificers that euer the church either had or shall haue) did not onely begin, as these men wil haue it, or barely made the first draught of it, but most exactly and most beautifully set it forth with most liuely colours: from which the further you depart, the further you shall finde your selfe from the rule of the worke. And why I should not seeke it in any other place saue in their writings, and in the Actes of the Apostles, which *S. Luke* put forth (whom in this case I take to be the best painter that euer was) partly the iarres which I see betwixt those felowes them selues causeth me, and partly also (to speake as I thinke) their vanitie, which doe here and there in their writinges make mention of the traditions of the Apostles as they call them, or otherwise haue compiled them: as those false reportes which are founde to be *Clements*, more worthy to be laughed at then otherwise, and some of the Canons of the Apostles, which were of old time refused & cast away, as a number of other false bookes were. And if any man wil obiect, that the Apostles, or *Luke*, did not exactly write all thinges, what is there I praye you, that may moue him so to thinke? Is it because there are but a fewe thinges in them? I would to God that they which brag of them selues, that they are the Apostles successours, could haue contented them selues with that scarcitie & fewenes. For is was not the Lords minde in abrogating the ceremonies of *Moses* to haue newe appointed: and if it were not lawfull to playe the Iewes, much lesse ought we playe the Gentiles. Which thing, if the old Bishops had considered, Christian religiō had neither so quicklie, nor so beastly haue degenerated, first into vaine ceremonies, and royish seruice, and at length into verie atheisme. For *Paule* doth truelie call the *Atheistes*, which do not worship the onely true God aright. But what? did not the Apostles properly handle this argument? yes surely it is a kinde of impietie, to thinke that the holy Ghost was not so careful of the Church,

as he

as he ought to haue bene: and this I dare auouch, that who so will reade the historie of *Luke* and the Apostles epistles diligentlie he shall not only finde those chiefest heads of the gouernment of the Church, but also shall perfitlie knowe almost euerie part of it bye them: so that there shalbe no place left for those vnwritten traditions. But howsoeuer it be, seeing there nedeth an exacte distinction amõgest those traditions, which are almost infinite, by what rule shall we examine them? For I haue shewed before, that neither the auncientie of them, neither the authoritie of the writers, nor the great number of mẽ which haue allowed them, can be a sufficient prose for them. And therfore we must come to the only worde of God, to the word I say, which is put down in writing by the Prophets and Apostles, whereby we may distinguishe holie, from prophane, profitable, from hurtfull and vaine, necessarie, from vnnecessarie traditions, and when we haue so seuered them, establishe them in best and most conuenient order. And if for the discerning of ceremonies, we neede the light of the written word to goe before vs, howe much more requisit is it for vs to haue the same light goe before vs for the knowing of the doctrines them selues, wherin men are marueilous blinde, and the errour is verie perilous? For if in doctrine (as I said before) we ought to folow nothing but that, that is either in expresse wordes set downe in the worde of God, or by comparing of places together doth necessarely followe, howe shall a man take heede of false Prophetes, vnlesse he cõferre the doctrine which they teache, with the worde of God it selfe?

But thou wilt say, what and if he alleage the worde of God also? for so did *Arrius* vse that place of Iohn, My father is greater then I: so disputed the fathers with *Macedonius*, about the persone of the holie Ghost: with *Nestor* and *Eutyches*, about the vnion of the two natures in Christ: with *Pelagius*, about grace, and nature. Euen so at this day is there cõtention about certaine speaches touching the Sacramentes, while some gather out of these wordes of Christ, this is my body, and this is my bloud, Transsubstantiation, other, Consubstantiation, other a Sacramentall coniunction onely. To be short, when

there

there ariseth any controuersie, say these good indifferent me and mediatours, not about wordes, but about the meaning of the wordes, whither should we haue recourse rather then to the Church to the writings of the old fathers, and last of all to true and lawfull Synodes? Surely as for me (as I said before) I doe neither refuse the testimonie of the Church, nor of the Fathers, nor of Synodes, but I am of this aduise, that there ought to be good heede taken.

For first if any thing be vouched without the word of God, it is to no purpose for men to pretend the vaine names of the Church, of the Fathers, & of the Synodes: for in that case the Angels thē selues are not to be heard, for that saying of *Paule* is a sure saying. If an Angel frō heauē preach an other Gospel to you, let him be accursed: neither is it the part of the church to speake, but to heare her husband speake.

As for the old fathers they would not haue their writinges to be otherwise read, then that they should be tried by ỹ rule of the written worde. And as for Synodes, it is not for them to make any newe doctrine, but to confirme the doctrine which God hath made out of his word. And those Synodes that do otherwise are the chaires of wicked men, and benches of scorners, which we are commaunded to flie as we wilbe blessed.

Moreouer if the strife be about the interpretatiō of the written word, I do not refuse their witnesses (as I said) but yet I thinke we ought with good aduisemēt discerne ỹ true Church from the Synagoge of Satan: sound & well beleeuing fathers from men that either are manifestly vnlearned, or heretiks, or otherwise suspect: true & sound Synodes, from tyrannous counsels & assemblies gathered together against Christ, & his truthe: & to be short, true bookes, from lewde & counterfecte.

These things being so agreed vpon, then I say they are to be heard, as sworne men & witnesses called to testifie a trueth, but not as Iudges, for there is no Iudge but God alone out of his written word, so to be heard (I saye) as wise Iudges vse to haue witnesses in cases which come before thē, that they giue reasons of their witnesse, and such reasons, as are taken out of the selfsame worde, the interpretation whereof is called into

contro-

controuersie, and from no whence els. For rightlie saith *Augustin*, refusing mens reasons, It is more safe a great deale to walke by the Scriptures, for when we search them, if we finde them shadowed with borowed kindes of speaches, either that may be gathered out of them, which is out of controuersie, or if it be doubtfull, it may be determined by seeking out and vsing witnesses out of all partes which are take out of the same Scripture. This saieth he, and truely very well, for if our wisedome must be taken onely out of the worde of God, we may not borowe any interpretation of the worde in any place but there. For so (saith the same *Augustine*) hath the holy Ghost disposed the Scriptures, that, that which is spoken somewhat darkely in one place, is declared more openly in another.

Againe whom shall we followe rather then Christe him selfe and his Apostles? When Satan abused the scripture, Christ refuted him by none other meanes the out of the same Scripture. The Apostles proued their sayings out of the Prophetes, and the Iewes of *Berea* are commended, for that when they heard *Paules* doctrine, they conferred it with the writings of the Prophets to see whether it were so or no. With the selfe same weapon did the Counsell of *Nice* kill *Arius*. the Counsell of *Constantinople*, *Macedonius*. the Counsel of *Ephesus*, *Nestorius*. the Counsell of *Chalcedon Eutyches*, and so did *Augustine Pelagius*, and *Donatus*. Therfore they that thinke that the Scripture is so doubtfull and darke, that it nedeth a borowed light from other, are worthy to be spet at as blasphemours, & to be detested euen from the very heart of all the faithfull.

Neither doe I therefore discommende the writinges and the interpretations of learned men, seing that he who appointed pastours and teachers to the buylding vp of the body, ordeined the expounding of his word in the Churche, as wel by worde of mouth, as by writings: but onely I shewe howe farre forth they ought to haue authoritie amōgst vs, to wit, no further, then when in giuing their mind and sentence vpon any place of Scripture, they interprete the Scriptures by the Scriptures, according to the proportiō of our belief & faith, without adding ought of their owne, which who so doeth, whether

he be

he be newe or old, either priuate or of any calling in ȳ Church whether he be old man or yong man, whether alone, or haue many felowes he ought to be heard. For though there be an order to be kept in the Churche of God, yet none are soner receiued then they, which binde the grace of the holie Ghost to certaine places and persones. For who murthered the Propheres? Who crucified Christ? euen they which shoulde haue bene pillers, and borne vp true religion. And therefore the Prophet sendeth the people of God not to those prophane priestes, but to the Lawe, and to the Prophets. And this was the state of the Church, euen in those old dayes, whē the master buylders refused the corner stone, and Antichrist sate in the very Temple of God.

What followeth then? to wit, that Gods word must end all controuersies: and the false word must be discerned from the true, and the right Church from the adulterous, & those Synodes which are gouerned by the holy ghost, from them, whō Satan ruleth: to be short, the trueth from a lie, by the word of God: for as concerning those thinges which pertaine to our saluation, we may not thinke that the trueth of them is reueiled any where, saue in the Scripture.

Which thinges being so, it followeth that that is most true, Most noble Prince, which I said before was the onely cause from whence sprang all those mischiefs wherwith the Church was almost oppressed in the memorie of our fathers. And therfore that this is the onely waye and meanes, to raise it vp againe, to decide these controuersies by the playne wordes of God. For by this meanes many things would neuer be called in controuersie, for which a great sort notwithstanding now a dayes fight, tothe and nayle, partely of ignorāce, and partly of a froward and malitious minde against the trueth. And such as shal seeme to haue some staye by some testimonies of Scriture, if they be not iudged by custome (which causeth no title of right in matters of diuinitie when it swarueth frō the word) nor by that bare authoritie of certaine men, whether they be new or old, but by conference of places togither all interpretations being called backe to the proportion of our faithe, to

make

make them answerable to our beliefe, then shall there nothing be found so hard, that will not easely be vnderstode, nothing so darke, but will be made light, nothing so intricat, but it will be made plaine and easie. But who shall appoint this hearing of the matter? Who shall be president of this action? And who are they, that with equall authoritie shall conferre of these thinges? To handle these thinges at large is not my purpose, though when I oft times and much thought vpon it, some thinges came into my minde, which happely I shall haue a more conuenient time to discourse of hereafter. But nowe I will go on with my purpose.

Therefore seeing all these controuersies are to be determined by the holy worde of God, this I thinke chiefly to be prouided for, that seeing all men (which were to be wished) can not vnderstand God when he speaketh to them in those peculier tongues, the Hebrewe and the Greeke, there may be some true and fit interpretation of bothe the testamentes, which some haue gone about to bring to passe a good while since but as yet no man hath happely inough achieued it, for the olde translatiō (whosesoeuer it be) though it be not vtterly to be condemned, yet is it bothe darke and maymed, and ouerflowing in many poinres, beside the infinite varietie of the copies, which I spare to speake of. And therefore many learned and godlie men endeuoured to mende this parte, vpon verie good reason though not all of them with like successe. And yet notwithstanding there is no man but with griefe of hart, will confesse it to be necessarie, if he reade euen the most learned writers of the Grecians that euer were, and compare their interpretations, for the most parte verie absurde with the trueth of the Hebrewe text. As for the Latins, which were not onely as faultie in this behalfe, but also through the ignorance of the Greeke tongue, which they were vnskilfull in for the moste parte, hang vpon the common translation, and by that meanes goe about seking a knot in a bull rushe, and fall into most filthie errours.

And this is the cause that moued me to compare diuers

bookes together, as diligently as I coulde, and weigh the opinions of many learned men, especially of those whiche in these our dayes are better learned in the tongues, then euer they were before if we reaken from the Apostles times, euen to these our daies, that by this meanes I might somewhat help them which founde a wante of a more pure interpretation. Whiche thing that I might more fruitfullye bringe to passe, I added moreouer litle notes, wherein I bothe conferred diuers interpretations together, and as farre as I coulde, I endeuoured to make playne and easie the meaninge of suche places as seemed somewhat darkesome and harde. But when I sawe that huge and verie paynefull worke (I speake as I haue proued) comming to the presse agayne, and to be Imprinted a newe, growe to that bignesse that the most parte coulde not conueniently vse it, I caused it to be printed aparte without those annotations: In place of whiche notwithstandinge, I thinke I haue placed that, whiche (if I could haue perfected) I woulde not doubte but commende it, both for the profite, and also for the necessitie of it.

For there are two sortes of interpretours: one of them doeth not properlie consider what is sayd, that is, the matter it self, but with what wordes it is vttered, and so by changing the speache onely, haue taken in hande to declare it: whiche duetie of interpreting though it can hardlye or not at all be perfourmed of him, whiche vnderstandeth not the matters them selues, yet it consisteth but onelie in the wordes.

The other, expounde the matters them selues in manye wordes, and yelde many reasons, in whiche kynde of interpretation, (in my iudgement, and as I thinke in the iudgement of all learned men that haue read his bookes) that worthie man, and of blessed memorie, and my father in Christe, *Iohn Caluine* (without offence to anye man be it spoken) wilbe founde to haue farre excelled all the olde and newe that euer were. And therefore, though some times, in some pointes, not as touching the doctrine it selfe,

(which

(which I haue alwayes founde to be moſte pure, and moſte ſounde in his wrytinges, if euer it were in anye interpreters) I diſſent from him in the interpretation of certayne places: yet I thinke of his commentaries as *Cicero* thought of *Iulius Cæſars*, though the kinde of writing be farre vnlike, to wit, that he terrified other ſounde men from writing. And I woulde to God, that we which are Miniſters in the Church of Chriſt through the grace of God (and I eſpecially) might rather be occupied in learning and teaching, then in writing. But what ſhall I ſaye? we are driuen to it partely by the importunitie of certaine aduerſaries, againſt whoſe practiſes all that loue the truthe muſt of neceſſitie ſet them ſelues, by all meanes poſſible, they can, that the ſimple be not deceiued at vnwares: And partely of charitie, which moueth vs to imploye what ſo euer we haue receyued to the benefite of our brethren.

And me thought alwayes, that ouer many (either becauſe it is ſo, or rather becauſe I am deceiued) erred in that, that in the particuler narrations of the hiſtorie of the Euangeliſtes, and the Apoſtles, into which two partes it ſeemed to be artificiouſly deuided euen by God him ſelfe, they marke not, to what generall head of Chriſtian doctrine euery part and parcell is to be referred: and much leſſe, in thoſe moſt graue and artificious diſputations which the Apoſtles haue in their Epiſtles, do they regarde the ſtate of them, and the courſe of the argumentes, and the driſte and purpoſe they ſhot at. Whereby it cõmeth to paſſe, that in ſome of their writinges, and ſayinges, there appeareth oftentymes neyther hande nor foote, and leauinge the marke aſyde come confuſedlie and diſorderedly to certayne obſeruations, and in manie places of greate waight, haue no conſideration of the ſentence it ſelfe and meaning. Hereupon eſpecially in *Paule*, (whiche was a wryter of the greateſt iudgement that euer was) vnſkilfull men in olde tyme dreamed of an infinite ſorte of imperfecte ſentences and thwart placinges of wordes, and very often alſo in their commentaries vpon him,

with great shame to them selues doe often repete it. In so much that, that most excellent interpretour of all the secretes of God, was as vnknowen in the schooles, as if he had neuer written any thing. Yea and the greater number shunned him as a rocke: therefore to remedie this inconuenience, I laboured in this worke as much as I coulde, to note shorte summes of doctrine in the narrations of the histories, that is to saye, in the Gospels and in the Actes, that who so shal saile, as it were, in that sea, maye haue an hauen before his eyes, whereunto to directe his course. And I laboured in the Epistles, that both the purpose and the course of the arguments, and lastely, the methode might be vnderstode and through an orderlie distributinge eche thing into his place, those meaninges which are most naturall might be knowen.

And if the Lorde giue me leaue to adde two thinges more, which I now purpose, to wit, a short exposition of certayne wordes in the text, and beside the common places, which are to be shewed in a worde in their seuerall places, I shall thinke my selfe to haue done a thing, worthy the labour. And I trust, by the Lordes helpe to finde some fit time for it. In the meane season what the Lorde hath giuen me, I thought good to write it and dedicate it to you especially, Nobles and worthy Lordes: Which haue in the realme of France my countrie imbraced the true Religion, bothe to shewe some token of myne hearty good wil towards you (for what is it that we owe not to you, which haue not stuck to defend the poore sheepe against the rage of wolues, euen with the hasarding of your owne bodies) and also to confirme you more and more in this godlie manhoode and perseuerance worthy your noble and valiant courages.

Beholde then most noble Prince, those holy expounders of the heauenly doctrine, in defence whereof thou hast not doubted so manifoldly and so oft to endaunger thy lyfe. Beholde you noble and honorable Lordes, those holy misteries of euerlasting wisedome, which the more you shall know, the lesse it shall repent you, if you be constrayned so farre, to

haue

haue ſhed your blood in like caſe, for him, who redeemed you with his moſt precious blood. Famous are thoſe monuments of your faith and zeale, yea and Noble before the verie Angels of heauen, but yet I woulde to God, I woulde to GOD I ſaye, as your deſire was, you might in erecting of them, onely haue vſed ſpirituall weapons. And nowe that the peace is made, you muſt vſe a ſpiritual conſtancie, and an inuincible ſtrength of faith, that you finiſhe that worke which you haue begun, to your perpetuall prayſe: which the Lord ſhall miniſter vnto you through the dayly hearing and meditating vpon this worde. For looke what nouriſhment our bodies receyue of meate, the ſame doeth this heauenlie foode miniſter to our ſoules, that by their iuyce we may not onely liue, but alſo growe vp and encreaſe to be perfited at the length in the latter day. And here agayne I beſeeche your Honours, that you would heare me patiently, in a few things which eſpecially concerne you: If you be perſuaded, that we, whom you heard hytherunto, and who haue begotten you in the Lord, doe teache you true and holie thinges, ſuffer not your ſelues, I beſeeche you, to be caried away from them the leaſt iote that may be, which thing I do not without cauſe put you in minde of. For though I knowe what courage there is in you, yet I am not ignorant howe ſubtill ſome are which lye in waight for your liues, and how impudent and how wicked they are, I ſpeake not of thoſe open enemies of the trueth, but I meane thoſe Simons, which forge, I can not tell what meane religion betwixt both, ſeeking occaſion, partly euen of thoſe vnhappie controuerſies about the Lordes Supper, to ſowe occaſion of diſcord betwixt you. For what ſaye they? Is the transforming of the Church of God, and the reforming of it, all one? Were the Fathers vtterly blinde? Are theſe, I know not what, to make only them wyſe, and none but they? Are theſe they whom all the learnedeſt that are, call Sacramentaries, and for that name deteſt them? But as for vs what we haue to aunſwere, to all theſe thinges, it is not vnknowen to your Honours: neyther will we refuſe at any tyme to gyue an account before the whole worlde of this which

they call our transformation. But what these men hunt for, I marueile if all the worlde see it not, seeing that some of them doe openly serue the wickedest enemies that Christ hath, and other of them are verie famous for their manifold backesliding, and other (such is their vainesse and vncōstancie) haue by their life made manifest to all the worlde, howe voyde of iudgement they are, not hauing learned in the space of thirtie yeere, not to be wauering in Religion. And therefore I tell you before hande, that you haue to take good eye to those men: And you shalbe ware of them well ynough, if you continue in that faith which you haue receyued of your faythfull Pastours which hath ben sealed with the blood of so many Martyrs, and hath bene playnely and openly confessed, and forthwith driue away these pestilent fellowes: Or if you purpose to heare them at any tyme, you call faythfull Pastoures vnto you, whome you may heare detect their sleightes, and conuince their lyes.

Neyther is there any cause why these things should trouble you. For our Lorde and Master him selfe forewarned vs diligently, that such shoulde be the state of his Church, as we see by the experience of all ages. So there arose in our dayes the Anabaptistes, which are deuided into many sectes: so euen at this day there are a number become so obstinat in defending manifest errours, that nowe they openly dissolue Christes natures, as *Nestorius* did, and confound his properties, as *Eutyches* did, as I dare auouch vnto you, and forewarne you of it, that there are diuers of their pestilent bookes turned into the French tongue. Likewise in other places, as in *Polonia*, there are sprong vp wicked and cursed men, that would make vs Three gods, & haue almost spoyled the whole countrey with the infection of their heresie.

And Satan ceaseth not to quoyne certayne other heresies subtilly and vnder hand, which you must nedes make head agaynst with the sinceritie & simplicitie of Christian doctrine, which you haue receiued. Nowe seeing we can neither withstande stumbling blockes whereby God is dayly prouoked to anger, nor abolish heresies in time, which oppresse true doc-

trine,

trine, vnleſſe the true and lawfull order of Eccleſiaſticall Diſcipline be eſtabliſhed, therefore I deſire this of you, euen for Gods ſake, This I ſay, I beſeeche you, that you reiecte not this Diſcipline, as though it were ſome deuice of mã, but earneſtlie & with all labour you can, cauſe it to be eſtabliſhed as the Lords ordinãce, without which it is impoſſible but the whole building muſt fall downe, and when it is eſtabliſhed, that you keepe it and maintayne it. For why? Is it not one part of the word of God? ſurely who ſo denieth it, the ſame man woulde ſay, that it is not the ſunne light which lighteth at none day. And what common wealth I pray you, what citie, what familie and houſe doeth not ſtraight come to naught, if it be not faſtened with bondes of lawes? ſhall we ſuffer the Church of Chriſt, which is the miſtreſſe of all godlines & honeſtie, to be transformed into a ſchoole of al wickednes and libertie? But the Diſcipline I ſpeake of once taken away, and ſo euery man be admitted indifferently to preache the word, if the doctrine and maners of the Miniſters be not examined, if all men may be receyued indifferently to the vſe of the Sacramentes, if it ſhall not be lawfull to reproue thoſe men which cauſe offence through their ſinne, nor correct them ſharpely which reſiſt ſtubburnely, neither at length (if neede ſo require) after the example of the Apoſtle, caſt them out from amongeſt the flocke, that they infect not the reſt with their contagion: and vnleſſe there be conſideration had of the poore, and almes be diſtributed, according to the order which the holy ghoſt hath appointed: to be ſhort, vnleſſe all things may be done orderly and decently in the houſe of God, what will the Church be by and by for the moſt part, but a route of deſperate vagabounds, wholly bent to al kinde of wickednes? But wil ſome men ſay, This is the Magiſtrates office: as though our mindes were, that either thoſe things which perteine to this life, or worldlie matters ſhoulde be handled in any Eccleſiaſtical aſſemblie, or that the Miniſters them ſelues, or any other ſhoulde be exempt from the Iuriſdiction and authoritie of the Magiſtrate, as they whome the worlde calleth Catholiques haue done, and doe.

Who made me a Iudge ouer you ſayd Chriſt to them which were earneſt with him, to haue him deuide the inheritance. And yet the ſelfe ſame Chriſt ſayeth, Who ſoeuer heareth not the Church, let him be vnto you as an heathen and Publican. Therefore we muſt diſtinguiſhe thoſe thinges which the Lord hath ſeuered, but not take away thoſe things, which the Lord hath ſtabliſhed. Nay this diſcipline if it be rightly framed as it ought to be, out of the worde of God, is ſo farre from leſſening that office of the Magiſtrate, that contrariewyſe, it doeth greatly eſtabliſhe it: ſeeing there is nothing that can keepe men in ſo good quiet, and peaceable obedience, as this one thing, if all mens conſciences be bridled, and kept in awe, in the feare of God. But it is to be feared, leaſt that popiſh tyrannie creepe into the Church agayne: ſo it is in deede: But it is the part of fooles (ſayeth he) to ſhūne ſome faultes in ſuch wiſe, as to fall into the contrarie. Therfore that we may auoyde the tyrannie of men, we muſte receyue the yoke of Chriſt, and not ſhake it of, which is onely vnpleaſant to the godleſſe and wicked, but moſt acceptable to the good and godly.

As for the Magiſtrates, and you, whom the Lorde hath by the Kings Edict made nource fathers of his Church, we are ſo farre from counting you lay men, as other doe whome it pleaſeth ſo to terme you, and thinke you haue nothing to doe with this diſcipline, that contrariwiſe we thinke it the greateſt parte of your duetie, to puniſhe ſeuerely the troubleſome contemners of the Church, and procure by all meanes poſſible that you can, through the honour that GOD hath giuen you, that God may be purely worſhipped. And ſeeing the Elderſhip ſtandeth not onely vpon Miniſters, but alſo vpon them, which may correcte the miniſters them ſelues, if neede ſo require. Who is ſo mad, that in choſing the Elders, will not haue chiefeſt conſideration of them, which beſide their godlines, wherefore they are highly commended, are alſo of great honour and authoritie in the Church?

But

But happely I am to long in this point, especially with you of whose singular willingnes and readines, I haue not the least occasion to doubt. Therefore I make an ende, and humbly beseche our Lord God & heauenly Father, to mainteyne thee most noble Prince, and all you my worthie and honourable Lordes, that as he hath indued you with that his excellent Spirit, and with the true knowledge of his Sonne, so he woulde enrich you more and more with what soeuer excellent giftes, & strengthen you with his mighty power, that he may most happely perfit that great worke which he hath begonne by you, to the full restoring of his heauenly kingdome, to your euerlasting prayse, and perpetuall renowme . At *Geneua*, the tenth of the Calendes of March. From the incarnation of Christ, 1565.

THE

THE PRINTER
TO THE DILIGENT
READER.



Deare Christian Reader, to the intent thou mightest the better enioye the benefite of these notes or expositions vpon the newe Testament: I thought it not amisse to declare vnto thee the vse of the same. And first for as much as the quotations or citing of places of the Scriptures in the margent which directe other places, conteining like phrase or sence, haue bene so placed that none without great labour, could finde out the textes alleaged, I haue made these sixe seuerall figures or markes, ✣ ✢ ⁘ ✳ ✲ ⁂ *and haue set them aswell in the margent as in the text, so that thou mayest easely finde that which thou desirest: For example in the first worde of the first chapter of Matthewe is placed this first marke,* ✣ *looke out the like marke in the margent, and there thou shalt finde, Luke. 3. 23. which place agreeth to this of Matthewe, and so likewise thou shalt finde in the residue. But if many quotations belong to one place worde or sentence, the first is onlie marked, and those that folow vnmarked appertaine to ỹ same. And if it fall out that there be more then sixe directiõs in one page, thẽ is the first repeated againe, & the residue folowing in order as at the beginning: as it appeareth in this first page of Matthewe, where both in the text and margent also, they are all set downe, and the foure first repeated.*

The notes which are directed by figures of Arithmeticke as 1. 2. 3. 4. &c. *throughout the Euangelistes and Actes declare the effecte or somme of the doctrine conteined betweene one of the said figures & and the next that foloweth, as for example, from the figure,* 1, *in the first line and first word of Matthewe vnto the figure* 2. *in the* 18. *vers. of the same chapter, the doctrine there gathered is set downe in the margent in this sort,* 1. Iesus came of Abraham of the tribe of

tribe of Iuda, and of the ſtocke of Dauid as God promiſe

And in the Epiſtles in like ſort they declare the methode and which the Apoſtles vſe, and howe euery argument or reaſon de deth one vpon an other: theſe figures are begun againe at the be ning of euerie chapter. Laſtly, the notes which goe by order of the ters of the Alphabet placed in the text, with the like anſwering v them in the margent, ſerue to expounde and lighten the darke wor and Phraſes immediatly folowing them: As in the firſt line & ſec word, the letter, a. being referred vnto, a, directly againſt him in margent, ſheweth that this word, booke, ſignifieth A rehearſal as Hebrewes vſe to ſpeake: as Gen. 5. 1. The booke of the nerations. *Theſe letters begin at the beginning of euerie chap continuing vnto, z, and ſo beginning againe with, a, if there be ſo ny notes that they doe exceede in number the letters of one Alph bet. This haue I faithfully done for thy commoditie, reape thou fruite, and giue the prayſe to God.*

Fare well.



THE DESCRIPTIO

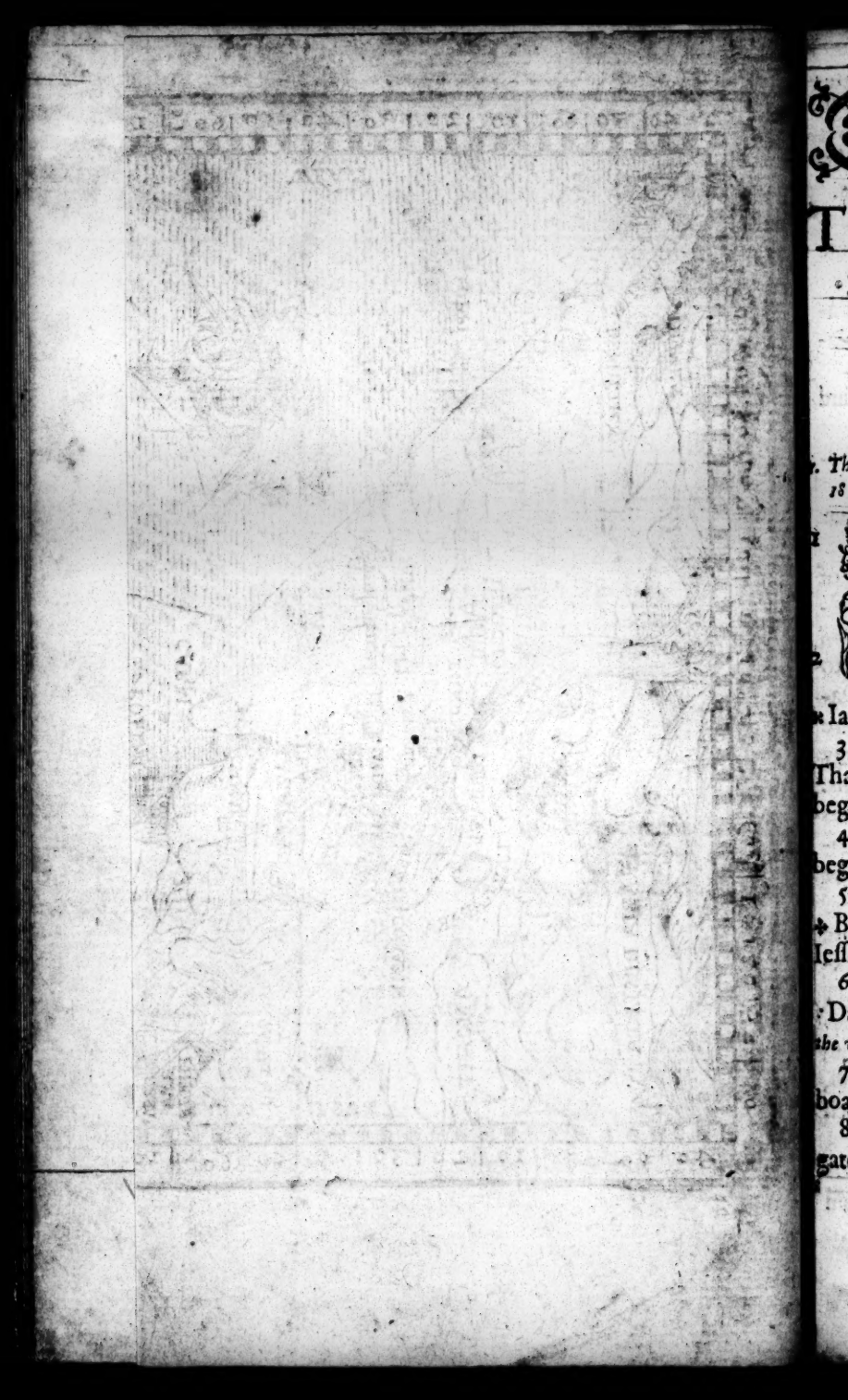
OF THE HOLY LANDE, CONTEYNI

the places mentioned in the foure Euangeliſtes, with oth
places about the ſea coaſtes, wherin may be ſeene the wayes and iou
neis of Chriſt and his Apoſtles in Iudea, Samaria, and Galile: for
into theſe three partes this lande
is diuided.

THE PLACES SPECIFIED IN THE MAPPE
with their ſituation by the obſeruatiõ of the degrees
concerning their length and breadth.

Aſcalon	65,24:31,32.	Ephen	66,8,32.
Azot	65,35:32.	Gadara or Garaza	66,48:3
Bethlehem	65,55:31,51.	Gaza	65,10:31
Bethphage	68,31,58.	Iericho	66,10:32
Bethſaida	66,51:32,29.	Ieruſalem	66,31,55
Bethabara	66,34:32,1.	Ioppe	65,40:32
Bethania	66,31,58.	Ior, the other fountaine wh	
Cana of Galile	66,52:32,48.	Iordan ſpringeth	67,31:3
Capernaum	66,53:32,29.	Magdalon, called alſo Dal	
Carmel moũt	66,31:32,50.	nutha	66,48:32
Ceſarea Stratõ.	66,16:32,25.	Naim	66,35:32
Ceſarea Philip.	67,39:33,5.	Nazareth	66,56:32
Coraſim	66,53:32,29.	Ptolemais	66,50:32
Dan, one of the fountaynes whence Iordan ſpringeth	67,25:33,8.	Samaria the city	66,22:32
		Sidon	67,15:33
Ennon	66,40:32,18.	Silo	66,27:32
Emaus	65,54:31,59.	Tyrus	67,33,20
		Tyberias	66,44:32


THE MEDITERANE SEA
SIDON
FENICIA
TIR
GALILEA SVPERIOR
IORDAN
POLEM
CESAREA PHILIP.
CARM
CANA
LACSAMACHONIT
NAZARETH
GALILEA
CESAREA
NAIM
CAPER
THRACONIT
EAST
BETSAI
SAMAR
CORAZIN
LACGENEZA
SILOE
ERNON
IOPPE
IERICHO
IORDA FL
LACADARA
AMONIT
EMAVS
AZOT
IERVSA
EPHREN
MOABI
ASCALO
IVDA
BETANE
BETPHAGE
BETHLEHEM
ARABIA DESERTA
IDVMEA
ASPHALTIS
SOUTH
WEAST



THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEWE.

CHAP. I.

v. That Iesus is that Messias, the Saviour promised to the Fathers. 18 The nativitie of Christ.

1 THE [a] booke of the [b] generation of IESVS CHRIST the ✣ sonne of Dauid, the [c] sonne of Abraham.

2 ✣ Abraham begate Isaac. ∵ And Isaac begate Iacob. And ✻ Iacob begate Iudas and his brethren.

3 ✣ And Iudas begate Phares, and Zara of Thamar. And* Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. & Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✣ Iesse begate Dauid the King. And ∵ Dauid the King begate Solomon of her that was the wife of Vrias.

7 And ✻ Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And

✣ *Luke. 3. 23.*

1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.

a Rehearsal: As the Hebrewes vse to speake: as Genes. 5. 1. The booke of the generations.

b Of the auncestors of whome Christ came.

c Which Christ is also the sonne of Abraham.

✣ *Genes. 21. 2.*

∵ *Genes. 25. 24.*

✻ *Genes. 29. 35.*

✣ *Genes. 38. 27.*

* *1. Chro. 2. 5. Ruth. 4. 18. 19.*

✣ *Ruth. 4. 21.*

✣ *1. Sam. 16. 1. & 17. 12.*

∵ *2. Sam. 12. 24.*

✻ *1. King. 11. 42. 1. Chro. 3. 10. 11.*

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achas begate Ezekias.

10 And † Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And † Iosias begate Iakim. And Iakim[d] begate Iechonias and his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, ‡ Iechonias begate Salathiel. * And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Marie, of whome was borne IESVS, that is called Christ.

17 So[e] all the generations from Abraham to Dauid, are fourtene generations. And from Dauid vntil they were caried away into Babylō foure tene generations: and after thei were caried away into Babylon vntil Christ, fourtene generations.

18 ¶ Nowe the birth of [2] IESVS Christ was thus, When as his mother Marie was * betrothed to Ioseph, before they came together, she was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iuste man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid feare not to [f] take Marie thy [g] wife: for that which is [h] conceiued in her, is of the holy Ghost.

† 2. King. 20. 21. and 21. 18. 1. Chro. 3. 13. 14. 15.

† 2. King. 23. 34. and 24. 1. 2. Chro. 36. 4. 9.

d That is, the captiuitie fell in the daies of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.

2. King. 24. 6.

‡ 1. Chro. 3. 16. 17. Ezra. 3. 2. and 5. 2

e All these which are reckened vp in this pedigree of Dauids stocke, as they begate one an other orderly in their degrees.

2 Christ the true Immanuel, and therfore, Iesus (that is Sauiour) is conceiued in the virgine by the holy Ghost, as it was foretold by the prophetes.

* Luke. 1. 27.

* Deut. 24. 1.

f Receiue her at her parents and kinsfolkes handes.

g Which was promised & made sure to thee to be thy wife.

h Of the mothers substance, by the holy Ghost.

21 And

21 And she shal bring[3] forth a sonne, and thou shalt ✣ call his name IESVS: for he shall ✣ [i] saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoke of the Lord by the Prophet, saying,

23 ∵ Behold, a [k] virgine shalbe with childe, & shal beare a sonne, & they shal cal his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angell of the Lord had inioyned him, and tooke his wife.

25 But he knewe her not, til she had brought forth her first borne sonne, and he called his name IESVS.

3 Christ is borne, of the same virgine which neuer knew man: and is called Iesus of God himself, by the Angel.

✣ *Luke.1. 31.*

✣ *Act.4.12.*

i Deliuer, and this sheweth vs the meaning of this name Iesus.

∵ *Esai.7.14.*

k There is in the Hebrewe and Greke text, an article added, to point out the woman, and set her forth plainly: as you would say, That Virgine, or a certaine Virgine. l This litle word Tyl, in the Hebrewe tongue, mueth vs to vnderstand also, that a thing shal not come to passe in time to come: as Michol had no children Til her deaths day, 2. Sam.6.23. And in the last chapter of this Euangelist: Behold, I am with you Tyl the end of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 Ioseph flieth into Egipt with Iesus and his mother. 16 Herode slayeth the children.

1 WHen ✣ [1] IESVS then was borne at Beth-leem in [a] Iudea, in the dayes of Herode the King, beholde, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 when King Herode heard *this*, he was [c] troubled, and of his Kingly estate, of straungers: which his owne also vnwittingly allowe of, although they do not acknowledge him.

✣ *Luke.2.6.*

1 Christ a poore childe, layde downe in a crib, and nothing set by of his owne people, receyueth notwithstanding a noble witnes of his diuinitie from hea

a For there was an other in the tribe of Zabulon. b Wise and learned men: It is a Persian worde which they vse in good part. c Was much moued, for he was a stranger and came to the kingdome by force: and the Iewes were troubled: for wickednes is mad and raging.

bled, and all Hierusalem with him.

4 And gathering together al the [d] chief Priests & [e] Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 ✣ And thou Beth-leem in the lande of Iuda, art not the [f] least amõg the Princes of Iuda: For out of thee shall come the gouernour that [g] shall feede that my people Israel.

7 Then Herode priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared.

8 And sent them to Beth-leem, saying, Go, and search diligently for the childe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and lo, the starre which they had seene in the East, went before them, till it came and stoode ouer *the place* where the childe was.

10 And when they sawe the starre, they reioyced with an exceding great ioye.

11 And went into the house, and founde the childe with Marie his mother, and [h] fel down, and worshipped him, and opened their [i] treasures, and presented vnto him giftes, *euen* golde, and frankincense, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they shonld not goe againe to Herode, they returned into their countrey another way.

13 ¶ [2] After their departure, behold the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the childe and his mother, & flie into Egypt, and be there till I bring the word: for Herode wil seeke the childe, to destroy him.

14 So

d The chief priests, that is, suche as were of Aarons familie, which were deuided into foure and twentie orders, 1. Chro. 24. 5 and 2. Chro. 36. 14.

e They that expound the Lawe to the people, for the Hebrewes take thu word of an other which signifieth as much as to expounde and declare.

✣ Mich. 5. 2. Iohn. 7. 42.

f Though thou be a small towne, yet shalt thou be very famous and noble through the birth of the Messias, who shalbe borne in thee

g That shal rule and gouerne: for Kings are fitly called feeders and shepheardes of the people.

h A kinde of humble & lowly reuerẽce.

i The rich and costly presents, which they brought him.

k God warned and tolde them of it, when as they asked it not.

2 Christ being yet scarce born, beginneth to be crucified for vs, both in him self, and also in his members.

14 So he aroſe and tooke the childe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, that that might be fulfilled, which is ſpoken of the Lord by the ✣Prophet, ſaying, Out of Egypt haue I called my Sonne.

16 ¶Then Herode, ſeeing that he was mocked of the Wiſemen, was exceeding wroth, and ſent forth, and ſlewe al the male children that were in Beth-leem, & in all the coaſtes thereof, from two yere olde and vnder, according to the time which he had diligently ſearched out of the Wiſemen.

17 Then was that fulfilled which is ſpoké [l] by the Prophet Ieremias, ſaying,

18 ✣In Rhama was a [m] voyce heard, mourning, and weeping, and great lamentatiō: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

19 [3] And when Herode was dead, behold, an Angell of the Lord appeareth in a dreame to Ioſeph in Egypt,

20 Saying, Ariſe, and take the childe and his mother, and goe into the lande of Iſrael: for they are dead which ſought the childes life.

21 Then he aroſe vp and tooke the childe and his mother, and came into the land of Iſrael.

22 But whē he heard that Archelaus did reigne in Iudea in ſteade of his father Herode, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the partes of Galile.

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoké by the Prophetes, *vvhich vvas*, That he ſhould be called a Nazarite.

✣ *Hoſe. 11. 1.*

l For God ſpeaketh by the mouth of the Prophetes.

✣ *Iere. 31. 15*

m A voyce of lamenting, vveeping and howling.

n That is to ſay, All that compaſſe about Bethlehem: for Rachel Iacobs vvife, vvho died in childe bed, vvas buried in the vvay that leadeth to this tovvne, which is alſo called Ephrata, becauſe of the fruitfulnes of the ſoyle, and plentie of corne.

3 Chriſt is brought vp in Nazareth, after the death of the tyrant, by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lordes true Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth.

8 The fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

✣ *Marke.1.4. Luke.3.3.*

a Not vvhen Ioseph vvent to dvvel at Nazareth, but a great vvhile after, about the space of 25. yeres: for in the 30. yere of his age vvas Iesus baptized of Iohn: therefore by those daies, is ment, at that time that Iesus remayned as yet an inhabitant of the tovvne of Nazareth.

1 IN ✣ And in [a] those dayes, [x] Iohn the Baptist came and preached in the [b] wildernes of Iudea.

2 And said, [c] Repent: for the [d] kingdom of heaueh is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, ✣ The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: [e] make his pathes straight.

4 ∴ And this Iohn had his garment of camels heare, and a girdle of a skin about his loynes: his meate was also [f] locustes and wilde hony.

5 ✣ Then went out to him [g] Hierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptised of him in Iordan, [h] confessing their sinnes.

7 [z] Now whē he sawe many of the Pharises, & of the Sadduces come to his baptisme, he said vnto them, ✣ O generations of vipers, who hath forewarned you to fly frō the vengeāce to come?

8 [3] Bring forth therfore fruite worthy amendement of life.

1 Iohn, who through his singuler holynes and rare austerenes of life, caused all men to cast their eyes vpon him, prepareth the way, for Christ following fast on at his heeles, as the prophet Esay foretold, and deliuereth the summe of the Gospell, which in short space after should be deliuered more fully.

b In an hyllie countrie, vvhich vvas notvvithstanding inhabited, for Zacharie dvvelt there: Luke.1.40. and there vvas Ioabs house, 1. King.2.34. and besides these, Iehoshua maketh mention of sixe tovvnes that vvere in this vvildernes, cap.15.61. c The vvord in the Greke tongue, signifieth a chaunging of our mindes and hearts from euill to better. d The kingdome of Messias, vvhose gouernement shalbe heauenly, and nothing but heauenly. ✣ Esai.40.3. Mark.1.3. Luk.3.4. Iohn.1.23. e Make him a playne and smothe vvay. ∴ Mar.1.6. f Locustes vvere a kinde of meate, vvhich certaine of the East people vse, vvhich vvere therfore called deuourers of locustes, Eustin Od.9. ✣ Marke.1.5. Luke.3.7. g The people of Hierusalem. h Acknovvledging that they vvere saued onely by free remission and forgiuenes of their sinnes.

2 There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnes doeth.

✣ *Chap.12.34.*

3 True repentance, is an inward thing which hath it seate in the mind and

9 [4] And [i] presume not to say [k] with your selues, ✣ we haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: ✣ therfore euery tree which bringeth not forth good fruite, is hewen downe, and caste into the fyre.

11 ∵ [5] In dede I baptize you with water to [l] amẽdement of life, but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with fyre.

12 [6] Which hath his fan in his hand, and wil [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaf with vnquencheable fier.

13 ¶ ✱ [7] Then came Iesus from Galile to Iordã vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue nede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth vs to fulfill [n] all righteousnes. So he suffred him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heaues were opened vnto [o] him, and *Iohn* saw the Spirit of God descending like a doue, & lighting vpon him.

4 The faith of the fathers, auaileth the vnbeleeuing children nothing at all: and yet for all that, God plaieth not the lier, nor dealeth vnfaithfully in his league, which he made with the holy fathers.

i Thinke not that you haue any cause to be proude of Abraham.

k In your harts.

✣ *Iohn 8.39. Act. 13.26.*

✣ *Chap. 7.19.*

∵ *Mark. 1.8. Iuk. 3. 16. Iohn. 1.26. Act. 1.5. and 2.4. and 8. 17. and 19.4.*

5 We may neither dwell vpon the signes which God hath ordeyned as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it self, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

l The outward signe putteth vs in minde of this, that we must chaunge our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, whereby our old man dieth, and the newe man riseth vp, Rom. 6.

6 The triumphes of the wicked shal end in euerlasting torment.

m I will cleanse it throughly, and make a full riddance. ✱ *Marke 1.9. Luke 3.21.*

7 Christ sanctifieth our baptisme in him self.

n All such things as he hath appointed vs to keepe. *o To Iohn.*

17 [s] And lo, a voyce *came* from heauen, saying, ✣ This is my beloued Sonne, in whom I am [p] well pleased.

[s] Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost.

✣ *Colloss.1.13. 2.Pet.1.17.*

[p] *The Greke vvord, betokeneth a thing of great account, and such as highly pleaseth a man. So when the father saith, that Christ onely is the man, vvhom vvhen he beholdeth, looke vvhat opinion he had conceiued of vs, he laieth it cleane aside.*

CHAP. IIII.

1 Christ is tempted. 4 He vanquisheth the Deuil vvith Scripture. 11 The Angels minister vnto him. 12 He preacheth repentãce, and that him selfe is come. 18 The calling of Peter, Andrevv, 21 Iames and Iohn. 23 He preacheth the Gospell and healeth the diseased.

1 THen ✣ was [t] Iesus led aside of the Spirite into the wildernes, to be tempted of the deuil.

2 And when he had fasted [a] fortie dayes, & fortie nights, he was afterward hungrie.

3 Then came to him the tempter, and said, if thou be the sonne of God, commaunde that these stones be made bread.

4 But he answering, said, It is written, ∴ Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holie Citie, and set him on a [b] pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is writtẽ, ⁂ that he will giue his Angels charge ouer thee, & with their hands they shal lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, ✣ Thou shalt not [c] tempt the Lord thy God.

8 Again the deuil tooke him vp into an exceeding hie mountaine, and shewed him al the kingdomes of the world, and the glorie of them.

✣ *Mark.1.12. Luke.4.1.*

[t] Christ was tempted al maner of wayes, and still ouercõmeth, that we also through his vertue, may ouercome.

[a] *Full fortie dayes.*

∴ *Deut.8.3.*

[b] *The battlement wherevvith the flat roofe of the temple vvas compassed about, that no man might fall downe: as vvas appointed by the Lavve.*

⁂ *Psal.91.11.*

✣ *Deut.6.16.*

[c] *VVorde for vvord, Thou shalt not goe on still in tempting.*

9 And

9 And ſaid to him, All theſe will I giue thee, if thou wilt fall downe, and worſhip me.

10 Then ſaid Ieſus vnto him, Auoide Satã: for it is written, ✣ Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

11 ✣ Then the deuil left him: and behold, the Angels came, and miniſtred vnto him.

12 ¶ ∴ [2] And when Ieſus had heard that Iohn was cõmitted to priſon, he returned into Galile.

13 And leauing Nazareth, went and dwelt in [d] Capernaum, which is nere the ſea in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

15 ✠ The land of Zabulon, & the land of Nephthalim *by* the way of the [e] ſea, beyond Iordan, [f] Galile of the Gentiles:

16 The people which ſate in darkenes, ſawe great light: and to them which ſate in the region, and ſhadowe of death, light is riſen vp.

17 ✣ From that time Ieſus began to preach, & to ſay, Amend your liues: for the kingdom of heauen is at [g] hand.

18 ¶ [3] And Ieſus walking by the ſea of Galile, ſawe two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19 * And he ſaid vnto them, Folowe me, & I wil make you fiſhers of men.

20 And they ſtraigt way leauing the nets, folowed

✣ *Deut.6.13. and 10.20.*

✣ *Mar.1.13. Luk.4.13.*

∴ *Mar.2.14. Luk.4.14. Iohn.4.43.*

2 Whē the Heraultes mouth is ſtopped, the Lord reuealeth him ſelfe and bringeth full light into the darkenes of this worlde, preaching free forgiuenes of ſinnes to them that repent.

d VVhich vvas a tovvne a great deale more famous then Nazareth vvas.

✠ *Eſai.9.1.*

e Of Tiberias, or becauſe that contrie beded tovvard Tyrus, vvhich ſtãdeth vpon the ſea that cutteth the midſt of the vvorld

f So called, becauſe it bordered vpon Tyrus and Sydon, and becauſe Solomon gaue the King of Tyrus tvventy cities in that quarter, 1. King.9.11. ✣ *Mar.1.15.* *g It come to you.*

3 Chriſt thinking by time, that he ſhould at length depart from vs, euen at the beginning of his preaching, getteth him diſciples after an heauenly ſort, men in deede poore, and vtterly vnlearned, and therfore ſuch as might be leſt ſuſpected witneſſes of the trueth of thoſe things which they heard and ſawe. * *Mar.1.16. 1.Cor.1.27.*

lowed

lowed him.

21 And when he was gone forth from thence, he saw other two brethrē, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, & he called them.

22 And they without tarying, leauing the ship, and their father, folowed him.

23 So [4] Iesus went about all Galile, teaching in [h] their [i] Synagogues, and preaching the Gospell of the [k] kingdome, and healing [l] euery sicknes and euery [m] disease among the people.

24 And his fame spred abroad through al Syria: & they brought vnto him al sicke people, that were taken with diuers diseases and [n] torments, and them that were possessed with deuils, and those which were [o] lunatike, and those that had the [p] palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, & Hierusalem, and Iudea, and from beyond Iordan.

4 Christ assureth the hartes of the beleuers of his spiritual and sauing vertue, by healing the diseases of the bodie.

h Their, that is the Galileans.

i Synagogues, that is the Ievves Churches.

k Of Messias.

l Diseases of all kindes, but not euery one: that is, as vve say, some of euery one.

m The vvord signifieth properly, the vveakenes of the stomake: but here it is taken for those diseases vvhich make men faint and vveare avvay, that haue thē. *n The vvord signifieth properly the stone vvherevvith gold is tried: and by a borovved kind of speach, is applied to all kinde of examinacion by torture, vvhen as by rough dealing and torments, vve go about to drawe out the trueth, of men vvhich othervvise they vvould not confesse: and in this place it is taken for those diseases, vvhich put sicke men to great vvoe.* *o VVhich at euery full Moone, or other changes of the Moone, are shrevvdly troubled and diseased.* *p VVeake and feeble men, vvho haue the partes of their bodie losed, and so vveakened, that they are neither able to gather them vp together, nor put them out as they vvould.*

CHAP. V.

1 VVho are blessed. 13 The Apostles are the salt and light of the vvorld. 14 The citie set on an hill. 15 The candle. 16 Good vvorkes. 19 The fulfilling of Christes commaundements. 21 VVhat killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eie. 30 Cutting of of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enimies. 48 Perfitnes.

1 AND

1 AND when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 [x] And he opened his mouth and taught them, saying,

3 ✣ Blessed *are* the [a]poore in [b]spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed *are* they that mourne: for they shal be comforted.

5 ∴ Blessed *are* the meeke: for they shall inherite the earth.

6 ✻ Blessed *are* they which hunger and thirst for righteousnes: for they shal be filled.

7 Blessed *are* the mercifull: for they shall obtaine mercy.

8 Blessed *are* the ✻ [c]pure in heart: for they shal see God.

9 Blessed *are* the peace makers: for they shalbe called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 ✣ Blessed shal ye be when men reuile you, and persecute *you*, and say al maner of euil against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes which were before you.

13 ✣ Ye [a] are the salte of the [d] earth: but if the

Christ teacheth, that the greatest ioye & felicitie is not in the commodities & pleasures of this life, but is laid vp in heauen for them ỹ willingly rest in the good will & pleasure of God, and endeuour to profite all men, although they be cruelly vexed and trobled of ỹ worldlings, because they will not fashiō themselues to their maners.

✣ *Luk.6.20.*

a Vnder the name of powertie are all such miseries ment, as are ioyned vvith powertie.

b VVhose mindes and spirites are brought vnder and tamed, and obey God.

✣ *Esai.61.2.3. Luk.6.21.*

∴ *Psal.37.11.*

✻ *Esai.65.13.*

✻ *Psal.24.4.*

c Fitly is this vvorde, Pure, ioyned vvith the heart, for as a bright and shining resemblance or image may be seene plainly in a clere and pure looking glasse, euen so doth the face (as it vvere) of the euerlasting God, shine forth and clerely appeare in a pure heart.

* *1.Cor.14.33. 1.Pet.3.14.* ✣ *Act.5.41. 1.Pet.4.14.* ✣ *Mar.9.50. Luk.14.34.*

2 The ministers of the worde especially (vnlesse they will be the most caitifes of all) must nedes leade other both by worde and deede to this greatest ioye and felicitie.

d Your doctrine must be very sound and good, for if it be not so, it shalbe nought set by, and cast away as a thing vnsauerie and vaine.

salt

salt haue lost his sauour, wherewith shal it be [e] salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Ye are the [f] light of the world. A citie that is set on an hill, can not be hid.

15 ✣ Neither do men light a candel, and put it vnder a bushel, but on a candelsticke, and it giueth light vnto all that are in the house.

16 ✣ Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 [3] Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroye them, but to [g] fulfill them.

18 ∴ For truely I say vnto you, Til heauen, and earth perish, one iote, or one title of the Law shall not scape, till al things be fulfilled.

19 ✱[4] Whosoeuer therefore shall breake one of these least commandements, and teache men so, he shalbe called the [h] least in the kingdome of heauen: but whosoeuer shall obserue and teache *them*, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnes ✣ exceede the *righteousnes* of the Scribes and Pharises, ye shal not enter into the kingdome of heauen.

21 [5] Ye haue heard that it was said vnto them of the old time, * Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgement.

22 But I say vnto you, whosoeuer is angrie with

e VVhat shall you haue to salt vvith al? And so are fools in the latin tongue called saltlesse, as you vvould say, men that haue no salt, or sauour and taste in them.

f You shine & giue light, by being made partakers of the true light.

✣ Marke.4.21. Luk.8.16.& 11.33. & 1.Pet.2.12.

3 Christ came not to bring any new wai of righteousnes and saluation into the world, but to fulfil ỹ in deede which was shadowed by the figures of ỹ lawe, by deliuering men through grace from the curse of the law: and moreouer to teache ỹ true vse of obedience which the lawe appointeth, and to graue in our heartes ỹ force of obedience.

g That the prophecies may be accomplished. ∴ Luke.16.17. ✱Ieam.2.10.

4 He beginneth with ỹ true expounding of the law, and setteth it against the old (but yet false) gloses of the Scribes: So farre is he from abolishing the least commandement of his father.

h He shall haue no place in the Church. ✣ Luke 11.39.

5 The true meaning of the sixt commandement.

** Exod.20.13. Deut.5.17.*

hath

his brother vnaduisedly, shal be [i] culpable of [k] iudgement. And whosoeuer saieth vnto his brother, Raca, shalbe worthie to be punished by the [l] Councel. And whosoeuer shal say, Foole, shalbe worthie to be punished with [m] hel [n] fyre.

23 [o] If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 [p] Agree with thine aduersarie quickely, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, til thou hast [q] paied the vtmost farthing.

i *He speaketh of the iudgements of God, and of the difference of sinnes, & therfore applieth his vvordes to the forme of ciuill iudgements, vvhich vvere then vsed.*

k *Of that iudgement vvhich vvas ruled by three men, vvho had the hearing and deciding of money matters, and such other small causes.*

l *By that iudgemẽt vvhich stode of 23. iudges, vvho had the hearing and deciding of vveightie affaires, and matters of life and death: as the highest iudges of all vvere, to the nomber of 71. vvhich had the hearing of moste vvaightie affaires, as the matter of a vvhole tribe, or of an high Priest, or of a false Prophet.*

m *VVhere as vve reade here, Hel, it is in the text it selfe, Gehenna, vvhich is an Hebrevv vvorde made of tvvo, and is as much to say, as the valley of Hinnon, vvhich otherwise the Hebrevves called Topheth: it vvas a place vvhere the Israelites vvere vvont most cruelly to sacrifice their children to false Gods, vvhereupon it vvas taken for a place appointed to torment the reprobates.*

n *The Ievves vsed foure kindes of punishmentes, before their gouernement vvas taken avvay by Herode, hanging, beheading, stoning, and burning: this is it that Christ shot at, because burning vvas the greatest punishment, therfore in that he maketh mention of a iudgement, a counsel, and a fyre, he shevveth that some sinnes are vvorse then other some, but yet they are all such that vve must giue an accompt for them, and shalbe punished for them.*

6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the lawe, which they them selues deuoured. But Christ on the contrarie side denieth that God accepteth any mans offring, vnlesse he maketh satisfaction to his brother whom he hath offended: and saith moreouer, that these stubborne and stifnecked despisers of their brethren, shal neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.

o *He applieth all this speache, to the state of his time. VVhen as there vvas an altar standing in Hierusalem: and therfore they are very fvolish, that gather herevpon, that vve must build altars, and vse sacrifices: but they are more fooles, vvhich drawve that to purgatorie, vvhich is spoken of peace making and attonement one vvith an other.*

* *Luk. 12. 58.* p *Cut of all cause of enmytie.* q *Thou shalt be dealt vvithall, to the vtmost extremitie.*

27 Ye

27 ¶ [7] Ye haue heard that it was ſaid to them of olde time, ✣ Thou ſhalt not cõmit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

29 ✣ Wherefore if thy right [r] eye cauſe thee [ſ] to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it of, and caſt it from thee: for better it is for thee that one of thy members periſhe, then that thy whole bodie ſhould be caſt into hell.

31 It hath bene ſaid alſo, ∴ Whoſoeuer ſhall put away his wife, let him giue her a bill of diuorcement.

32 But I ſay vnto you, whoſoeuer ſhal put away his wife (except it be for fornication) cauſeth her to cõmit adulterie: and whoſoeuer ſhal marie her that is diuorced, committeth adulterie.

33 [8] Againe, ye haue heard that it was ſaid to them of old time, ✣ Thou ſhalt not forſweare thy ſelf, but ſhalt performe thine othes to the Lord.

34 But I ſay vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote-ſtoole: neither by Hieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one heare white or blacke.

37 ✣ But let your communication be [t] Yea, yea:

7 He is take for an adulterer before god whatſo euer he be ſ coueteth a womã: & therefore we muſt keepe our eyes chaſt, and al ſ members we haue, yea & we muſt eſchew all occaſions which might moue vs to euill, how deare ſo euer it coſt vs.
✣ *Exod.20.14. Rom.13.9.*
✣ *Chap.18.8.9. Mar.9.47.*
r *He nameth the right eye and the right hand, becauſe the partes of the right ſide of our body are the chiefeſt, & redieſt to cõmit any vvickednes.*
ſ *VVord for vvord do cauſe thee to offende: for ſinnes are ſtõbling blocks, as it vvere, that is to ſay, rockes vvhich vve are caſt vpon.*
∴ *Chap.19.7. Deut.24.1. Mark.10.4. Luk.16.18. 1.Cor.7.10.*
8 The meaning of the thirde commaundement, againſt the froward opinion and iudgemẽt of the Scribes, which excuſed byothes or indirect formes of ſwearing.
✣ *Exod.20.7. Leuit.19.12. Deut.5.11.* ✣ *Iam.5.12.*
t *VVhatſoeuer you vouche, vouch it barely, and vvhatſoeuer you denie, denie it barely vvithout any moe vvordes.*

yea: Nay, nay. For whatsoeuer *is* more thē these, commeth of [u] euill.

38 ¶ [9] Ye haue heard that it hath bene said, An ✣ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ✣ Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ∴ Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath ben said, ✲ Thou shalt loue thy neighbour, and hate thine enimie.

44 But I say vnto you, ✲ Loue your enimies: blesse them that curse you: do good to them that hate you, * and pray for them which hurt you, and persecute you,

45 [10] ✣ That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euil, and on the good, and sendeth raine on the iust, and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethrē only, what singular thing doe ye? do not euen the ✲ Publicanes likewise?

48 Ye shall therefore be perfit, as your Father which is in heauen, is perfite.

[u] *From an euill conscience, or from the deuill.*

9 He sheweth cleane contrarie to the doctrine of the Scribes, that the summe of the second table must be so vnderstood, that we may in no wise render euil for euil, but rather suffer double iniurie, and doe well to them that are our deadly enemies.

✣ *Exod.21.24. Leuit.24.20. Deut.19.21.*

✣ *Luke 6.29. Rom.12.17. 1.Cor.6.7.*

∴ *Deut.15.8.*

✲ *Leuit.19.18.*

✲ *Luke.6.27.*

* *Luke 23.34. Act.7.60. 1.Cor.4.13.*

10 A double reason: the one is taken of relatiues, The childrē must be like their father: the other is taken of comparisons, The children of God must be better, then the childrē of this worlde. ✣ *Luke.6.35.*

✲ *They that were the tolle masters, and had the ouersight of tributes and customes: a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yokefull bondage they could hardly away withal) and also because these Tollemasters are for the most part giuen to couetousnes.*

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 VVe must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnes.

1 TAke heede that ye giue not your [1] almes before men, to be seene of them, or els ye shall haue no [a] rewarde, of your Father which is in heauen.

1 Ambition maketh almes vain.

a This vvord, Revvarde, is alvvayes taken in the Scriptures for a free recompece, and therfore the schoolemen doe fondly set it to be answverable to a deserving, vvhich they call, Merite.

2 ✣ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowē before thee, as the [b] hypocrites do in the Synagogues & in the streetes, to be praised of men. Verely I say vnto you, they haue their rewarde.

✣ *Rom. 12. 8.*

b Counterfettes, for Hypocrites vvere players that plaied a part in a playe.

3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, he will rewarde thee openly.

5 [2] And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their rewarde.

2 He reprehendeth two fowle faultes in prayer ambition, and vaine babling.

6 But when thou prayest, enter into thy chāber: and when thou hast shut thy dore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

7 Also when ye pray, vse no [c] vaine repetitions as the heathen: for they thinke to be heard for their much babling.

c Long prayers are not condemned, but vaine, nedelesse, and superstitious.

8 Be ye not like them therfore: for your Father knoweth whereof ye haue neede, before ye aske of him.

9 [3] After this maner therfore pray ye, ✣ Our Father which art in heauē, halowed be thy name.

3 A true summe and forme of all Christiā praiers

✣ *Luke. 11. 2.*

10 Thy kingdome come. Thy wil be done eue in earth,

in earth, as it is in heauen.

11 Giue vs this day our [d] dayly bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into tentation, but deliuer vs [†] from [e] euill: for thine is the kingdome, and the power, and the glorie for euer. Amen.

14 [*] [‡] For if ye do forgiue men their trespaces, your heauenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespaces, no more wil your father forgiue *you* your trespaces.

16 [5] Moreouer, when ye fast, looke not sowre as the hypocrites: for they [f] disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seme not vnto mē to fast, but vnto thy Father which is in secrete: and thy Father which seeth in secret, will rewarde thee openly.

19 ¶ [6] Lay not vp treasures for your selues vpō the earth, where the mothe and canker corrupt, and where theeues digge through and steale.

20 [*] But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ [*] [7] The light of the bodie is the eye: if thine [g] eye be single, thy whole body shalbe light.

d That, that is mete for our nature for our daily foode, or such as may suffice our nature, and coplexion.

† Chap. 13. 19.

e From the Deuil, or from all aduersitie.

‡ Mar. 11. 25.

4 They that forgiue wrongs to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.

5 Against such as hunt after a name of holines by fasting.

f They suffer not their first heiue to be sene, that is to say, they marre the naturall colour of their faces, that they may seeme leane and pale faced.

6 Those mens labours are shewed to be vaine, which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and

vaine riches. * Luk. 12. 33. 1. Tim. 6. 19. ‡ Luk. 11. 34.

7 Men do maliciously and wickedly put out euen the litle light of nature that is in them.

g The iudgement of the minde, that as the body is vvith the eyes, so our vvhole life may be ruled vvith right reason, that is to say, vvith the Spirit of God. vvherevvith vve are lightned

23 But if thine eye be wicked, then al thy bodie shalbe darke. Wherefore if the light that is in thee, be darkenes, howe great is that darkenes?

24 ✣ [8] No man can serue [h] two maisters: for either he shal hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye can not serue God and [i] riches.

25 ✣ [9] Therefore I say vnto you, be not carefull for your life, what ye shal eat, or what ye shall drinke: nor yet for your bodie, what ye shall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Beholde the foules of the [k] heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking care is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field doe growe: they [m] are not wearied, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shall he not *doe* much more vnto you, O ye of litle faith?

31 Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherewith shal we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousnes, and al these things shalbe ministred vnto you.

34 Care

✣ *Luke.16.13.*

8 God wilbe worshipped of the whole man.

h *Which be at warre together, for if two agree, they are as one.*

i *This word is a Syrian word, and signifieth all things that belong to mony.*

✣ *Luk.12.22. phil.4. 6. 1.Tim.6.8. 1.pet.5.7. psa.55.23*

9 The froward carping carefulnes for things of this life, is corrected in the childrē of god by an earnest thinking vpon the prouidence of god.

k *Of the ayre, or that liue in the ayre for in al tongues almost this word Heauen, is taken for the ayre.*

l *He speaketh of care which is ioyned with thought of mind, and hath for the most part distrust ioyned with it.*

m *By labour.*

34 Care not then for the morow: for the morowe shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 Nor cast that which is holy to dogges. 13 The broade and straite way. 15 False prophetes. 18 The tree and fruite. 24 The house built on a rocke, 26 And on the sande.

1 [1] Vdge not, that ye be not iudged.

2 For with what † iudgement ye iudge, ye shalbe iudged, & with what † measure ye meate, it shalbe measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 ∴ Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye.

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ [2] Giue ye not that which is holy, to dogs, neither cast ye your [a] pearles before swine, lest they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ * [3] Aske, and it shalbe giuen you: seeke, & ye shal finde: knock, & it shalbe opened vnto you.

8 For whosoeuer asketh, receiueth: and he, that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone.

10 Or if he aske fish, will ye giue him a serpēt?

1 We ought to finde faulte one with an other, but we must beware we doe it not without cause, or to seme holier then they or in hatred of them.

† *Luk.6.37.38. Rom.2.1. 1.Cor.4.5.*

* *Mar.4.24. Luk.6.38.*

∴ *Luk.6.41.*

2 The stifnecked and stubborne enemies of the Gospell, are vnworthy to haue it preached vnto thē.

[a] *A pearle hath his name among the Grecians for the Orient brightnes that is in it: & a pearle vvas in auncient time in great estimation among the Latines: for a pearle that Cleopatra had, vvas valued at tvvo hundred and fifty thousand crovvnes: and the vvorde is novv borovved from that, to signifie the most precious heauenly doctrine.* * *Chap.21.22. Mar.11.24. Luk.11.9. Iohn.14.13. and.16.23. Ia.1.5.*

3 Prayers are a sure refuge, in all mysteries.

11 If ye then, which are euill, can giue to your children good giftes, how much more ſhall your Father which is in heauen, giue good things to them that aſke him?

12 ✣ [4] Therefore whatſoeuer ye would that men ſhould do to you, euen ſo doe ye to them: for this is the [b] Lawe and the Prophets.

13 ¶ ✣ [5] Enter in at the ſtreight gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which go in therat.

14 Becauſe [c] the gate is ſtreight, and the waye narowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ [6] Beware of falſe Prophets, which come to you, in ſhepes clothing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruites. ∴ Doe men gather grapes of thornes? or figges of thyſtles?

17 So euery good tree bringeth forth good fruite, & a corrupt tree bringeth forth euil fruite.

18 A good tree can not bring forth euil fruite: neither cā a corrupt tree bring forth good fruite.

19 ✱ Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruites ye ſhall knowe them.

21 [7] ¶ Not euery one that ſayth vnto me, Lord, Lord, ſhal enter into the kingdom of heauē, ✱ but he that doth my Fathers will which is in heauē.

22 * Many will ſay to me in that daye, Lord, Lord, haue we not by thy [d] Name prophecied? & by thy name caſt out deuils? and by thy name done many [e] great workes?

23 And

✣ *Luk.6.31. Tob.4.16.*

4 A reherſall of the meaning of the ſecond table.

b That is to ſay, The doctrine of the Lawe & prophets.

✣ *Luk.13.24.*

5 Example of life muſt not be taken from a multitude.

c The vvaye is ſtreight and narrovve: vve muſt paſſe through this rough vvay, and ſuffer, and endure, and be thronged, & ſo enter into life.

6 Falſe teachers muſt be taken heede of: and they are knowē by falſe doctrine and euill liuing.

∴ *Luk.6.44.*

✱ *Chap.3.10.*

7 Euen the beſt giftes that are, are nothing without Godlines.

✱ *Rom.2.13. ✱ Luke.1.22.*

d By Name here, is ment that mightie vvorking power of God, vvhich euery man vvitneſſeth that calleth vpon him.

e Properly, Powers: Nowe theſe excellent vvorkes vvrought, are called Powers, by occaſion of thoſe things vvhich they bring to paſſe, for by them vve vnderſtand, how mightie the power of God is.

23 And then will I profesſe to them, ✣ f I neuer knew you: ✣ depart from me, g ye that worke iniquitie.

24 g Whoſoeuer thē heareth of me theſe wordes, ✣ and doeth the ſame, I wil liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beate vpō that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my wordes, & doeth them not, ſhalbe likened vnto a fooliſh mā, which hath builded his houſe vpon the ſand:

27 And the raine fell, and the floods came, & the windes blewe, and beate vpon that houſe, & it fell, and the fall therof was great.

28 ✣ * And it came to paſſe, whē Ieſus had ended theſe words, the people were aſtonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

✣ *Luk.13.27.*
✣ *Pſalm.6.8.*
f *This is not of ignorance, but becauſe he vvill caſt them avvay.*
g *You that are giuen to all kinde of vvickednes, and ſome to make an art of ſinne.*
8 True godlines reſteth only vpon Chriſt, & therfore alwayes remayneth inuincible.
✣ *Luk.6.47.48.*
* *Mar.1.22. Luk.4.32.*

CHAP. VIII.

1 The Leper cleanſed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 And caſting out of the Iewes. 14 Peters mother in lavv healed. 19 A Scribe deſirous to folavve Chriſt. 23 The tempeſt on the ſea. 28 Two poſſeſſed vvith deuils cured, the deuils go into Svvine.

NOw when he was come downe from the mountaine, great multitudes folowed him.

2 * h And lo, there came a Leper and worſhipped him, ſaying, Maiſter, if thou wilt, thou canſt make me cleane.

3 And Ieſus putting forth his hand, touched him, ſaying, I will, be thou cleane: and immediatly his leproſie was cleanſed.

* *Mar.1.40. Luk.5.12.*
h Chriſt in healing the leprous with the touching of his hād ſheweth that he abhorreth no ſinners y come vnto him be they neuer ſo vncleane.

4 Then Ieſus ſayd vnto him, See thou tell no man, but go, *and* ſhewe thy ſelfe vnto the Prieſt, & offer the gift that ✣ Moſes commaunded, for a witnes to them.

✣ *Leu.14.3.4.*
✝ *Luk.7.1.*

2 Chriſt by ſetting before the the example of the vncircumciſed Centurion, and yet of an excellēt faith, prouoketh the Iewes to emulatiō and togither forewarneth the of their caſting of, and the calling of the Gentiles.

5 ¶✝ [2] When Ieſus was entred into Capernaū, there came vnto him a Centuriō, beſeching him,

6 And ſaid, Maiſter, my ſeruant lieth ſicke at home of the palſie, and is grieuouſly tormented.

7 And Ieſus ſaid vnto him, I wil come & heale him.

8 But the Centuriō anſwered, ſaying, Maiſter, I am not worthy that thou ſhouldeſt come vnder my rofe: but ſpeake the worde only, and my ſeruant ſhalbe healed.

9 For I am a man alſo vnder the authoritie *of an other*, and haue ſouldiers vnder me: & I ſay to one, Go: & he goeth, and to another, Come: and he commeth, and to my ſeruant, Do this: and he doeth it.

10 When Ieſus heard *that*, he marueiled & ſaid to them that folowed *him*, Verely, I ſay vnto you, I haue not founde ſo great faith, euen in Iſrael.

11 But I ſay vnto you, that many ſhall come from the Eaſt and Weaſt, and ſhal [a] ſit down with Abraham, and Iſaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome ſhalbe caſt out into [b] vtter ✣ darkenes: there ſhalbe weping and gnaſhing of teeth.

13 Then Ieſus ſaid vnto the Centurion, Go thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶✣ [3] And whē Ieſus came to Peters houſe, he ſawe his wiues mother laied downe, and ſicke of a feuer.

15 And he touched her hand, & the feuer left her: ſo ſhe aroſe, and miniſtred vnto them.

16 ✣ When

a A metaphore taken of banquets, for they that ſit downe together are felowes in the banquet.
b Vvhich are vvithout the king dō: For in the king dome is light, and vvithout the king dome darkenes.
✣ *Chap.22.13.*
✣ *Mar.1.29. Luk.4.38.*

3 Chriſt in healing diuers diſeaſes, ſheweth ỹ he was ſent of his father, that in him onely we ſhould ſeeke remedy in all our miſeries.

16 ✣ When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed [c] all that were sicke,

17 That it might be fulfilled, which was spoken by ✝ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ ∵ And when Iesus sawe great multitudes of people about him, he commaunded them to go [d] ouer *the vvater.*

19 ✣ Then came there a certaine Scribe, and said vnto him, Maister, I wil folowe thee whithersoeuer thou goest.

20 But Iesus said vnto him, The Foxes haue holes, and the birds of the heauen haue [e] nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ ✣ And an other of his disciples said vnto him, Maister, suffer me first to goe, and bury my father.

22 But Iesus said vnto him, Folowe me, & let the dead burie their dead.

23 ¶ ✱ ✣ And whē he was entred into the ship, his disciples folowed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.

25 Then his disciples came, & awoke him: saying, Maister, saue vs: we perish.

26 And he said vnto thē, Why are ye fearful, O ye of litle faith? Then he arose, and rebuked the windes & the sea: and ✣ there was a great calme.

27 And the men marueiled, saying, What mā is this, that both the windes and the sea obey him!

28 ¶ ✱ ✣ And whē he was come to the other side into the countrey of the Gergesenes, there met

✣ *Mat.1.32. Luk.4.40.*

c *Of all sortes.*

✝ *Esay.53.4. 1.Pet.2.24.*

∵ *Luk.9.57.58.*

d *For Capernaum vvas situate vpon the Lake of Tiberias.*

4 The true disciples of Christ must prepare them selues to all kinde of miseries.

e *VVonde for vvorde, shades made vvithbovvghes.*

5 When God requireth our labour we must leaue of all duetie to men.

✱ *Mar.4.37. Luk.8.23.*

6 Although Christ semeth oftentimes to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempestes, and bringeth them to the hauen.

✣ *Mar.5.1.2. Luk.8.26.27.*

7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and lest of their cōmodities.

him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that waye.

29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Now there was, [f] not farre of from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine.

32 And he said vnto thē, Go. So they went out and departed into the heard of swine: & behold, the whole heard of swine ran headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And behold all the citie came out, to mete Iesus: and when they sawe him, they besought him to [g] depart out of their coastes.

f On an hyll, as Marke and Luke witnesse: Nowe Gedara as Iosephus recordeth. Booke. 17. chap. 13. Lucid after the order of the Grecians, & therfore we may not marueile if there were swine there.

g Where men liue as swine, there doth not Christ tarie, but Deuils.

CHAP. IX.

1 One sicke of the Palsie is healed. 5 remission of sinnes. 9 Matthewe called. 10 Sinners. 17 Newe wine. 18 The rulers daughter raysed. 20 A woman healed of a bloudie issue. 28 Two blynd men by faith receiue sight. 32 A dombe man possessed is healed. 37 The harueste and workemen.

1 THen he [a] entred into a ship, and passed ouer, and came into his [a] owne citie.

2 And [+] lo they brought to him a man sick of the Palsie, layd on a bed. And Iesus [b] seing their

a Sinnes are the causes of our afflictions, and Christ only forgiueth them if we beleeue.

a Into Capernaum. for as Theph. saith Bethleem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place. + Mar. 2. 3. Luk. 5. 18.

b Knowing by a manifest signe.

faith

faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen the.

3 And beholde, certaine of the Scribes said with them selues, This man [c] blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euill things in your hearts.

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke.

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶✣[2] And as Iesus passed forth from thence, he sawe a man sitting at the [d] custome named Matthewe, and said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in *his* house, beholde, many Publicanes and [e] sinners, that came *thether*, sate down at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto thē, The whole neede not a phisition, but they that are sicke.

13 But goe ye and learne what this is, ✣ I will haue mercy, and not sacrifice: for I am not come to cal the righteous, but the sinners to repētace.

14 ¶✣[3] Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And

[c] *To blaspheme, signifieth amongst the diuines, to speake vvickedly: and amongst the more eloquent Grecians, to slaunder.* ✣ *Marke.2.14. Luke 5.27.*

2 Christ calleth the humble sinners vnto him, but he contemneth the proude hipocrites.

[d] *At the customers table, vvhere it vvas receiued.*

[e] *The customers fellovves vvhich vvere placed by the Romanes, after that Iudea vvas brought into the forme of a prouince, to gather the customes, and therfore of the rest of the Ievves, they vvere called sinners, that is to say, very vile men.* ✣ *Hose.6.6. Chap.12.7. 1.Timoth.1.15.* ✣ *Marke.2.18. Luke.5.33.*

3 Against naughtie emulation in matters indifferent.

15 And Iesus said vnto them, Can the [f] children of the mariage chamber mourne as long as the bridegrome is with them? But the daies will come when the bridegrome shalbe taken from them, and then shall they fast.

16 Moreouer no man pieceth an old garment with a piece of [g] newe cloth: for that that should fill it vp, taketh away from the garment, and the breache is worse.

17 Neither do they put newe wine into olde vessels: for then the vessels would breake, & the wine would be spilt, & the vessels should perishe: but they put newe wine into newe vessels, and so are both preserued.

18 ¶ [4] While he thus spake vnto them, behold there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come & lay thine hand on her, and she shall liue.

19 And Iesus arose and folowed him with his disciples.

20 (And behold a woman which was diseased with an yssue of bloud twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touche but his garment onely, I shalbe whole.

22 Then Iesus turned him about, & seing her, did say, Daughter, be of good comfort: thy faith hath made the whole. And the woman was made whole in that same moment.)

23 [5] Nowe when Iesus came into the Rulers house, and sawe the [h] minstrels and the multitude making noyse,

24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in & toke her by the hād, & the maide arose.

26 And

f An Hebrew kynd of speache, for they that are admitted into the mariage chamber, are as the nereſt about the bridegrome.

g Rawe, which vvas neuer put to the fuller.

4 Mar. 5. 22. Luk. 8. 41.

4 There is no euil so old & incurable, which Christ can not heale by and by, if he be touched with true faith but lightly as it were with the hand.

5 Euen death it selfe giueth place to the power of Christ.

h It appeareth that they vsed mynstrels at their mourning.

26 And this bruit went through out all that land.

27 [6] And as Ieſus departed thence, two blind men followed him, crying, and ſaying, O ſonne of Dauid, haue mercy vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid vnto them, beleeue ye that I am able to do this? And they ſaid vnto him, Yea, Lord.

29 Then touched he their eies, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man knowe it.

31 But when they were departed, they ſpread abroad his fame through out all that land.

32 ¶ ✣ [7] And as they went out, beholde, they brought to him a domme man poſſeſſed with a deuill.

33 And when the deuil was caſt out, the dome ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, ✣ He caſteth out deuils, through the prince of deuils.

35 ¶ And ∴ Ieſus went about all cities & townes, teaching in their Synagogues, and preaching the Goſpell of the kingdome, and healing euery ſickenes and euery diſeaſe among the people.

36 [8] But ⁎ when he ſawe the multitude, he had copaſſion vpon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

37 Then ſaid he to his diſciples, ✣ Surely the harueſt *is* great, but the labourers *are* fewe.

38 Wherefore praye the Lorde of the harueſt that he would [i] ſende forth labourers in to his harueſt.

6 By healing theſe two blind, Chriſt ſheweth that he is § light of the worlde.

✣ *Luke. 11.14.*

7 An example of that power, that Chriſt hath ouer the deuill.

✣ *Chap.12.24. Marke.3.22. Luke.11.15.*

∴ *Marke.6.6. Luke.13.22.*

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt of the care of his Church.

⁎ *Marke.6.34.* ✣ *Luke.10.2. Iohn.4.35.36.*

i *VVorde for vvorde, caſt them out: for men are very ſlovve, in ſo holy a vverke.*

CHAP. XI.

1 The gift of healing giuen to the Apostles. 5 They are sent to preache the Gospell. 13 Peace. 14 Shaking of the dust. 16 Affliction. 22 Continuance vnto the ende. 23 Flying from persecution. 28 Feare. 29 Two sparowes. 30 Heares of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

1 The Apostles are sent to preach the gospel in Israel.

✣ *Marke.3.13. 14.15. Luke 9.1.2.*

a Theophilact saith, that Peter and Andrewe are called the first, because they were first called.

b A man of Kerioth, Nouve Kerioth vvas in the tribe of Iudah, Iosh.15.25.

✣ *Act.13.46.*

∵ *Luke.10.9.11.*

2 The summe of the gospel, or preaching of the Apostles.

3 Miracles are dependances of the worde.

✱ *Marke.6.8.9. Luk.9.3.and 22.35.*

4 The ministers of ỹ worde must cast away al cares ỹ might hinder them, the least wise that might be.

1 AND [1] ✣ he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euerie sickenes, and euerie disease.

2 Now the names of the twelue Apostles are these. The [a] first is Simon, called Peter, and Andrewe his brother: Iames *the sonne* of Zebedeus, & Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and Matthewe that Publicane: Iames *the sonne* of Alpheus, & Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather ✣ to the lost sheepe of the house of Israel.

7 ∵ [2] And as ye goe, preache, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ✱ [4] Possesse [c] not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iourney, neither two coates,

c For this iourney, to vvete, both that nothing might hinder them, and also that they might feele some tast of Gods prouidence: for at their returne backe, the Lord asketh of them, vvhether they lacked any thing by the vvay, Luke.22.35.

coates, neither ſhoes, nor a ſtaffe: ✣for the workman is worthie of his [d]meate.

11 [5] And into ✣whatſoeuer citie or towne ye ſhal come, enquire who is worthie in it, and there abide til ye go thence.

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthie, let your [e]peace come vpon it: but if it be not worthie, let your peace returne to you.

14 ∴ And whoſoeuer ſhall not receiue you, nor heare your wordes, when ye departe out of that houſe, or that city, ✱ſhake of the duſt of your fete.

15 Truely I ſay vnto you, it ſhalbe eaſier for them of the land of Sodome and Gomortha in the day of iudgement, then for that citie.

16 ¶ ✱ [6] Beholde, I ſend you as [f] ſheepe in the middes of the wolues: be ye therfore wiſe as ſerpentes, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will ſcourge you in their Synagogues.

18 And ye ſhall be brought to the gouernors and Kings for my ſake, in witnes to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye ſhal ſpeake: for it ſhal be giuen you in that houre, what ye ſhal ſay.

20 For it is not ye that ſpeake, but the ſpirit of your Father which ſpeaketh in you.

21 And the ✣brother ſhall betray the brother to death, and the father the ſonne, and the children ſhal riſe againſt *their* parents, and ſhall cauſe them to dye.

22 And ye ſhalbe hated of all men for my Name: ✣but he that endureth to the end, he ſhal

✣ 1. Tim. 5. 18.

d God will prouide you meate.

5 Happie are they that receiue the preaching of the goſpel: and vnhappy are they, that refuſe it.

✣ Luke. 10. 8.

e It is a maner of ſpeache taken from the Hebrewes, whereby they meant al kinde of happines.

∴ Marke. 6. 11. Luke 9. 5.

✱ Act. 13. 51.

✱ Luke. 10. 3.

6 Chriſt ſheweth, howe ỹ miniſters muſt behaue thẽ ſelues vnder the croſſe

f You ſhalbe in great danger.

g You ſhal not ſo much as renenge an iniurie: and by the mixing of theſe two natures together, he will not haue our wiſedom to be malitious, nor our ſimplicitie mad, but a certeine forme of good nature as exquiſitelie framed of both the, as may be.

h For in ỹ cauſe of religion men are wolues one to an other.

✱ Mark. 13. 11. Luke. 12. 11. ✣ Luke. 21. 16. ✣ Mark. 13. 13.

be saued.

23 And when they persecute you in this citie, flie into another: for verely I say vnto you, ye shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 ✣ The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to be as his master *is*, and the seruant as his Lorde. ✣ If they haue called the master of the house [k] Beelzebub, howe much more them of the housholde?

26 [l] Feare them not therefore: ∵ for there is nothing couered, that shall not be discloſed, nor hid, that shal not be knowen.

27 What I tel you in darkenes, that speake ye in light: & what ye heare in the eare, that preach ye on the [m] houses.

28 And [n] feare ye not thē which kil the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparowes sold for a [o] farthing, and one of them shal not fal on the ground without your Father?

30 ⁂ Yea, and all the heares of your head are nombred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 [7] ✣ Whosoeuer therefore shal confesse me before men, him wil I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my father which is in heauen.

34 ⁂ [8] Thinke not that I am come to sende peace into the earth: I came not to sende peace, but the sworde.

i *Bring to an end, that is, you shal not haue gone through all the cities of Israel, and preached in them.*
✣ *Luke.6.40. Ioh.13.16. & 15.20*
✣ *Chap.12.24.*
k *It was the idol of the Acaronites, which we may cal the God of flyes.*
l *Trueth shal not alwaies be hid.*
∵ *Mark.4.22. Luk.8.17. & 12.2.*
m *Openly, and in the highest places. For the toppes of their houses were so made, that they might walke vpō them, Act.10.9.*
n *Though tyrants be neuer so raging and cruel, yet we may not feare thē.*
o *The fourth part of an ounce.*
⁂ *1.Sam.14.45. 2.Sam.14.11. Act.27.34.*
7 *The necessitie and rewarde of open confessing Christ.*
✣ *Marke.8.38. Luk.9.26. & 12.8. 2.Tim.2.12.*
⁂ *Luke.12.51.*
8 *Ciuil dissentions follow ✣ preaching of the Gospell.*

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ✣ And a mans enemies *shalbe* they of his owne housholde.

37 ✣ [9]He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, *is* not worthie of me.

38 ✣ And he that taketh not his crosse, & followeth after me, is not worthie of me.

39 ✣ He that will [p] finde his life, shall lose it, & he that loseth his life for my sake, shal finde it.

40 [10]He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hathe sent me.

41 ✣ [11]He that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophetes reward: and he that receiueth a righteous man, in the name of a righteous man, shal receiue the reward of a righteous man.

42 ✣ And whosoeuer shal giue vnto one of these [r] litle ones to drinke a cup of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his reward.

✣ *Mich.7.6.*
✣ *Luke.14.26.*
9 Nothing without exception is to be preferred before our duetie to God.
✣ *Chap.16.24. Marke.8.34. Luke.9.23.& 14.27.*
✣ *Iohn.12.25.*
p *They are said to finde their life, vvhich deliuer it out of danger: and this is spoken after the opinion of the people vvhiche thinke them cleane lost that die, because they thinke not of the life to come.*
10 God is both Author and reuenger of his holy Ministerie.
11 We shall lose nothing that we bestowe vpon Christ.

✣ *Luke.10.16. Iohn.13.20.*
q *As a Prophet.* ✣ *Marke.9.41.* r *VVhich in the sight of the vvorlde are vile and abiect.*

CHAP. XI.

2 Iohn sendeth his Disciples to Christ. 7 Christs testimonie of Iohn. 13 The Lawe and the Prophetes. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospell reuealed to children. 28 They that are vvearie and laden.

1 And

1 Christ sheweth by his workes, that he is the promised Messias.

a Of instructing thē with precepts.

b The Disciples cities, that is to say, in Galile, where many of them were born, act. 2. 7

✣ Luke. 7. 18.

✣ Esai. 61. 1. Luke. 4. 18.

2 What agreement and what difference is betwixt the ministerie of ỹ prophetes, the preaching of Iohn, and ỹ ful light of the Gospel, which Christ hath brought.

✣ Malach. 3. 1. Luke. 7. 28.

c In the newe state of the church where the true glorie of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the lawe and the prophetes: and againe, the moste cleare preaching of the gospel with Iohns.

✣ Luke. 16. 16.

2 AND it came to passe that when Iesus had made an end of [a] commanding his twelue disciples, he departed thence to teache and to preache in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd vnto him.

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shewe Iohn, what things ye heare, and see.

5 The blinde receyue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, ✣ and the poore receiue the Gospell.

6 And blessed is he that shal not be offended in me.

7 ¶ And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernes to see? A reede shaken with the winde?

8 But what went ye out to see? A mā clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, ✣ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the [c] kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For al the Prophets and the Law [d] prophesied vnto Iohn.

14 And if ye wil receiue it, this is ✣ that Elias, which was to come.

15 He that hath eares to heare, let him heare.

16 ✣ But whereunto shal I liken this generation? [e] It is like vnto litle children which sit in the markets, and cal vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.

19 The Sonne of man came eating and drinking, and they say, Beholde a glutton & a drinker of wine, a friend vnto Publicanes & sinners: [4] but [f] wisdome is iustified of her children.

20 ✣ Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Wo *be* to thee, Chorazin: Wo *be* to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackecloth and Ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hel: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, and said, I giue thee thankes, O Father, Lord of heauen and

d They propheſied of things to come, vvhich are nowv preſent, and clerely and plainely ſene.

✣*Malac. 4. 5.*

✣*Luke. 7. 31.*

3 There are none more ſtout and ſtubburne enemies of the Goſpel, then they to whome it ought to be moſt acceptable.

e He blameth the frovvardnes of this age, by a prouerbe, in that they couldе be moued neither vvith rough nor gentle dealing.

4 That which the moſt part refuſe, the elect and choſen embrace.

f VViſe men do acknovvledge the vviſdome of the Goſpel, vvhen they receiue it.

5 The proude reiect the Goſpel offred vnto them, to their great hurt and ſmart, which turneth to the ſaluation of the ſimple.

** Luke. 10. 13.*

** Luke. 10. 21.*

earth, because thou hast hid these things from the wise and men of vnderstanding, and hast revealed them vnto the children.

26 It is [h] so, O Father, because thy [i] good pleasure was such.

27 ✣ [6] Al things are giuen vnto me of my Father: and ✣ no man knoweth the Sonne, but the Father: neither knoweth anie man the Father, but the Sonne, and he to whome the Sonne wil reueile *him*.

28 Come vnto me, al ye that are wearie and laden, and I wil ease you.

29 Take my yoke on you, and learne of me that I am meeke and lowlie in heart: and ye shall finde ∴ rest vnto your soules.

30 ✱ For my yoke is [k] easie, and my burden light.

g *Through the ministerie of Christ, who onely sheweth the truth of al things perteining to God.*

h *This word sheweth, that he contenteth him self in his fathers counsel.*

i *Gods will is the only rule of righteousnes.*

✣ *Iohn.3.35.*

6 There is no true knowledge of God, nor quietnes of minde, but one lie in Christ alone.

✣ *Iohn.6.46.* ∴ *Iere.6.16.* ✱ *1.Iohn.5.3.* k *May easilie be borne. For his commandements are not grieuous, for al that is borne of God ouercommeth the world. 1.Iohn.5.4.*

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must do good on the Sabbath. 22 The possessed is holpen. 25 A kingdom deuided. 31 Sinne, blasphemie. 33 The good or euil tree. 34 Vipers. 41 The Niniuites. 42 The Queene of Sheba. 48 The true mother and brethren of Christ.

1 Of the true sanctifying of the Sabbath, & the abrogating of it.

✣ *Marke.2.23. Luke 6.1.*

✣ *Deut.23.25.*

∴ *1.Sam.21.6.*

1 AT ✣ that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they said vnto him, Beholde, thy disciples do that ✣ which is not lawful to do vpon the Sabbath.

3 But he said vnto them, ∴ Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, &c

eate the [a] shewe bread, which was not lawful for him to eat, neither for them which were with him, but onely for the ✣ Priests?

5 Or haue ye not read in the Lawe how that on the Sabbath dayes the Priests in the Temple ✣[b] breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, [∵] I will haue mercie, and not sacrifice, ye would not haue condemned the innocents.

8 For the Sonne of man is Lord, *euen* of the Sabbath.

9 ✱[a] And he departed thence, and went into their Synagogue:

10 And beholde there was a man which had *his* hand dried vp. And they asked him, saying: Is it lawful to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that hath a shepe, and if it fall on a Sabbath day into a pit, doth not take it and lift it out?

12 How much more then is a man better then a shepe? therefore, it is lawful to do wel on a Sabbath day.

13 Then said he to the mã, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knew it, he departed thence and great multitudes followed him, and he healed them al,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled, which was spoke

a The Hebrues call it bread of faces, because it stoode before the Lord al the vweeke vpon the golden table appointed to that seruice, Leuit. 24. 6

✣ *Exod. 29. 33. Leui. 8. 31. and 24. 9.*

✣ *Nom. 2. 89.*

b When the priests do Gods seruice vpon the Sabbath day yet they breake not the Lawe, much lesse doeth the Lord of the Sabbath breake the Sabbath.

∵ *Hose. 6. 7. Chap. 9. 13.*

✱ *Mar. 3. 1. Lu. 6. 6.*

2 The ceremonies of ỹ Lawe, are not a gainst ỹ loue of our neighbour.

3 How farre, and in what respect, we may giue place to vnbrideled rage of the wicked.

by Esaias the Prophet, saying,

18 ✣ Beholde my seruant whome I haue chosen, my beloued in whome my soule deliteth: I wil put my Spirit on him, & he shal shewe [c] iudgement to the Gentiles.

19 He shal not striue, nor crie, neither shal anie man heare his voyce in the stretes.

20 A brused rede shal he not breake, and smoking flaxe shal he not quenche, til he [d] bring forth iudgement vnto victorie.

21 And in his Name shal the Gentiles trust.

22 ¶ ✣ [4] Then was brought to him one, possessed with a deuil, *both* blinde, and domme, and he healed him, so that he *which was* blinde and domme, both spake and sawe.

23 And al the people were amased, & said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they said, ∴ This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 [5] But Iesus knewe their thoughtes, and said to them, Euerie kingdome deuided against it selfe, is brought to naught: and euerie citie or house, deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is deuided against him selfe: how shal then his kingdome endure.

27 Also if I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house.

30 He that is not with me, is against me: and

✣ *Esay.42.1.*

c By iudgement is ment a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing where soeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.

d He shal pronounce sentence and iudgement, maugre the world and Satan, and shewe him selfe conqueror ouer al his enemies.

✣ *Luke.11.14.*

4 A trueth, be it neuer so manifest, is subiect to the slaunder of the wicked: ∴ yet notwithstanding it ought to be auouched stoutely.

∴ *Chap.9.34. Mar.3.22. Luke.11.15.*

5 The kingdome of Christ & the kingdoe of the Deuil cannot consist together.

he that gathereth not with me, ſcattereth.

31 ✣ Wherefore I ſay vnto you, euerie ſinne and blaſphemie ſhalbe forgiuen vnto men: but the blaſphemie *againſt* the holie Ghoſt ſhal not be forgiuen vnto men.

✣ *Mar.3.28.29. Luke.12.10. 1.Iohn.5.16.*

32 And whoſoeuer ſhal ſpeake a word againſt the Sonne of man, it ſhalbe forgiuen him: [6] but whoſoeuer ſhal ſpeake againſt the holie Ghoſt, it ſhal not be forgiuen him, neither in this worlde nor in the world to come.

6 Of blaſphemie againſt the holie Ghoſt.

33 Either make the tree good, and his fruite good: or els make the tree euil, and his fruite euil: for the tree is knowen by the fruite.

34 [7] O generations of vipers, how can you ſpeake good things, when ye are euil? For of the ✣ abundance of the heart the mouth ſpeaketh.

7 Hypocrites at the length bewray themſelues euen by their owne mouth.

✣ *Luke 6.45.*

35 A good man out of the good treaſure of his heart bringeth forth good things: and an euil man out of an euil treaſure, bringeth forth euil things.

36 But I ſay vnto you, that of euery [e] idle word that men ſhal ſpeake, they ſhal giue account therof at the day of iudgement.

e Vaine and vnprofitable trifles, vvhich the moſt part of men ſpend their liues in.

37 For by thy wordes thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned.

38 ¶ [8] ∴ Then anſwered certaine of the Scribes and of the Phariſes, ſaying, Maſter, we would ſee a ſigne of thee.

8 Againſt froward deſirers of miracles.

∴ *Chap.16.1. Luke.11.29. 1.Cor.1.22.*

39 But he anſwered and ſaid to them, An euil and [f] adulterous generation ſeeketh a ſigne, but no ſigne ſhal be giuen vnto it, ſaue the ſigne of that Prophet Ionas.

f Baſtard, vvhich fel from Abrahams faith, or forſooke the true vvorship of God.

40 ✱ For as Ionas was three daies, and three nights in the whales bellie: ſo ſhal the Sonne of mā be three dayes and three nights in the heart of the earth.

✱ *Ionas.1.17.*

41 [9] The men of Niniuie ſhal riſe in iudge-

9 Chriſt teacheth by the ſorowful example of the Iewes, that there are none more miſerable then they which put out the light of ȳ Goſpel, which was kindled in them.

ment with this generatiō,& cōdemne it:for they ✣ repented at the preaching of Ionas : and beholde, a greater then Ionas is here.

✣ *Ion.3.5.*

42 ✝ The Queene of the ᵍ South shal rise in iudgement with this generation, and shal condemne it : for she came from the ʰ vtmost partes of the earth to heare the wisdome of Solomon; and beholde a greater then Salomon *is* here.

✝ *1.King.10.1. 2.Chro.9.1.*

ᵍ *He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1.King.10.*

ʰ *For Saba is situate in the vtmost coast of happie Arabia, vpon the mouth of the Arabian sea.*

43 ¶ ∴ Now when the vncleane spirit is gone out of a mā, he walketh throughout drie places, seeking rest,and findeth none.

∴ *Luk.11.24.*

44 Thē he saith,I wil returne into mine house from whence I came : and when he is come, he findeth it emptie,swept and garnished.

45 ¶Then he goeth, and taketh vnto him seuen other spirits worse then him selfe, and they enter in,and dwel there : ✻ and the end of that man is worse then the beginning. Euen so shal it be with this wicked generation.

✻ *Heb.6.4. and 10.26. 2.Pet.2.20.*

10 Christ teacheth by his owne example, how ỹ al things ought to be set apart, in respect of Gods glorie.

46 ¶ [10] ✻ While he yet spake to the multitude,beholde,his mother,and his brethren stode without,desiring to speake with him.

✻ *Mar.3.31. Luk.8.20.*

47 Then one said vnto him,Beholde,thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered,and said to him that told him,Who is my mother ? and who are my brethren.

11 None are more nere vnto vs, then they ỹ are of the housholde of faith.

49 [11] And he stretched forth his hand toward his disciples,and said,Beholde my mother and my brethren.

50 For whosoeuer shal do my fathers wil which is in heauen,the same is my brother and sister & mother.

CHAP. XIII.

1 The parable of the Sowuer. 11. and 34. VVhy Christ spake in parables. 18 The exposition of the parable. 34 The par-

ble of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the drawne net cast into the sea. 53 Christ is not receiued of his countreymen the Nazarites.

1 THe † same day went Iesus out of the house, and sate at the sea side.

† *Marke.4.1. Luke.8.4.5.*

2 ¹ And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

¹ Christ sheweth in putting forth this parable of ỹ sower, that the seede of life which is sowen in the worlde, cõmeth not on so wel in one as in an other, and ỹ reason is, for that men for ỹ most part, either do not receiue it, or suffer it not to ripen.

3 Then he spake manie thinges to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as he sowed, some fell in the way, and the foules came and deuoured them vp.

5 And some fel vpon stonie ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting, withered away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one *corne* an hundreth folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and saide to him, Why speakest thou to them in parables?

11 ² And he answered and said vnto them, Because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not giuen.

² The gift of vnderstanding and of faith is proper to the elect, and al ỹ rest are blinded through ỹ iust iudgement of God.

12 † For whosoeuer hath, to him shalbe giuen, and he shal haue abundance: but whosoeuer hath not, from him shalbe taken away, euen that he hath.

† *Chap.25.29.*

13 Therfore ſpeake I to them in parables, becauſe they ſeing, do not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the propheſie of Eſaias, which *propheſie* ſaith, ✣ By hearing, ye ſhall heare and ſhal not vnderſtand, and ſeing ye ſhall ſee, and ſhal not perceiue.

✣ *Eſay.6.9. Marke.4.12. Luke.8.10, Iohn.12.40. Act.28.26. Rom.11.8.*

15 For this peoples heart is waxed fatte, and their eares are dul of hearing, & with their eies they haue winked, leſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

16 ⁊ But bleſſed *are* your eyes, for they ſee: and your eares, for they heare.

⁊ The condition of ỹ Church vnder and ſince Chriſt, is better then it was in ỹ time of ỹ fathers vnder the Law.

17 ✣ For verely I ſay vnto you, that manie Prophets, and righteous men haue deſired to ſee thoſe things which ye ſee, and haue not ſene *them*, and to heare thoſe things which ye heare, and haue not heard *them*.

✣ *Luke.10.24.*

18 ❧ Heare ye therefore the parable of the ſower.

∴ *Marke.4.15. Luke.8.11.*

19 Whenſoeuer any man heareth the worde of that kingdome, and vnderſtandeth it not, that euil one commeth, and catcheth away that which was ſowen in his [a] heart: & this is he which hath receiued the ſeede by the way ſide.

20 And he that receiued ſeede in the ſtonie ground, is he which heareth the word, and incontinently with ioye receiueth it,

21 Yet hath he no roote in him ſelfe, and dureth but a ſeaſon: for aſſone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that receiued the ſede amõg thornes is he that heareth the word: but the care of this worlde, and the deceitfulnes of riches choke the

[a] *Though there be mencion made of the heart, yet this ſowing is referred to hearing without vnderſtanding. For whether the ſeede be receiued in the heart or no, yet he that ſoweth, ſoweth to the heart.*

word

worde, and he is made vnfruitefull.

23 But he that receiued the sede in the good grounde, is he that heareth the word, and vnderstandeth it, which also beareth fruite, & bringeth forthe, some an hundreth folde, some sixtie folde, and some thirtie folde.

24 ¶ [4] Another parable put he forth vnto them saying, The kingdome of heauen is like vnto a man which sowed good sede in his field.

25 But while men slept there came his enemie, & sowed tares among the wheat, and went his way.

26 And when the blade was sprong vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruantes of the housholder, and saide vnto him, Maister sowedst not thou good seede in thy field? from whence then hath it tares?

28 And he said to them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both growe together vntill the harueſt, and in time of harueſt I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burn thē: but gather the wheat into my barne.

31 ¶ ✣ [5] Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deede is the least of all seedes: but when it is growne, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and builde in the branches thereof.

33 ¶ ✣ Another parable spake he to them, The king-

4 Christ sheweth in an other parable of the euil sede mixt with the good, that the Churche shall neuer be free and quit from offences, both in doctrine and maners vntil the day appointed for the restoring of all thinges doe come, and therfore the faithfull haue to arme them selues with pacience & constancye.

✣ *Mark. 4. 30. Luk. 13. 19.*

5 God beginneth his kingdome with very small beginninges, to the end that by the growing on of it beside the expectation and hope of all men his mightie power & working may be the more set forth.

✣ *Luk. 13. 21.*

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, till all be leauened.

✣ *Mark.4.33.34.* 34 ¶ ✣ All theſe thinges ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not to them,

35 That it might be fulfilled, which was ſpoke by the Prophet, ſaying, ✝ I will open my mouth in parables, & wil vtter the things which haue bene kept ſecret from the fundation of the worlde.

✝ *Pſal.78.2.*

36 Then ſent Ieſus the multitude away, and went into the houſe. And his diſciples came vnto him ſaying, Declare vnto vs the parable of the tares of that fielde.

6 He expoundeth the former parable of the good and euill ſeede.

37 [6] Then anſwered he, and ſaid to them, He that ſoweth the good ſede, is the Sonne of man,

38 And the field is the worlde, and the good ſede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that ſoweth them, is the deuil, ÷ and the harueſt is the end of the worlde, and the reapers be the Angels.

÷ *Ioel 3.13. Reuel.14.15.*

40 As then the tares are gathered and burned in the fyre, ſo ſhal it be in the end of this worlde.

41 The ſonne of man ſhal ſend forth his Angels, and they ſhal gather out of his kingdom all things that offend, and them which do iniquitie,

✣ *Dan.12.3.*

7 Fewe men vnderſtand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goodes.

42 And ſhall caſt them into a furnais of fyre. There ſhalbe wailing and gnaſhing of teeth.

43 ✣ Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their Father. He that hath eares to heare, let him heare.

44 ¶ [7] Againe the kingdome of heauen is like vnto a treaſure hid in the fielde, which when a man hathe founde, he hideth it, and for ioye thereof departeth and ſelleth all that he hathe, and

byeth

byeth that field.

45 ¶ Againe the kingdome of heauen is like to a marchant man, that seketh good pearles,

46 Who hauing founde a pearle of great price, went and solde all that he had, and bought it.

47 ¶[8] Againe the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of *things*.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the ende of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnais of fire: there shalbe wailing: and gnashing of teeth.

51 ¶[9] Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie Scribe whiche is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure thinges both new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

44 ✣[10] And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cōmeth this wisdome and greate workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, ✣ and his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these thinges?

57 And they were offended with him. Thē Iesus said to thē, ∴ A prophet is not without honour, saue in his owne countrey, & in his owne house.

58 And

8 There are many in the Church, which notwithstāding are not of the Churche, and therefore at lengthe shalbe cast out: but the full & perfect eleſyng of them is deferred to the last day.

9 They ought to be diligent, which haue not only to be wise for them selues, but to dispence the wisdome of God to other.

✣ *Mark.6.1. Luk.4.16.*

10 Men doe not only sinne of ignorance, but also wittingly & willingly lay stōbling blocks in there owne waies, that whē God calleth thē they may not obey, and so most plainely destroye, and cast away thē selues.

✣ *Iohn.6.42.*

∴ *Mark.6.4. Luk.4.24. Iohn.4.44.*

58 And he did not many greate workes there, for their vnbeliefes sakes.

CHAP. XIIII.

1 Herods iudgement of Christ. 3 VVherfore Iohn vvas bound, 10 & beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed vvith the vvaues. 27 Faith. 30 Peter is ieoperdie. 36 The hemme of Christs garment.

1 AT ✣ [1] that time Herode that Tetrarche heard of the fame of Iesus.

2 And said vnto his seruants, This is that Iohn Baptist, He is risen againe from the dead, & therefore greate [a] workes are wrought by him.

3 ✣ For Herode had taken Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not ∴ lawfull for thee to haue her.

5 And whē he would haue put him to death, he feared the multitude, because they counted him as a ⁎ Prophet.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased [b] Herode.

7 Wherefore he promised with an othe, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the King was sory: neuertheles becaus

✣ *Mark. 6.14. Luk. 9.7.*

1 here is in Iohn, an example of an inuincible courage, which all faithfull ministers of Gods worde owght to followe: in Herode, an exāple of tyrannous vanytie, pride, & crueltie, and to be short, of a courtly cōscience, and of their miserable slauerye, which haue once geuē thē selues ouer to pleasures. in Herodias & hir daughter, an example of whorelike wantōnes, and womanly crueltie.

a By vvorkes, he meaneth that force and power, vvherby vvorkes are vrought & not the vvorks, as is sene oft before. ✣ Mar. 6.17. Luk. 3.19. ∴ Leui. 18.16. & 20.21. ⁎ Cha. 21.

b There vvere three Herodes: the first of them vvas Antypaters sonne, vvho is also called Ascalonius, in vvhose reigne Christ vvas borne, and he it vvas that caused the childr en to be slaine. The secoud vvas called Antypas, Magnus his sonne, vvhose mothers name vvas Malthaca or Martaca, and this vvas called Tetrarche, by reason of enlarging his dominion vvhen Archelaus vvas banished to Vienna in France. The third vvas Agrippa, Magnus his nephevv by Aristobulus, and he it vvas that slevv Iames.

of the othe, and them that ſate with him at the table, he commaunded it to be giuen *her*.

10 And ſent, & beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the maide, and ſhe brought it vnto her mother.

12 And his diſciples came, and toke vp the body, and buried it, and went, and tolde Ieſus.

13 ✣ And when Ieſus heard it, he departed thence by ſhip into a deſert place aparte. And when the multitude had heard it, they followed him on foote out of the cities.

✣ *Mark. 6. 32. Luk. 9. 10.*

14 [2] And Ieſus went forthe and ſawe a greate multitude, and was moued with compaſſion towarde them, and he healed their ſicke.

2 Chriſt refreſheth a great multitude with fiues loaues and two litle fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, & ſeke the kingdome of heaue.

15 ¶ And when euen was come, ✣ his diſciples came to him, ſaying, This is a deſert place, and the tyme is alreadie paſt: let the multitude departe, that they may go into the townes, and bye them vitailes.

✣ *Mark. 6. 35. Luk. 9. 12. Iohn. 6. 5.*

16 But Ieſus ſaid to them, They haue no nede to go away: giue ye them to eat.

17 Then ſaid they vnto him, We haue here but fiue loaues, and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And he commaunded the multitude to ſit downe on the graſſe, and toke the fiue loaues and the two fiſhes, and looked vp to heauen and bleſſed, and brake, and gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, and they tooke vp of the fragments that remained, twelue baskets ful.

21 And they that had eaten, were about fiue thouſand men, beſide women and litle children.

22 ¶ And ſtraight way Ieſus compelled his diſciples to enter into a ſhip, and to go ouer before him,

him, while he sent the multitude away.

23 And assone as he had sent the multitude away, he went vp into a mountaine alone to pray: ✣ and when the euening was come, he was there alone.

24 [3] And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

35 And in the [c] fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraide.

28 [4] Then Peter answered him, and said, Maister, if it be thou, byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mighty winde, he was afraid: & as he began to sinke he cried, saying, Maister, saue me.

31. So immediatly Iesus stretched forthe his hand, and caught him, and said to him, O thou of litle faith, wherefore didest thou dout?

32 And assone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ ✣ And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And

✣ *Mark. 6. 45. 46. 47. Iohn. 6. 16. 17. 18.*

3 We must saile euen through mightie tempepestes, & Christ will neuer forsake vs, so that we goe whither he hath commaunded vs.

c *By the fourth vvatch is ment the time nere to day breaking: for in old time they deuided the night into foure vvatches in vvhich they soevvited.*

d *A Spirit as it is here taken, is that vvhich a man imagineth to him self vainly in his mynd, persvvading him self that he seeth some thinge and seeth nothing.*

4 By faith we treade vnder our feete euen the tempestes them selues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercye hath giuen.

✣ *Mark. 6. 54.*

e *also called the sea of Galile, and Tiberias so that the countrie it self grevve to be called by that name.*

This Gennezaret vvas a lake nigh to Capernaum, vvhich is

35 [5] And when the men of that place knew him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him, that they might touche the hemme of his garment onely: and as many as touched it, were made whole.

5 In that that Christ healeth the sicke, we are geuen to vnderstand, that we must seke remedie for spirituall diseases at his handes: and that we are bound not only to runne our selues, but also to bring others to him.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offence. 13 The plant vvhich is rooted vp. 14 Blinde leading the blinde. 18 The heart. 22 The vvoman of Chanane. 26 The childrens bread: vvhelps. 28 Faith. 32 4000. men fed. 36 Thanks giuing.

1 THen [1] came to Iesus the Scribes and Pharises, which were of Ieruſalem, saying.

1 None commonly are more bolde contemners of God, the they whome God appointed kepers of his lawe.

2 ✣ Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

✣ *Mark. 7. 1.*

a VVhich they receyued of their auncesters from hand to hand, or their elders allovved, vvhich vvere the gouernours of the Church.

3 [2] But he answered and said vnto them, Why do ye also transgresse the commaundement of God by your tradition?

2 Their wicked boldnes in corrupting the cõmaundemẽts of God and that vpon pretẽce of

4 ✣ For God hath commaunded, saying, [b] Honour thy father and mother: and he that curseth father or mother, let him dye the death.

5 But ye say, [c] Whosoeuer shall say to father or mother, By the gift that is *offred* by me, thou mayest haue profite.

6 Though he honour not his father, or his mother, *shalbe free*: thus haue ye made the commaundement of God of no [e] effect by your

godlines, & vsurping authoritie to make lawes, is here reproued. ✣ *Exo. 20.*

a Deut. 5. 16. Ephes. 6. 2. b By honour is ment all kinde of deuotie vvhich children owe to their parents. c Exod. 21. 17. Leuit. 20. 9. Prou. 20. 20. c The meaning is this: vvhatsoeuer I bestovve vpon the temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Pharisies of our time saye) it shalbe meritorious for thee, for vnder this colour of religion, they raked all to them selues, as though that he that had giuen any thing to the temple, had donne the deuotie of a childe. d To make it of no power & authoritie as much as lay in you: for otherwise the commaundements of God stand fast in the Churche of God, in despite of the vvorlde and Satan.

tradition,

tradition.

7 [3] O hypocrites, Esaias prophecied wel of you, saying,

8 ✣This people draweth nere vnto me with their mouth, & honoureth me with their lippes, but their hart is farre of from me.

9 But in vaine they worshippe me, teaching *for* doctrines, mens precepts.

10 [4] Then he called the multitude vnto him, and said to them, Heare and vnderstand.

11 ✣That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing *this* saying?

13 But he answered and said, ∴ Euery plant which mine heauenlie Father hath not planted, shalbe rooted vp.

14 Let thé alone, they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditche.

15 ¶* Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which procede out of the mouth, come frō the heart, & they defile the man.

19 For out of the hart * come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things, which defile the man: but to eate with vnwashen hands, defileth not the man.

21 ✣ And

3 The same mē are condemned for hyhocrisie and superstition, because they make the kingdome of God to stād in outward thinges.

✣ *Esa.29.13.*

4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, & there is no reason why their ordinarie vocation sholde blinde our eyes: otherwise we are like to perish with them.

✣ *Mark.7.18.*
∴ *Iohn.15.2.*
* *Luk.6.39.*
✣ *Mar.7.17.*

* *Gen.6.5, & 8.21. Mark.7.21.*

21 ✣ And Iesus went thence, and departed into the [e] partes of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the same coasts, & cried, saying vnto him, Haue mercie one me, o lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 [5] But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the ✣ lost shepe of the [g] house of Israell.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, & said, It is not good to take the childrens bread, & to cast it to whelpes.

27 But she said, Trueth, Lord: yet in dede the welpes eate of the crommes, which fal from their maisters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ [6] So Iesus * went away from thence, and came vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them, halt, blinde, domme, [h] maymed and many other, and cast them downe at Iesus feete, and he healed them.

31 In so muche that the multitude wondered, to see the domme speake, the maymed whole, the halt to goe, and the blinde to see: and they glorified the God of Israell.

✣ *Mar.7.24.25.*

e Coastes vvhich vvere next to Tyre and Sydon, that is in that quarter vvhere Palestina bendeth tovvard Phenice, and the sea of Syria.

f Of the stocke of the Cananites, vvhich dvvelled in Phœnicia.

5 In that that Christ doeth sometimes as it were stoppe his eares against the prayers of his sainctes, he doth it for his glorie, and our profite.

✣ *Chap.10.6.*

g Of the people of Israell, vvhich people vvas diuided into tribes, but all those tribes came of one house.

6 Christ ceaseth not to be beneficial euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.

* *Mark.7.31.*

* *Esa.35.5.*

[h] Whose members vvere vveakened vvith the palsie, or by nature, for aftervvard it is sayd, he healed them. Now Christ vvas vvont to heale in this vvise, that such members as vvere vveake, he restored to healthe, and yet he could easely yf he had vvolde, giuen them hands and feete and other members, vvhich vvanted them.

✣ *Mark.8.1*

7 By doing againe this miracle Christ sheweth that he wil neuer be wãting to thẽ that followe him, no not in the wildernes.

32 ✣ 7 Then Iesus called his disciples vnto him, & said, I haue compassion on this multitude, because they haue i cõtinued with me already three dayes, and haue nothing to eate: and I will not let thẽ departe fasting, lest they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude!

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commaunded the multitude to k sit downe on the grounde.

36 And toke the seuen loaues, and the fishes, and gaue thankes, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed: and they toke vp of the fragments that remained, seuen l baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then *Iesus* sent away the multitude, and toke ship, and came into the partes of Magdala.

i Go not from my side.

k VVorde for vvorde, to lye downe backvvarde, as vvovvars doe vvhen in rovving they drawe their ovvars to them.

l A kinde of vessel vvrought vvith tvvigs.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 Is their doctrine. 13 The peoples opinion of Christ. 17 Flesh commeth of God. 18 The Rock. 19 The keyes. 21 Christ foreshevveth his death. 24 The forsaking of ones self, & the crosse. 25 To lose the lyf.

1 The wicked which otherwise are at defiãce one with an other, agree wel together against Christ, but doe what they can, Christ beareth away the victorie, and triumpeth ouer them.

1 THen ✣ came the Pharises and Sadducees, and did a tempt *him*, desiring him to shew

✣ *Chap.12.38. Mark.8.11.* a *To trie vvhether he could doe that vvhich they desired, but their purpose vvas naught, for they thought to finde some thing in hym by the meanes, vvhere vpon they might haue iust occasion to reprehend hym: or els distrust & curiositie moued them so to doe, for by such meanes also is God saied to be tempted, that is to say, prouoked to anger, as though men vvold strive vvith him.*

them a signe from heauen.

2 But he answered, and said vnto them, When it is euening ye say, Faire wether: for the skye is red.

3 ✣And in the morning *ye say*, To day *shalbe* a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the [b] face of the skye, and can ye not *discerne* the signes of the times?

4 ✣The wicked generation, and adulterous seketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet ⁘Ionas: so he left them, and departed.

5 ¶[2] And when his disciples were come to the other side, they had ✻forgotten to take bread *with them.*

6 Then Iesus said vnto them, Take hede and beware of the leaué of the Pharises & Sadduces.

7 And they reasoned among them selues, saying, *It is* becausé we haue brought no bread.

8 But Iesus [d] knowing it, said vnto them, O ye of litle faith, why reason you thus among your selues, becausé ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were ✻fiue thousand *men*, and how many baskets toke ye vp?

10 Neither the seuen loaues when there were ✻foure thousand *men*, and how many baskets toke ye vp?

11 Why [f] perceiue ye not that I [g] said not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Thē vnderstode they that he had not saide that they shoulde beware of the leauen of bread, but of the doctrine of the Pharises, & Sadduces.

13 ¶✣[3] Now whē Iesus came into the coastes

✣*Luk.12.54.*

b The outvvard shevvie and countenance as it vvere of all thinges, is called in the Hebrevv tongue, a face.

✣*Chap.12.39.*

c The article shevveth the notablenes of the deede.

⁘*Ionas 1.17.*

2 False teachers must be taken heede of.

✻*Mark.8.14. Luk.12.1.*

d Not by others, but by vertue of his diuinitie.

e That fiue thousand men vvere filled vvith so many loaues.

✻*Chap.14.17. Iohn.6.9.*

✻*Chap.15.34.*

f A demaunde or question, ioyned vvith admiration.

g Said, for Commaunded.

✣*Mark.8.27. Luk.9.18.*

3 There are diuers iudgements and opinions of Christ, notwithstanding he is knowne of his alone.

of h Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And they said, Some *say* i Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto thē, But whōe say ye that I am?

16 Then Simō Peter answered, & said, ✣ Thou art that Christ, the Sonne of the liuing God.

17 4 And Iesus answered, & said to him, Blessed art thou, Simon, the Sonne of Ionas: for k flesh and bloud hath not reueiled it vnto thee, but my Father which is in heauen.

18 5 And I say also vnto thee, that thou art ✣ l Peter, and vpon this rocke I will builde my Church: & the m gates of hel shal not ouercome it.

19 6 And I ✣ will giue vnto thee the n keyes of the kingdome of heauen, and whatsoeuer thou shalt o binde vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen.

h *There were two Cesareaes, the one called Stratons vpon the sea Mediterranie, which Herode built sumptuously in the honour of Octauius, Ioseph. book 15. the other was Cesarea Philippi, which Herode the Greate the Tetrarches sonne, by Cleopatra buylt in the honour of Tiberius at the foote of Libanon, Ioseph. booke 15.*

i *As Herode thought.*

✣ *Iohn. 6. 69.*

4 Faith is of grace, not of nature

k *By this kinde of speache is ment mans natural procreation vpon the earth, the creature not being destroyed which was made, but deformed through synne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.*

5 That is true faith, which confesseth Christ, the vertue whereof is inuincible. ✣ *Iohn. 1. 42. l Christ spake in the Syrian tongue, & therfore vsed not this descanting bet wixt Petros which signifieth Peter, and Petra which signifieth a rocke, but in both places vsed this word Cepha. but his minde was that wvrate in Greke, by the diuers terminacion to make a difference bet wene Peter who is a piece of the building, & Christ the Petra, that is the rocke & foundacion: or els he gaue his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers wvytnes, for so saith Theoph. That confession which thou hast made, shalbe the foundacion of the beleuers. m The enemies of the Churche are compared to a strong kingdome, & therfore by Gates, are ment cities which are made strong with counsel & fortresses, & this is the meaning, what soeuer Satan can doe by counsel or strength. So doth Paul 2. Cor. 10. 4 call them strong holdes.* 6 The authoritie of the Church is frō God. ✣ *Iohn. 20. 21. n A metaphore taken of stewards which carie the keyes & here is set forth the power of the ministers of the word, as Esa. 22. 22. & that power is common to all ministers, as Chap. 18. 18, & therfore the ministerie of the Gospel may rightly be called the key of the kingdome of heauen. o They are bound, whose sinnes are reteined, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happie are they, to whome heauen is open, which imbrace Christ, & are deliuered by him, & become felow heires with him.*

20 [7] Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ [8] From that time forth Iesus beganne to shewe vnto his disciples, that he must goe vnto Ierusalem, and suffer many things of the [p] Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter [q] toke him aside, and began to rebuke him, saying, Maister, pitie thy selfe: this shall not be vnto thee.

23 [9] Then he turned backe, and said vnto Peter, Get thee behinde me, [r] Satan: thou art an offence vnto me, because thou [s] vnderstandest not the thinges that are of God, but the things that are of men.

24 [10] Iesus then said to his disciples, ✣ If any mã will followe me, let him forsake him selfe: and take vp his crosse, and followe me.

25 For ✣ whosoeuer wil saue his life, shal lose it: and whosoeuer shall lose his life for my sake, shall [t] finde it.

26 ∴ For what shall it profite a man though he shoulde winne the whole worlde, if he lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sõne of man shal come [u] in the glorie of his Father with his Angels, and ✣ then shall he giue to euery man according to his deedes.

28 ✣ Verely I say vnto you, there be some of them that stand here, which shall not taste of

7 Mẽ must first learne, & then teache.

8 The mindes of mẽ are in time to be prepared & made readie against the stombling blocke of persecution.

p It vvas a name of dignitie and not of age: & it is put for them, vvhich vvere the Iudges, vvhich the Hebrevves called Sanhedrim.

q Toke him by the hand & led him aside, as they vse to doe, vvhich meane to talke familiarly vvith one.

9 Against a preposterous zeale.

r The Hebrevves call him Satan, that is to say, an aduersary, vvhome the Greciãs call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas. Iohn. 6. 70. or of lightnes & pride re sist the vvil of God. s By this vvord vve are taught that Peter simed through a false persuasion of him self.

10 No men do worse prouide for them selues, then they that loue them selues more then God. ✣ *Chap. 10. 38. Mar. 8. 34. Luk. 9. 23. & 14. 27. & Chap. 10. 39. Mar. 8. 35. 36. Luk. 9. 24. 25. 26. & 17. 33. t Shal gaine him self: And this is his meaning, they that denie Christ to saue them selues, doe not only not gaine that vvhich they loke for, but also lose the thinge they vvould haue kept, that is, them selues, vvhich losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre other vvise vvith them. ∴ Iohn. 12. 25.*

u Like a King as Chap. 6. 29. ✣ Psal. 62. 12. Rom. 2. 6. ✣ Mar. 9. 1. Luk. 9. 27.

death, till they haue ſeene the Sonne of man come in his [x] kingdome.

x By his kingdome is vnderſtoode the glory of his aſcenſion, and vvhat follovveth thereof, Ephe.4.10. or the preaching of the Goſpel, Mar.9.1.

CHAP. XVII.

2 The transfiguration of Chriſt. 5 Chriſt ought to be heard. 11 Elias. 13 Iohn Baptiſt. 17 The vnbeleefe of the Apoſtles. 20 The povver of faith. 21 Prayer and faſting. 22 Chriſt foretelleth his Paſſion. 24 He payeth tribute.

✣ Mark.9.2. Luk.9.28.

1 AND ✣ [1] [2] after ſix dayes, Ieſus toke Peter, & Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

1 Chriſt is in ſuch ſort humble in the Goſpel, that in the meane ſeaſon he is Lord both of heauen & earth.

2 And was [b] transfigured before them: and his face did ſhine as the ſunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moſes, and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Ieſus, Maiſter, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloude ſhadowed them: and beholde, there *came* a voyce out of the cloude, ſaying. ✣ This is [c] that my beloued Sonne, in whõe I am wel pleaſed: heare him.

6 And when the diſciples heard that, they [d] fel on their faces, and were ſore afrayed.

7 Then Ieſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they lifted vp their eyes, they ſawe no man, ſaue Ieſus onely.

9 ¶ And as they came downe from the mountaine, Ieſus charged them, ſaying, Shewe the [e] viſion to no man, vntil the Sonne of man riſe againe from the dead.

a Luke rekeneth eight dayes, conteining in that nomber the firſt and the laſt, & Matthevv ſpeaketh but of them that vvere bet vvixt them.

b Changed into an other hevve.

✣ Chap.3.17. 2.Pet.1.17.

c The article or the vvorde, That, ſeuerith Chriſt fro other children. For he is Gods naturall ſonne, vve by adoption, therfore he is called the firſt begotten amonge the brethren, becauſe that although he be of right the only ſonne, yet is he chief among many, in that he is the fountaine & head of the adoption.

d Fel dovvne flat on their faces and vvorshipped him. as Chap.2.11.

e VVhich they ſavve, other vviſe the vvorde vſed in this place is properly ſpoken of that vvhich is ſene in a dreame.

10 ✣ And his disciples asked him saying, Why then say the Scribes that ✣Elias must first come?

11 And Iesus answered, & said vnto thē, Certeinely Elias must first come, & restore all things.

12 But I say vnto you, that Elias is come alreadi, and they knewe him not, but haue done vnto him whatsoeuer they woulde: likewise shal also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ [2] And whē they were come to the multitude, there came to him a certaine man, and [f] fel downe at his feete.

15 And said, Maister, haue pitie of my sōne: for he is [g] lunatike, and is sore vexed: for oft times he falleth into the fyre, & oft times into the water.

16 And I brought him to thy disciples, and they coulde not heale him.

17 Then Iesus answered, and said, O generation faithles, and croked, how long now shal I be with you! how long now shal I suffer you! bring him hither to me.

18 And Iesus rebuked the deuil: & he wēt out of him: and the childe was healed at that houre.

19 [3] Then came the disciples to Iesus aparte, and said, Why coulde not we cast him out?

20 And Iesus said vnto them, becausē of your vnbeliefe: for ✣ verely I say vnto you, if ye haue faith *as much* as *is* a graine of mustard sede, ye shal say vnto this mountaine, Remoue hence to yonder place, and it shal remoue: and nothing shalbe vnpossible vnto you.

21 [4] How be it this kinde goeth not out, but by [h] prayer and fasting.

22 ¶ [5] And they ✣ being in Galile, Iesus said

✣ *Mark. 9. 11. 12.*
✣ *Malac. 4. 5. Chap. 11. 14.*

✣ *Mark. 9. 14. Luk. 9. 38.*

2 Men are vnworthie of Christ his goodenes, yet notwithstanding he regardeth them

f As men that make supplications vse to doe.

g They that at certeyne times of the moone, are trobled vvith the falling sicknes, or any other kinde of disease: but in this place, vve must so take it, that besides the natural disease, he had a deuelish phrenesie.

3 Incredulitie and distrust, hinder and breake the course of Gods benefites.

✣ *Luk. 17. 6.*

4 The remedie against distrust.

h To geue vs to vnderstand the vvatchfulnes and diligence of earnest prayer, vvhich can not be vvithout sobrietie.

5 Our mindes must be prepared more and more against the offence of the crosse. ✣ *Chap. 20. 17. Mark. 9. 31. Luk. 9. 44. & 7. 14.*

vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shal kil him, but the third day, shal he rise againe, and they were very sorye.

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, & said, Doeth [i] not your Maister [k] pay [l] polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou Simon? Of whome do the Kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheles, lest we shoulde offende them: go to the sea, and cast in an angle, and take the first fishe that cõmeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

6 In that that Christ doeth willingly obey Cesars edictes, he sheweth that ciuile policie is not taken away by the Gospel.

i He denieth not, but he asketh.

k Ought he not to pay?

l They that were from twentie yeres of age to fiftie, payed half a sicle of the Sanctuarie. Exod. 30. 13. This was an Attick didrachme which the Romanes exacted after they had subdued Iudæa.

m By children we must not vnderstand subiects which pay tribute, but natural children.

n The worde here vsed, is stater, which is in value foure didrachmes, euery drachme is about fiue pence.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a litle child. 6 To giue offence. 7 Offences 9 The pulling out of the eye. 10 The Angels. 12 The lost shepe 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

1 THe ✣ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 [1] And Iesus called a [a] litle childe vnto him, and set him in the middes of them,

3 And said, Verely I say vnto you, except ye be

✣ *Mar. 9. 34. Luk. 9. 46.*

1 Humblenes of minde, is the right way to preheminence.

a A childe in yeares.

be ✣ [b] conuerted, & become as litle children, ye shal not enter into the kingdome of heauen.

4 Whosoeuer therefore shal humble him self as this litle child, the same is the greateſt in the kingdome of heauen.

5 And whosoeuer shal receiue one such litle childe in my Name, receiueth me.

6 ✣ [2] But whosoeuer shal offend one of these litle ones which beleue in me, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 [3] Wo *be* vnto the world because of offences: for it must nedes be that [c] offéces shal come, but wo *be* to that man, by whom the offence commeth.

8 ∴ Wherfore, if thine hād or thy foote cause thee to [d] offend, cut them of, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hel fire.

10 [4] See that ye despise not one of these litle ones: for I say vnto you, that in heauen their * Angels alwayes beholde the face of my Father which is in heauen.

11 For ✣ the Sonne of man is come to saue that which was lost.

12 How thinke ye? * If a man haue an hundreth shepe, & one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, he reioyceth more of that shepe then of

Chap.19.14. 1.Cor.14.20.

b A kind of speche taken from the Hebrues, and it is as much as, repent.

✣Mar.9.42. Luke.17.2.

2 We ought to haue great respect to our brethren be they neuer so base: & he that doeth otherwise, shal be sharpely punished.

∴Chap.5.29.30. Mar.9.45.

3 A good man cannot but go through the middes of offences, yet he must cut of al occasiō of offences.

c Lets and hinderances vvhich stop the course of good vvorks. The greeke vvord importeth thus much, things vvhich vve stumble at.

d Loke afore. chap. 5.29.

4 The weaker that a man is, ȳ greater care we ought to haue of his saluation, as God teacheth vs by his owne example.

✣Psal.34.8.

✣Luke.19.10.

**Luke.15.4.*

the nintie and nine which went not astray:

14 So is it not the wil of your Father which is in heauen, that one of these litleones should perish.

15 ¶ ✣ [5] Moreouer, if thy brother trespace against [c] thee, go and tel him his faute betwene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the ✣ [f] mouth of two or three witnesses euerie worde may be [g] confirmed.

17 [6] And if he [h] refuse to heare them, tell it vnto the [i] Church: and if he refuse to heare the Church also, let him be vnto thee as an [k] heathē man, and a Publicane.

18 Verely I say vnto you, ∴ Whatsoeuer ye binde on earth, shalbe bound in heauen: and ∴ whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shal [l] agree in earth vpon any thing, whatsoeuer they shal desire, it shalbe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

✣ *Leuit.19.17. Luke.17.3. Iam.5.19.*

5 *We must labour for concord, not to reuenge iniuries.*

c *If his offence be such, that thou only knowest thy brothers offence.*

✣ *Deut.19.15. Iohn.8.17. 2.Cor.13.1. Hebr.10.28.*

f *That is, by the vvord & vvitnes, the mouth is sometime taken for the vvord or speache. Num.3.16. and also for a stil vvitnes, to vvete vvhen the matter speaketh of it selfe, as beneath, cap.21.16.*

g *Sure and certaine.*

6 He that contemneth the iudgement of the Church, contemneth God.

h *VVord for vvord, do not vouchsafe to heare, or make as though he did not heare.*

i *He speaketh not of any kinde of policie, but of an ecclesiasticall assemblie, for he speaketh aftervvard of the povver of loosing and binding, vvhich belonged to the Church, & he hath regard to the order vsed in those dayes at vvhat time the Elders had the iudgement of Church matters in their handes. Iohn.9.22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishment, as vve do novve excommunication.*

k *Prophane, and voyde of religion: such men, the Ievves called Gentiles: vvhose companie they shunned, as they did the Publicanes.* ∴ *1.Cor.5.4. 2.Thess.3.14.*

✣ *Iohn.20.23.*

l *This vvorde is translated from the bodie to the minde, for it belongeth properly to sing.*

21 [7] Then

21 ? Then came Peter to him, and said, Master, how oft shal my brother sinne against me, & I shal forgiue him? ✣ vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto seuẽtie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begonne to recken, one was brought vnto him, which owed him [m] ten thousand talents.

25 And because he had nothing to pay, his Lord commanded him to be solde, and his wife, and *his* children, and al that he had, and *the dette* to be payed.

26 The seruant therefore fell downe, and [n] worshipped him, saying, Lord [o] refraine thine anger toward me, and I wil pay thee al.

27 Then that seruants Lord had compassion, and loosed him, and forgaue him the dette.

28 But when the seruãt was departed, he foũd one of his fellow seruants, which owed him an hundred pence, and he laied hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellowe seruant fel downe at his feete, and besought him, saying, Refraine thine anger towards me, and I wil pay thee al.

30 Yet he would not, but went and cast him into prison, til he should pay the dette.

31 And when his *other* fellow seruãts saw what was done, they were verie sorie, and came, and declared vnto their Lord al that was done.

32 Then his Lord called him vnto him, and said to him, O euil seruant, I forgaue thee al that dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruãt, euen as I had pitie on thee?

7 They shal find God seuere and not to be pleased which do not forgiue their brethren although they haue bene diuersely & grieuously iniuried by them.

✣ *Luke.17.4.*

m Here is set downe a verie great summe of three score hundred thousand crownes and a smal summe often crownes, that the difference may be the greater, for there is no proportion betwene them.

n This was a ciuil reuerence which was very usual in the East.

o Te'd not to much to thine anger against me: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psal. 86.5. pacient and of great mercie.

34 So

34 So his Lord was wrath, and deliuered him to the tormentours, til he ſhould pay al that was due to him.

35 So likewiſe ſhal mine heauenly Father do vnto you, except ye forgiue from your heartes, eche one to his brother their treſpaces.

CHAP. XIX.

1 The ſicke are healed. 3 and 7. A bill of diuorcement. 11 Eunuches. 13 Children brought to Chriſt. 17 God only good. The commandements muſt be kept. 21 A perfect man. 23 A riche man. 26 Saluation commeth of god. 27 To leaue al and followe Chriſt.

1 AND ✣ it came to paſſe, that when Ieſus had finiſhed theſe ſayings, [a] he departed from Galile, and came into the coaſtes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Phariſes tépting him, and ſaying to him, Is it lawful for a man to [b] put away his wife vpon euerie occaſion?

4 And he anſwered and ſaid vnto them, Haue ye not read, ✣ that he which made *them* at the beginning, made them male and female,

5 And ſaid, ∴ For this cauſe, ſhal a man leaue father and mother, and [c] cleaue vnto his wife, & they which were [d] two ſhalbe one fleſh.

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath [e] coupled together.

7 [2] They ſaid to him, Why did then ✱ Moſes command to giue a bil of diuorcement, and to

✣ *Mar.10.1.*
a Paſſed ouer the vvater out of Galile, into the borders of Iudea.

1 The band of mariage ought not to be broke, vnleſſe it be for fornication.
b To ſend her a booke of diuorcemẽt, afore.cap.5.19.
✣ *Gene.1.27.*
∴ *Gene.2.24.*
1.Cor.6.16.
Ephe.5.31.
c The Greeke vvord importeth to beglevved vnto, vvherevby is ſignified that ſtreight knot, vvhich is betvvene man and vvife, as though they vvere glevved together. *d They vvhich vvere tvvo, become as it vvere one: and this vvord fleſh, is by a figure taken for the vvhole man, or the bodie after the maner of the Hebrues.* *e Hath made them yokefellovves, as the marriage it ſelfe is by a borovved kind of ſpeach called a yoke.*
2 Becauſe politike Lawes are conſtrained to beare with ſome thinges, it followeth not by and by that God alloweth them, ✱ *Deut.24.1.*

put her away?

8 He said vnto them, Moses, [f] because of the hardnes of your heart, [g] suffred you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, ✣ that whosoeuer shal put away his wife, except *it be* [h] for whordom, and marie another, committeth adulterie: and whosoeuer marieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the [i] matter be so betwene man and wife, it is not good to marrie.

11 [3] But he said vnto them, Al mē cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of *their* mothers bellie: & there be some eunuches, which be gelded by men: and there be some eunuches which haue [m] gelded them selues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] ✣ Then were brought to him litle children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, & forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ✣ And beholde one came, and said vnto him, Good Master, what good thing shall I do,

f Being occasioned by reason of the hardnes of your heartes.

g By a politike Lawe, not by the morall Lawe: for this lawe is a perpetual lawe of Gods iustice, the other bowweth and bendeth as the carpenters Beuell.

✣ Chap. 5. 32. Mar. 10. 11. Luk. 16. 18. 1. Cor. 7. 11.

h Therefore in these daies the lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if marriage had bene cut asunder with punishment by death.

i If the matter stand so betweene man and wife, or in marriage.

3 The gift of continencie is peculiar & therfore no man can set a Lawe to him selfe of perpetual continencie.

k Receiue and admit, as by translation we say, that a streight and narrowe place, is not able to receiue manie things.

l The worde Eunuche is a generall worde and hath diuers kindes vnder it, as gelded men and borsten men.

m Which absteine from marriage, and liue continently through the gift of God.

4 Infants and litle children are conteined in the free couenant of God. ✣ *Mar. 10. 13. Luk. 18. 15. Chap. 18. 3.*

5 They neither know them selues nor the Lawe, that seeke to be saued by the Lawe. ✣ *Mar. 10. 17. Luk. 18. 18.*

that

that I may haue eternal life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God, but if thou wilt enter into life, keepe the commandements.

18 He said to him, Which? And Iesus said, ✣ These, Thou shalt not kil: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued al these things from my youth: what lacke I yet?

21 Iesus said vnto him, If [n] thou wilt be perfite, go, sel that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, & come, and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 [6] Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shal hardlie enter into the kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camel to go through the eye of a nedle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ✣ Then answered Peter, and said to him, Behold, we haue forsaken al, and followed thee: what therefore shal we haue?

28 And

✣ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

n The yong man did not answere truly in saying that he had kept al the commandements: and therefore he layeth out an example of true charitie before him, to shewe the disease that lay lurking in his minde.

6 Riche men haue nede of a singuler gift of God, to escape out of ỹ snares of Satan.

o Word for word it is of lesse labour.

p Theophilact noteth that by this word is ment a cable rope: but Camius alleageth out of the Thalmudists, that it is a prouerb, and the word, Camel, signifieth the beast it selfe.

✣ Mar. 10. 28. Luke. 18. 28.

28 [7] And Iesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his maiestie, ye which followed me in the [q] regeneration, ✣ shal sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receiue an hundreth folde more, and shal inherite euerlasting life.

30 [8] ✣ But manie that are first, shalbe last, and the last *shalbe* first.

8 To haue begonne wel and not to continue vnto the end, doeth not onely not profite, but also hurteth very much. ✣ *Chap.20.16. Mar.10.31. Luk.13.30.*

7 It is not lost, that is neglected for Gods sake.

q The regeneration is taken for the day, vvherein the elect shal begin to liue a newe life: that is to say, vvhē they shal enioye the heauenlie inheritance, both in bodie and soule.

✣ *Luke.22.29.*

CHAP. XX

1 Laborers hyred into the vineyard. 15 The euil eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The cuppe. 28 Christ is our minister. 30 Two blinde men.

1 FOr the kingdome of heauen is like vnto a certaine [1] housholder, which wēt out at the dawning of the day to hier laborers into his vineyard.

2 And he [a] agreed with the laborers for a penie a day, and sent them into his vineyard.

3 And he went out about the third houre, & sawe other standing idle in the market place,

4 And said vnto them, Go ye also into *my* vineyard, and whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the sixt & ninth houre, and did likewise.

6 And he went about the [b] eleuenth houre, & found other standing idle, and said vnto them, Why stand ye here al the day idle?

7 They said vnto him, Because no mā hath hired vs. He said to them, Go ye also into *my* vineyard, & whatsoeuer is right, that shal ye receiue.

1 God is bound to no man, and therfore he calleth whomsoeuer & whensoeuer he listeth: This only euery mā ought to take heede of, & herevpō bestow his whole endeuour, that he go forward and come to ỹ mark without al stopping or staggering, & not curiously to examine other mēs doings, or the iudgements of God.

a VVord for vvord fel in time, it is a kinde of speache taken from song.

b The last houre: for the day vvas twelue houres long, and the first houre began at the sunne rising.

8 ¶ And

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Cal the labourers, and giue them their hier, beginning at the laſt, til *thou come* to the firſt.

9 And they *which were hired* about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the firſt came, they ſuppoſed that they ſhould receiue more, but they likewiſe receiued euerie man a penie.

11 And when they had receiued it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equal vnto vs, which haue borne the burden & heat of the day.

13 And he anſwered one of them, ſaying, Friend, I do thee no wrong: dideſt thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this laſt, as much as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eie [c] euil becauſe I am good?

16 ✣ So the laſt ſhalbe firſt, and the firſt laſt: for many are called, but fewe choſen.

17 ✣ [2] And Ieſus went vp to Ieruſalem, and tooke the twelue diſciples apart in the way, and ſaid vnto them,

18 [3] Beholde, we go vp to Ieruſalem, and the Sonne of man ſhalbe deliuered vnto the chiefe Prieſts, and vntó the Scribes, and they ſhal condemne him to death,

19 [4] And ∴ ſhal deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie *him*, but the third day he ſhal riſe againe.

c *Naught, that is to ſay, doeſt thou enuie at my goodnes towards the? for the Hebrewes by an euil eye, meane enuie, becauſe ſuch diſpoſitions appeare chiefly in the eyes, as aboue Chap. 6. 23. It is ſet to anſwere the woorde, ſingle, and it is taken there, for corrupt: for whereas he ſaid there afore verſ. 22. If thine eye be ſingle, he addeth in the 23. but if thine eye be wicked, or corrupt, the woord being the ſame in that place, as it is here.*

✣ *Chap. 19. 30. and 22. 14. Mar. 10. 31. Luke. 13. 30.* ✣ *Mar. 10. 32. Luke 18. 31.*

2 Chriſt goeth to the croſſe neceſſarilie, but yet willingly. 3 They that leaſt ought, are the greateſt perſecuters of Chriſt. 4 The ignominie of the croſſe, is the ſure way to the glorie of euerlaſting life. ∴ *Iohn. 18. 32.*

20 ✣ [5] Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to [d] drinke of the cup that I shall drinke of, and to be baptised with the [e] baptisme that I shalbe baptised with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in dede of my cup, and shalbe baptised with the baptisme that I am baptised with; but to sit at my right hand, and at my left hand, is [f] not mine to giue: but *it shalbe giuen* to them for whom it is prepared of my Father.

24 ✣ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue [g] rule ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ [6] ✣ And as they departed from Ierico, a great multitude followed him.

30 And behold, two blinde men, sitting by the way side, when they heard that Iesus passed by, [7] crye[d]

✣ *Marke.10.35.*

5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d *This is spoken by a figure, taking the cup, for that which is conteyned in the cup. And againe, the Hebrewes vnderstand by this word Cup sometime the maner of punishment which is rendred to some, as Psal.11.6. Or the ioy that is giuen to the faithfull, as Psal.23.5. and sometime a lot or condition, as Psal.16.5.*

e *This is applied to afflictions, as Dauid commonly vseth.*

f *The almightines of Christ his diuinitie is not shut out by this, but it sheweth the debasing of himself by taking mans nature vpon him.*

g *Mat.20.41. Luke.22.25.*

✣ *Some what sharply & roughly.*

6 *Phil.2.7.*

6 Christ by healing these blinde men, wan onely

7 *Mar.10.46. Luke.18.*

cryed saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and [h] called them and said, What will ye that I should doe to you?

33 They said to him, Lorde, that our eies may be opened.

34 And Iesus moued with cõpassion, touched their eies, and immediatly their eyes receyued sight, and they followed him.

h Him self, not by other mens meanes

CHAP. XXI.

1 Christ rideth on an Asse into Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered fig tree. 25 Iohns Baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyarde. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

1 AND [+] [1] when they drewe neare to Ierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples.

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bounde, and a colte with her: loose them, & bring them vnto me.

3 And if any man say ought vnto you, say ye that the Lord hath neede of them, and straightway [a] he will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ [+] Tell ye the [b] daughter of Sion, Behold thy king cõmeth vnto thee, meke, & sitting vpõ an asse, & a colte, the fole of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had com-

4 Marke.11.1. Luke.19.29.

1 Christ by his humilitie triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.

a He that shall say any thing to you, shal let them goe, to witte, the asse and the colt. + Esai.62.11. Zacha.9.9. Iohn.12.15.

b The citie of Sion. An Hebrew kind of speache, common in the lamentations of Ieremie.

commaunded them.

7 And brought the asse and the colte, and put on them their [c] clothes, and set him [d] thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that folowed, cryed, saying, [e] Hosanna the Sonne of Dauid, [f] blessed *be* he that cōmeth in the Name of the Lorde, Hosanna *thou which art* in the highest *heauens.*

10 ✣ And when he was come into Hierusalem, [g] all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out al thē ✣ that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues.

13 And said to them, It is written, ∴ My house shalbe called the house of prayer: but ✲ ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 [2] But when the chief Priestes and Scribes sawe the marueils that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained.

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ✲ By the mouth of children and suckelings thou hast [h] made perfite the prayse?

c *Their vppermost garment.*

d *Vpon their garments, not vpon the Asse and the Colte.*

e *This vvas an auncient kinde of crying vvhich they vsed in the feast of Tabernacles, vvhō they caried boughes according as God commaunded, Leuit. 23. 40. And the vvord is corruptely made of tvvo, for vve should say Hoshiangna, vvhich is as much to say, as Saue I pray thee.*

f *VVel be it to him that commeth in the name of the Lord, that is to say vvhome the Lorde hath giuen vs for our King.*

✣ *Mar. 11. 1. Luke. 19. 45. Iohn. 2. 13.*

g *That is, all the men of Hierusalem vvere moued.*

✣ *Deut. 14. 25.*

∴ *Esa. 56. 7.*

✲ *Iere. 7. 11. Mar. 11. 17. Luk. 19. 46.*

2 Suche as shoulde be masters of godlines, are they that doe most enuie the glorie of Christ: but in vaine. ✲ *Psal. 8. 2.*

h *Thou hast made moste perfite. VVe reade in Dauid, Thou hast established or grounded, and if the matter be considered vvell, it is all one that the Euangelist saith, for that is stable and sure, vvhich is most perfite.*

17 ¶ [3] So he left them, and went out of the cittie vnto Bethania, and lodged there.

18 [4] And ✣ in the morning, as he returned into the citie, he was hungrie,

19 And seeing a figge tree in the way, he came to it, and founde nothing thereon, but leaues only, & said to it, Neuer fruite grow on thee hēce forwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the figge tree withered?

21 [5] And Iesus answered and said vnto them, ✣ Verely I say vnto you, if ye haue faith, & [i] doute not, ye shal not onely do that, *vvhich I haue done* to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 ∴ And whatsoeuer ye shal aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ⁂ [6] And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, & said, By what [k] authoritie doest thou these things? & who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also will aske of you [l] a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The [m] baptisme of Iohn whence was it? from [n] heauen, or of men? Then they [o] reasoned among them selues, saying, If we shal say frō heauen,

3 Christ doeth so forsake ✣ wicked, that yet he hath a consideration and regarde of his Church.

4 Hipocrites shall at length haue their maskes discouered, and their visards plucked from their faces ✣ *Mar.11.12.*

5 How great ✣ force of faith is. ✣ *Chap.17.20.*

i *The Greke vvord signifieth a sticking or vvauering of mind, so that vve can not tel vvhich vvay to take.*

∴ *Chap.7.7. Iohn 15.7. 1.Iohn.5.14.*

⁂ *Mar.11.27.28. Lu.20.1.2.*

6 Against them which ouerslipping ✣ doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christes mouth.

k *Or by vvhat povver.* l *One vvoorde, that is to saye, I vvill aske you one vvoorde.* m *Iohn his preaching, is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar.1.4. Act.19.3.* n *From God, and so it is plainly seene, howe these are set one against an other.* o *Beate their heades about it, and musèd, or laied their heades together.*

uen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, † for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We cā not tell. And he said vnto them, Neither tel I you by what authoritie I doe these things.

28 ¶ [7] But what thinke ye? A *certaine* man had two sonnes, and came to the elder, and said, Sōne, goe and worke to day in my vineyarde.

29 But he answered, and said, I wil not: yet afterward he repented him self, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the Publicanes and the harlots [r] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, & ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine housholder, † which planted a vineyarde, and hedged it rounde about, and made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a straunge countrey.

34 And when the time of the fruite drewe nere, he sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another,

† *Chap. 14. 5. Mar. 6. 20.*

7 It is no newe thing to see thē to be the worst of all mē, which ought to shewe the way of godlines to others.

p They make hast to the kingdome of God, and you slacke: so that at least vvise you should haue followed their example. Marke then, that this vvorde, Goe before, is improperly taken in this place, vvhereat no man followeth.

q Liuing vprightly, being of a good and honest conuersation: For the Hebrevves vse this vvorde, VVay, for life and maners.

8 Those mē oftentimes are the crueleste enimies of the Church, to whose fidelitie it is committed: But the vocatiō of God, is neyther tied to time, place, nor person.

† *Esa. 5. 1. Ier. 2. 21. Mar. 12. 1. Lu. 20. 9*

r Made the place strong: For a towre is the strongest place of a vvall.

36 Againe he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they said among them selues, ✣ This is the heire, come, let vs kill him, and let vs [r] take his inheritance.

39 So they tooke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lorde of the vineyarde shall come, what will he doe to those husbandmen?

41 They saide vnto him, He wyl [t] cruelly destroy those wicked men, and will let out his Vineyarde vnto other husbandmē, which shal deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, ✣ The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lords dooing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, and shalbe giuen to a natiō, which shal bring forth the [a] fruites thereof.

44 [γ] And whosoeuer shal fall on this stone, he shalbe broken: but on whomsoeuer it shal fall, it wyl [b] dashe him a pieces.

45 And when the chief Priests and Pharisees had hearde his parables, they perceyued that he spake of them.

46 [δ] And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

✣ *Chap. 26. 3. 4. and 27. 1. Iohn. 11. 53.*

f VVorde for vvorde, let vs holde it fast.

t A kinde of prouerbe, shevveing vvhat ende the vvicked are vvorthie of.

✣ *Psal. 118. 22. Act. 4. 11. Rom. 9. 33.*

u Master builders, vvhich are chiefe builders of the house, that is of the Church.

x Began to be.

y The chiefest stone in the corner is called the head of the corner: vvhich beareth vp the couplings or ioyntes of the whole building.

z That matter (in that the stone vvhich vvas caste avvay, is made the head) is the Lordes doing, vvhich vve behold and greatly marueile at.

a They bring forth the fruites of the kingdome of God, vvhich bring forth the fruites of the Spirit, and not of the flesh, Gall. 5.

γ Esai. 8. 14.

b As chaffe vseth to be scatered vvith the vvinde, for he vseth a vvord vvhich signifieth properly, to separate the chaff frō the corne w vvynovving, & to scatter it abr

δ The wicked can doe nothing, but what God will.

CHA

CHAP. XXII.

2 The parable of the mariage. 9 The calling of the Gentiles. 11 The vvedding garment, faith. 16 Of Cesars tribute. 23 They question vvith Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commaundement. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth vvith the Pharises touching the Messias.

1 THen ✣ Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forthe other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 [2] But when the King heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and burnt vp their citie.

8 Then said he to his seruants, Truely the [b] mariage is prepared: but they which were bidden, were not worthie.

9 [3] Goe ye therfore out into the high wayes, and as manie as ye find, bid them to the mariage.

10 So those seruants went out into the hie wayes and gathered together all that euer they

✣ *Luke.14.16. Reuel.19.9.*

1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those ỹ call them: but they are the true Church which obey when they are called, such as for the most part they are, whom ỹ worlde despiseth.

a The vvorde here vsed is commonly vsed in sacrifices, and is by translation vsed for other feastes also: For feastes and banquets vvere vvont to be begonne vvith sacrifices.

2 A dreadfull destruction of them that contemne Christ.

b The mariage feast.

3 God doeth first call vs, when we thinke nothing of it.

found, both good and [c] bad: so the wedding was furnished with ghestes.

10 [†] Then the King came in, to see the ghests, and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and haste not on a wedding garment? And he was [d] speacheles.

13 Then said the King to the [e] seruants, Binde him hand and foote: take him away, and cast him into vtter darkenes: [†] there shal be weeping and gnashing of teeth.

14 [†] For manie are called, but fewe chosen.

15 ¶ [*] Then went the Pharises and toke counsel howe they might [f] tangle him in talke.

16 And they sent vnto him their disciples with the [g] Herodians, saying, Master, we knowe that thou art true, and teachest the way of God [h] truely, neither carest for anie man: for thou considerest not the [i] persone of men.

17 [§] Tel vs therefore, how thinkest thou? Is it lawfull to giue [k] tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they brought him a [l] penie.

c *The general calling, offereth the Gospell to all men: but their life is examined that enter in.*

4 *In the small nombre which come at the calling; there are some castawaies which doe not confirme their faith with newnes of life.*

d *Worde for worde, haultered, that is to say, he held his peace, as though he had had a bridle or an haulter about his necke*

e *To them that serued the ghestes.*

† *Chap. 8. 12. & 13. 42. & 25. 30.*

‡ *Chap. 20. 16.*

* *Mar. 12. 13. Luke. 20. 20.*

f *Snare him in his worde or talke. The Greke worde is derived of snares which hunters lay.*

g *They which with Herode made a newe religion, patched together of the heathenish and of the Iewish religion.* h *Truely and sincerely.* i *Thou art not moued with any appearance and outwarde shewe.*

§ *The Christians must obey their Magistrates, although they be wicked and extortioners, but so far forth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.*

k *The worde that is vsed here signifieth a valeuing and rating of mens substance, according to the proportion whereof they paied tribute in those prouinces, which were subiect to tribut, and it is here taken for the tribute it self.* l *Before cap. 17. 24. there is mentio made of a didrachme, and here, of a peny, whereas a didrachme is more by the semeth part then a penny: so that there semeth to be a iarre in these two places: but they may easely be accorded thus: The peny was paid to the Romans for tribut, according to the proportio they were rated at, the drachme was paied of euery one to the Temple, which also the Romanes toke to themselues when they had subdued Iudea.*

20 And he ſaid vnto thē, Whoſe is this image and ſuperſcription?

21 They ſaid vnto him, Ceſars. Then ſaid he vnto them, ✣ Giue therfore to Ceſar, the thinges which are Ceſars, & giue vnto God, thoſe things which are Gods.

22 And when they hard it, they marueiled, and left him, and went their way.

23 ¶ [6] ✣ The ſame day the Sadduces came to him (which ſay that there is no reſurrection) and aſked him,

24 Saying, Maiſter, ∴ Moſes ſaid, If a man dye, hauing no [m] children, his brother ſhall marie his wife by the right of alliance, & raiſe vp ſeede vnto his brother.

25 Now there were with vs ſeuen brethren, & the firſt maried a wife, and deceaſed: and hauing none yſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſeconde, and the thirde, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Ieſus anſwered, and ſaid vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marie wiues, nor wiues are beſtowed in mariage, but are as the [n] Angels of God in heauen.

31 And cōcerning the reſurrectiō of the dead haue ye not read what is ſpokē vnto you of God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And whē the multitude heard it, they were aſtonied at his doctrine.

✣ *Rom.13.7. Mar.12.17. Luk.20.25.*

6 Chriſt voucheth the reſurrection of ỹ fleſh againſt the Sadduces.

✣ *Mar.12.18. Luk.20.27. Act.23.8.*

∴ *Deut.25.5.*

m *Vnder vvhich name are daughters alſo comprehended, but yet as touching the familie and name of a man, becauſe he that left daughters vvas in no better caſe, then if he had left no children at all, (for they vvere not reckoned in the familie) by the name of children are Sonnes vnderſtode.*

n *He ſaieth not that they ſhalbe vvithout bodies for then they ſhould not be mē any more but they ſhalbe as Angels, for they ſhall neither marie nor be maried.*

* *Exo.3.6. Mar.12.27.*

34 ¶ ∴

34 ¶ † 7 But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

35 And [o] one of them, *which was* an expounder of the Law, aſked him a queſtion, tempting him, and ſaying,

36 Maiſter, which is the great cõmaundement in the Law?

37 Ieſus ſaid to him, † Thou ſhalt loue the Lord thy God with all thine heart, with all thy [p] ſoule, and with all thy minde.

38 This is the firſt & the great cõmaundemẽt.

39 And the ſeconde is like vnto this, ‡ Thou ſhalt loue thy [q] neighbour as thy ſelfe.

40 On theſe two cõmaundemẽts hangeth the whole Law, and the Prophets.

41 ¶ [8] * While the Phariſes were gathered together, Ieſus aſked them,

42 Saying, what thinke ye of Chriſt? [r] whoſe ſonne is he? They ſaid vnto him, Dauids.

43 He ſaid vnto them, How then doeth Dauid in ſpirit call him Lord, ſaying,

44 * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footeſtoole?

45 If then Dauid call him Lord, howe is he his ſonne?

46 And none could anſwer him a worde, neither durſt any from that day forth aſke him any mo queſtions.

† *Mar.12.28.*
7 The Goſpell doth not aboliſh the preceptes of the Lawe, but doth rather cõfirme them.
o *A Scribe, ſo ſaith Mar.12.28. now what a Scribe is looke.c.2.4*
† *Deut.6.5. Mar.12.30. Luk.10.27.*
p *The Hebrew text readeth Deu. 6.5. with thine hart, ſoule, and ſtrength: and in Mar.12.30. and Luk.10.27. we reade, with ſoule, hart, ſtrength, and thought.*
‡ *Mar.12.31. Rom.13.9. Gal.5.14. Iam.2.8.*
q *An other man.*
8 Chriſt proueth manifeſtly that he is Dauids ſonne according to the fleſh but otherwiſe, Dauids Lord, and very God.
* *Mar.12.35. Luk.20.41.*
r *Of whoſe ſtocke or family, for the Hebrewes call mans poſteritie ſonnes.*
* *Pſal.110.1.*

CHAP. XXIII.

2 How the Scribes teaching the people the Lawe of Moſes behaue themſelues, 5 Their Philacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſeruaunt. 13 To ſhut the kingdome of heauen. 14 To deuour widowes houſes.

15 A Pro-

15 A Proselite. 16 To swveare by the Temple. 23 To tithe mynt. 25 To cleanse the outside of the Cuppe. 27 Painted sepulchres. 33 Serpentes, vipers. 37 The Henne.

1 THen spake Iesus to the multitude, and to his disciples,

2 [1] Saying, The ✣ Scribes and the Pharises [a] sit in Moses seat.

3 [b] All therefore whatsoeuer they bid you obserue, that obserue and do: but after their workes do not: for they say, and do not.

4 ✣ [2] For they binde heauy burdens, and grieuous to be borne, and laye them on mens shoulders, but they them selues will not moue them with *one* of their fingers.

5 [3] All their workes they do for to be seene of men: for they make their [c] phylacteries broad, & make long [d] the ∴ fringes of their garments,

6 ✣ And loue the chief place at feastes, and to haue the chiefe seates in the [e] assemblies,

7 And gretings in the markets, and to be called of men, Rabbi, [f] Rabbi.

1 We ought to heare whatso euer any wicked teachers teache vs purely out of the word of God, yet so that we eschew their euill maners.

✣ *Nehem.8.4.*

a Because God appointed the order, therfore the Lord vvould haue his vvord to be heard euen from the mouths of hypocrites and hirelings.

b Prouided alvvaies, that they deliver Moses his doctrine vvhich they professe, vvhich thing the metaphore of the seate shevveth, vvhich they occupied as teachers of Moses his learning. ✣ *Luk.11.46. Act.15.10.*

2 Hypocrites for the most part are most seuere exactors of those things, which they them selues chiefely neglecte. 3 Hypocrites are ambitious.

c It vvas a thread, or ribband of blevve silke in the fringe of a corner, the beholding vvhereof made them to remember the Lavves and ordinances of God: and therefore vvas it called a phylacterie, as you vvould say, a keper, Num. 15.38. Deut.6.8. vvhich order the Ievves aftervvard abused, as they doe novve a daies vvhich hang saint Iohns Gospels about their neckes: a thing condemned many yeres ago in the counsell of Antioche. d VVorde for vvorde, Tvvisted tassels of thread vvhich hanged at the nethermost hemmes of their garments. ∴ *Nomb.15.38. Deut.22.12. Mar.12.38* ✣ *Luk.11.43.and.20.46.*

e VVhen assemblies and counsels are gathered together. f This vvord Rab, signifieth one that is above his felovves, and is as good as a nomber of them: and vve may see by the repeating of it, hovv proude a title it vvas. Novv they vvere called Rabbi, vvhich by laying on of handes vvere vttered and declared to the vvorlde to be vvise men.

8 ✣ [4] But

✤ *Iam.3.1.*

4 Modestie is a singular ornament of Gods ministers.

g *Seke not ambitiously after it: for our Lord doeth not forbid vs to giue the Magistrate & our maisters the honour that is due to them. August. De sermone verbi Domin. ex Math. cap.11.*

h *He seeth to allude to a place of Esai. cap.54.13. & Ierem.31.34.*

✤ *Mala.1.6.*

i *He noteth at a fashion vvhich the Iewes vsed, for they called the Rabbins our fathers.*

k *It seemeth that the Scribes did very gredily hunt after such titles, vvhom, vers.16. he calleth blinde guydes.*

✣ *Luk.14.11. and 18.14.*

l *He seeth to allude to the name of*

5 Hypocrites can abide none to be better then them selues.

m *Christ vvhen he reprooueth any man sharply, vseth this vvorde, to giue vs to vnderstand that there is nothing more detestable then hipocrisie and falshoode in religion.*

n *VVhich are euen at the dore.* ✣ *Mar.12.40. Luk.20.47.*

6 It is a common thing amongest hipocrites, to abuse the pretence of zeale to couetousnes and extortion.

o *VVord for vvord, vnder a colour of long praying. And this vvord, Euen, noteth a doble naughtines in them: the one, that they deuoured vvidowes goodes: the other, that they did it vnder a colour of godlines.* p *The drie part: nowe that part of the earth is called drie, vvhich the Lord hath giuen vs to dwell vpon.*

8 ✤ 4 But be not ye g called, Rabbi: for h one is your doctor, *to vvit*, Christ, and al ye are brethren.

9 And ✣ cal no mã your i father vpõ the earth: for there is but one, your Father which is in heauen.

10 Be not called k doctors: for one is your doctor, *euen* Christ.

11 But he that is greatest among you, let him be your seruaunt.

12 ✣ For whosoeuer l will exalt him self, shalbe brought low: & whosoeuer will humble him self, shalbe exalted.

13 ¶ 5 Wo therfore *be* vnto you Scribes & Pharises, m hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would n enter, to come in.

14 ✱ 6 Wo *be* vnto you Scribes & Pharises, hypocrites: for ye deuoure widdowes houses, euen o vnder a colour of long prayers: wherfore ye shal receiue the greater damnation.

15 Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and p land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 Wo *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Tẽple, it is nothing

the Rabbins, for Rab, signifieth one that is aloft.

but

but whosoeuer sweareth by the gold of the Temple, he ᵍ offendeth.

17 Ye fooles & blinde, whether is greater, the golde, or the Temple that ʳ sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therfore sweareth by the altar, sweareth by it, and by all things theron.

21 ✣ And whosoeuer sweareth by the Tẽple, sweareth by it, and by him that dwelleth therein.

22 ✣ And he that sweareth by heauẽ, sweareth by the ˢ throne of God, and by him that sitteth thereon.

23 ¶ [7] Wo *be* to you, Scribes & Phariſes hypocrites: for ye tythe mynt, and annyſe, and commyn, and leaue the weightier matters of the Law, ᵗ iudgement, & mercie, and ᵘ fidelitie. Theſe ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which ſtraine out a gnat, and ſwallow a camell.

25 ¶ [8] Wo *be* to you, ˣ Scribes and Phariſes, hypocrites: for ye make cleane the vtter ſide of the cup, and of the platter: but within they are ful of briberie and exceſſe.

26 Thou blinde Phariſe, cleanſe firſt the inſide of the cup and platter, that the outſide of them may be cleane alſo.

27 Wo *be* to you, Scribes and Phariſes, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are ye alſo: for outwarde ye appeare righteous vnto men, but within ye are full of hypocriſie

ᵍ *Is a letter, (vvord for word) Sinnes are called in the Syrian tongue, Debtes, & it is certaine that Chriſt ſpake in the Syrian tongue.*

ʳ *Cauſeth the golde, to be counted holy, vvhich is dedicate to an holy vſe.*

✣ *1. King. 8 13. 2. Chro. 6. 2.*

ˢ *Chap. 5. 34. If heauen be Gods throne, then is he no doubt aboue all this vvorld.*

7 Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe.

ᵗ *Luk. 11. 42.*

ᵘ *Faithfulnes in keping of promiſes.*

8 Hypocrites are to much carefull of outward things, & the inward they vtterly conteᵐne.

ˣ *Luk. 11. 39.*

pocrisie and iniquitie.

29 ¶ [9] Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye builde the tombes of the Prophetes, & garnish the sepulchres of the righteous,

30 And say, if we had bene in the daies of our fathers, we would not haue bene parteners with them in the bloud of the Prophetes.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murthered the Prophetes.

32 [u] Fulfil ye also the measure of your fathers.

33 O serpents, the generation of vipers, howe should ye escape the damnation [x] of hell?

34 [10] Wherfore behold, I sende vnto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of thē shall ye scourge in your Synagogues, and persecute from citie to citie,

35 [11] That vpō you may come al the righteous bloud that was shed vpon the earth, ✣ from the bloud of Abel the righteous, vnto the bloud of Zacharias the sonne of [y] Barachias, ✣ whō ye slew betwene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 [12] [z] Ierusalem, Ierusalem, which killest the Prophets, and stonest thē which are sent to thee, how often would I haue [z] gathered thy children togither, as the henne gathereth her chickens vnder her winges, and ye would not!

38 Beholde, your habitation shalbe left vnto you desolate,

39 For I saye vnto you, ye shall not see me henceforth till that ye saye, Blessed *is* he that cōmeth in the Name of the Lord.

9 Hypocrites when they goe most about to couer their wickednes, then do they by the iust iudgement of God, shame thē selues.

v A prouerbe vsed of the Iewes, vvhich hath this meaning, Goe ye on also and folovve your auncestours, that at length your vvickednes may come to the fill.

x Looke chap. 5. vers. 22.

10 Hypocrites be cruell.

11 The ende of them which persequute the Gospell, vnder the pretēce of zeale.

✣ *Gen. 4. 8.*

y Of Ioiada, vvho vvas also called Barech-Iah, that is blessed of the Lord.

✣ *2. Chro. 24. 22.*

12 Where the mercy of God was greatest, there was greatest wickednes and rebellion, & at length ỹ most sharpe iudgements of God.

z Luk. 13. 34.

z He speaketh of the outvvard ministerie, and as he vvas promised for the saving of his people, so vvas he also carefull for it, euen from the time that the promise vvas made to Abraham.

CHAP.

CHAP. XXIIII.

The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christes. 29 The signes of the ende of the vvorld. 31 The Angels. 32 The fig tree. 37 The dayes of Noe. 42 VVe must vvatch. 45 The seruant.

1 AND ✣ Iesus went out, and departed from the Tẽple, and his disciples came to him, to shew him the buylding of the Temple.

2 [1] And Iesus said vnto them, See ye not all these things? Verely I say vnto you, ✣ there shall not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these thinges shalbe, and what signe shalbe of thy comming, and of the ende of the world.

4 [2] And Iesus answered, and said vnto them, ✣ Take hede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the [a]end is not yet.

7 For nacio shall rise against nacion, & realme against realme, and there shalbe famine, and pestilence, and earthquakes in [b] diuers places.

8 All these are but the beginning of [c] sorowes.

9 ✣ Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shalbe hated of all nations for my Name sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shal arise, & shall deceiue many.

12 And because iniquitie shalbe increased, the loue of many shalbe colde.

13 ✣ [3] But

✣ *Mat.13.1; Luk.21.5.6.*

1 The destruction of the citie and especially of the Temple is fortolde.

✣ *Luk.19.44.*

2 The Church shall haue a continuall conflicte with infinite miseries and offences, and ẏ more is, with false prophetes, vntil the day of victorie and triumphe commeth.

✣ *Ephes.5.6. Colos.2.18.*

a That is, vvhen those things are ful filled, yet the ende shall not come.

b Euery vvhere.

c VVord for word, of great torments, like vnto vvomen in trauaile.

✣ *Chap.10.17. Luk.21.12. Iohn.15.20. & 16.2*

13 ✠[3] But he that endureth to the end, he shall be saued.

14 And this [d] Gospel of the kingdome shall be preached through the whole [e] world for a witnes vnto all nations, and then shal the ende come.

15 ¶ [f] When ye ✠ therfore shall see the [f] abomination of desolation spoken of by ∴ Daniel the Prophet, set in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him turne backe to fetch his [g] clothes.

19 And wo *shalbe* to them that are with child, and to them that giue sucke in those daies.

20 But pray that your flight be not in the winter, neither on the ✠[h] Sabbath *day*.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe.

22 And except those daies should be shortened there should no [i] flesh be saued: but for the electes sake those daies shalbe shortened.

23 ✠ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, & false Prophets, and shal shew great signes & wonders, so that if it were possible, they should deceiue the very elect.

25 Beho

✠ 2. Thess. 3. 13. 2. Tim. 2. 5.

3 The Gospell shalbe spred abroade, rage the world and the deuill neuer so much: and they which do constantly beleue, shalbe saued.

d Ioyfull tydings of the kingdome of heauen.

e Through al that part that it dwelt in.

4 The kingdom of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed but shal be stretched out euen to the end of the worlde.

✠ Mar. 13. 14. Luk. 21. 20.

f The abhominatio of desolation, that is to say, which all men detest and can not abide, by reason of the fowle and shameful filthines of it: and he speaketh of the Idols that were set up in the temple, or as other thinke, he meant the marying of the doctrine in the Church.

∴ Dan. 9. 27.

g This betokeneth the great feare that shalbe. h It was lawfull to take a iourney on the Sabbath day. Iesus forbeareth. i Those things which fell the people of the Iewes in the 34. yeres, when as the whole land was wasted, at length the citie of Hierusalem taken, and both it and their temple destroied, are mixed with those which shall come to passe before the last comming of our Lord. k whole nation should vtterly be destroied: and this word Flesh, is by a figure taken for men, as the Hebrues vse to speake. ✠ Mar. 13. 21. Luk 17. 23. l Shal openly lay forth great signes for men to behold.

25 Beholde, I haue tolde you before.

26 Wherefore if they ſhal ſay vnto you, Beholde, he is in the deſert, go not forth: Beholde, he is in the ſecret places, beleeue it not.

27 For as the lightning commeth out of the Eaſt, and is ſene into the Weſt, ſo ſhal alſo the comming of the Sonne of man be.

28 ✣ [5] For whereſoeuer a dead [m] carkeis is, thither wil the Egles be gathered together.

29 ✣ [6] And immediatly after the tribulations of thoſe daies, ſhal the ſunne be darkened, & the moone ſhal not giue her light, & the ſtarres ſhall fall from heauen, and the powers of heauen ſhalbe ſhaken.

30 And then ſhal appeare the [n] ſigne of the Sonne of man in heauen: and then ſhal all the [o] kinreds of the earth [p] mourne, ∴ and they ſhall ſee the Sonne of man [q] come in the cloudes of heauen with power and great glorie.

31 ✱ And he ſhal ſend his Angels with a great ſound of a trumpet, & they ſhal gather together his elect, from the [r] foure windes, *and* from the one end of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [s] tender, and it putteth forth leaues, ye know that ſommer *is* nere.

33 So likewiſe ye, when ye ſee all theſe things, knowe that *the kingdome of God* is nere, *euen*

✣ *Luke.17.37.*

5 The onely remedie againſt ỹ furious rage of the world, is to be gathered and ioyned to Chriſt.

m Chriſt, vvho vvil come vvith ſpede, and his preſence vvilbe vvith a maieſtie, to vvhō all ſhall flocke euen as Egles

✣ *Mar.13.24. Luke.21.25. Eſay.13.10. Ezech.32.7. Ioel.2.31. and 3.15.*

6 Euerlaſting damnation ſhall be the end of ỹ ſecuritie of the wicked, and euerlaſting bliſſe, of the miſeries of the godlie.

n The exceding glorie & maieſtie, vvhich ſhal beare vvitnes, that Chriſt the Lord of

heauen and earth draweth nere to iudge the vvorlde. *o* *All nations, and he alludeth to the diſperſion vvhich vve read of Gene.10. and 11.* *p* *to the deuiding of the people of Iſrael.* *p* *They ſhalbe in ſuch ſorovve, that they ſhall ſtrike them ſelues: and it is tranſferred to the mourning.* ∴ *Reuel.1.7. Daniel.7.13.* *q* *Sitting vpon the cloudes, as he vvas taken vp into heauen.* ✱ *1.Cor.15.52. 1.Theſſ.4.16.* *r* *From the foure quarters of the vvorlde.*

If God hath preſcribed a certaine order to nature, much more hath he done ſo to his eternal iudgemēts, but ỹ wicked vnderſtand it not, or rather make a mocke at it: but the godlie do marke it and waite for it.

When his tendernes ſhevveth that the ſappe vvhich is the life of the tree, is come from the roote into the barke.

at the dores.

34 Verely I say vnto you, this [t] generation shal not passe, til al these things be done.

35 ✣ [8] Heauen and earth shal passe away: but my wordes shal not passe away.

36 [9] But of that day & houre knoweth no man, no not the Angels of heauē, but my Father only.

37 But as the daies of Noe were, so likewise shal the comming of the Sonne of man be.

38 ✣ For as in the daies before the flood, they did [u] eat and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing, til the flood came, and tooke them al alway, so shal also the comming of the Sonne of man be.

40 [10] ✣ Then two shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 [x] Two women shalbe grinding at the mil, the one shalbe receiued, and the other shalbe refused.

42 [11] ✣ Watch therefore: for ye knowe not what houre your master wil come.

43 Of ✣ this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therfore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithful seruant and wise,

t *This age, this vvord Generation or Age, being vsed for the men of this age.*

✣ *Mar. 13. 31.*

8 The Lord doeth now begin the iudgement, which he wil make an end of in the latter day.

9 It is sufficient for vs to knowe that God hath appointed a latter day for the restoring of all things: but whē it shalbe, it is hidden from vs al, for our profite, that we may be so much the more watchful, that we be not taken, as they were in old time in the flood.

✣ *Luke. 17. 26. Gene 7. 1. Pet. 3. 20.*

u *The vvorde vvhich the Euangelist vseth, expresseth the matter more fully then ours doeth: for it is a vvord vvhich is proper to brute beastes: his meaning is, that in those daies men shalbe giuen to their bellies like vnto brute beastes: for other vvise it is no fault to eate and drinke.*

10 Against them that persuade them selues that God wilbe merciful to men, and do by that meanes giue ouer them selues to sinne, that they may in the meane while liue in pleasure voyde of all care. ✣ *Luke. 17. 36.*

x *The Greeke vvomen and the Barbarians did grinde and bake. Plut. booke Prob.*

11 An example of the horrible careles nes of men in those things wherin they ought to be most careful. ✣ *Mar. 13. 35. ✣ Lu. 12. 39. 1. Thes. 5. 2. Reuel. 3.* ✣ *Luke. 12. 42.*

whome his master hath made ruler ouer his housholde, to giue them meat in season?

46 Blessed is that seruant whome his master, when he commeth, shal finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer al his goods.

48 But if that euil seruant shal say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken.

50 That seruants master wil come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And wil y cut him of, and giue him his portion with hypocrites: ✣ there shalbe weping, & gnashing of teeth.

y To vvete, frō the rest, or vvil cut him into tvvo partes, vvhich vvas a most cruell kinde of punishment: vvhere vvith as Iustine martir vvitnesseth, Esay the Prophet vvas executed by the Iewes: the like kind of punishment vve reade of 1. Sam. 15. 33. and Dan. 3. 29. ✣ Chap. 13. 42. and 25. 30.

CHAP. XXV.

1 The virgins looking for the Bridegrome. 13 VVe must vvatch. 14 The talents deliuered vnto the seruants. 24 The euil seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

1 THen z the kingdome of heauen shalbe likened vnto ten virgins, which tooke their lampes, and a went forth to meete the bridegrome.

z We must desire strength at Gods hand, which may serue vs as a torch while we walke through this darknes, to bring vs to our desired end: otherwise if we become slothful and negligent or wearie of our paines & trauel, we shalbe shut out of ỹ dores.

2 And fiue of them were wise, & fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slombred and slept.

6 And at midnight there was a crie made, Behold, the bridegrome cōmeth: go out to meete him.

7 Then al those virgines arose, and trimmed their lampes.

a The pompe of brideales vvas vvont for the most part to be kept in vvith slepe.

aright seasons, & that by damsels. b Their eies being heauie

8 And the fooliſh ſaid to the wiſe, Giue vs of your oyle, for our lampes are out.

9 But the wiſe anſwered, ſaying, *no*, leſt there wil not be ynough for vs and you: but go ye rather to them that ſell, and bie for your ſelues.

10 And while they wēt to bie, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was ſhut.

11 Afterwardes came alſo the other virgines, ſaying, Lord, Lord, open to vs.

12 But he anſwered, and ſaid, Verely I ſay vnto you, I know you not.

13 ✣Watch therefore: for ye knowe neither the day, nor the houre, when the Sonne of man wil come.

14 ✣[2] For *the kingdome of heauen is* as a man that going into a ſtrange countrey, called his ſeruāts, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euerie man after his owne [c] habilitie, and ſtraight way went from home.

16 Then he that had receiued the fiue talents went and occupied with them, and gained other fiue talents.

17 Likewiſe alſo, he that *receiued* two, he alſo gained other two.

18 But, he that receiued that one, went & digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and rekened with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto me fiue talēts: behold I haue gained with them other fiue talents.

21 Then his maſter ſaid vnto him, It is well done good ſeruant and faithful, Thou haſt been

✣*Chap.24.42. Mar.13.35.*

✣*Luke.19.12.13.*

2 Chriſt witneſſeth that there ſhalbe a long time, betwene his departure to his father, & his cōming againe to vs, but yet notwithſtanding that, he wil at that day take an account not onely of the rebellious & obſtinate, how they haue beſtowed that which they receiued of him, but alſo of his houſholde ſeruants, which haue not through ſlothfulnes employed thoſe giftes which he beſtowed vpon them.

c *According to the diuiſdome and skil in healing, which was giuen them.*

faithful in litle, I wil make thee ruler ouer much: d enter into thy masters ioy.

22 Also he that had receiued two talents, came, and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents more.

23 His master said vnto him, It is wel done good seruant, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter into thy masters ioye.

24 Then he which had receiued the one talent, came, and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gathereſt where thou strawedst not

25 I was therefore afraide, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, & said vnto him, Thou euil seruant, & slothful, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the e exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✤ For vnto euery man that hath, it shalbe giuen, & he shal haue abundance, & frō him that hath not, euen that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vtter ✤ darkenes: there shalbe weping, & gnashing of teeth.

31 ¶ 3 And when the Sonne of man cōmeth in his glorie, & al the holie Angels with him, then shal he sit vpon the throne of his glorie.

32 And before him shalbe gathered al natiōs,

d *Come and receiue the fruite of my goodnes: nowu the Lords ioye is doubled, Iohn. 15. 11. that my ioy may remaine in you, and your ioye be fulfilled.*

e *Table mates which haue their shop bulkes or tables set abroade, where they let out money to vsurie.*

✤ *Chap. 13. 12. Marke. 4. 25. Luke. 8. 18. and 19. 26.*

✤ *Chap. 8. 12. and 22. 13.*

3 *A liuely setting forth of the euerlasting iudgment which is to come.*

and he shal separate them one from another, as a shepheard separateth the shepe frō the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye [f] blessed of my Father: take the inheritance of the kingdome prepared for you from the foundations of the worlde.

35 ✣ For I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in to you.

36 I *was* naked, & ye clothed me, I was ✣ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the king shal answere, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, ∴ Depart from me ye cursed, into euerlasting fire which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: *I was* naked, and ye clothed me not, sicke, and in prison, and ye visited me not.

44 Then shal they also answere him, saying, Lord, when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and

f Blessed and happie, vpon vvhome my father hath most abundantly bestovved his benefites.

✣Esay.58.7 Ezec.18.7. ✣Eccle.7.39.

∴Psal.6.8. Chap.7.23. Luke.13.27.

did not minister vnto thee?

45 Then shal he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 ✣And these shal go into euerlasting paine, and the righteous into life eternal.

✣ *Daniel.12.2. Iohn.5.29.*

CHAP. XXVI.

The consultation of the priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the supper. 34 & 69 Peters denial. 38 Christ is heavie. 47 He is betrayed vvith a kisse. 56 He is lead to Caiaphas. 64 He confesseth him selfe to be Christ. 67 They spet at him.

1 AND ✣ [1] it came to passe, when Iesus had finished al these sayings, he said vnto his disciples,

✣ *Mar.14.1. Luke.22.1.*

1 Christ witnesseth by his voluntarie going to death, that he wil make ful satisfaction for ỹ sinne of Adam, by his obedience.

2 [2] Ye know that after two daies is the Passeouer, and the Sonne of man shalbe deliuered to be crucified.

2 God him self and not men, appointed ỹ time that Christ should be crucified in.

✣ *Io.11.47.*

3 ✣ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest: called Caiaphas,

4 And consulted together that they might take Iesus by subtiltie, and kil him.

5 But they said, Not on the [a] feast *day*, lest any vprore be among the people.

a By this vvord, Feast, is ment the vvhole feast of vnleauened bread: the first and eight day vvhereof vvere so holie, that they might do no maner of vvorke therein, though the vvhole companie of the Sanhedrin determined other vvise, And yet it came to passe through Gods providence, that Christ suffred at that time, to the end that al the people of Israel might be vvitnesses of his euerlasting sacrifice. ✣ Mar.14.3. Io.11.2.

6 ✣ [3] And when Iesus was in Bethania, in the house of Simon the leper,

3 By this sodaine worke of a sinful woman, Christ giueth ỹ geastes to vnderstand of his death, & burial which was nigh: the sauour whereof shal bring life to al sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsel.

7 [b] There came vnto him a woman, which had

b For these things vvere done before Christ came to Ierusalem: and yet some thinke that the Euangelistes recite tvvo histories.

a [c] boxe of verie costly ointment, and powred it on his head, as he sate at the table.

8 And when his [d] disciples sawe it, they had indignation, saying, What neded this [e] waste?

9 For this ointment might haue bene solde for much, and bene giuen to the poore.

10 ✣ [4] And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 ✣ [5] For ye haue the poore alwayes with you, but me shal ye not haue alwayes.

12 For [f] in that she powred this ointment on my bodie, she did it to burie me.

13 Verely I say vnto you, whereseouer this gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

14 ¶ ✣ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.

16 And from that time, he sought opportunitie to betraye him.

17 ¶ ✣ [6] Now [g] on the first *day* of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

c These boxes vvere of alabaster, vvhich in old time men made hollovv to put in ointmẽts: for some vvrite, that alabaster keepeth ointmẽt verie vvel vvithout corruption, Plinie. booke.13.cap.1.

d This is a figure called Synecdoche: for it is said but of Iudas that he vvas moued thereat. Ioh.12.4.

e Vnprofitable spending.

4 We ought not rashly to condemne, that which is not orderly done.

✣ Deut.15.11.

5 Christ who was once anointed in his owne person, must alwaies be anointed in ỹ poore.

f In that she powred this ointment vpon my bodie, she did it to burie me.

✣ Mar.14.10. ✣ Mar.14.12. Lu.22.7.

6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the contrarie tradition and custome of the Iewes: and therewithal sheweth that al things shal so come to passe by the ministerie of men, that the secret counsel of God shal gouerne them.

g This vvas the fourtienth day of the first moneth: and the first day of vnleauened bread, should haue bene the fiftienth, but because this daies euening (vvhich after the maner of the Romaines vvas referred to the daie before) did belong by the Iewes maner to the daye follovving, therefore it is called the first day of vnleauened bread.

18 And he ſaid, Go ye into the citie to ſuch a man, and ſay to him, The maiſter ſaith, My time is at hand: I wil kepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer,

20 ✣ So when the euen was come, he [h] ſate downe with the twelue.

21 And as they did eat, he ſaid, ✣ Verely I ſay vnto you, that one of you ſhal betraye me.

22 And they were exceeding ſorowfull, and began euerie one of them to ſay vnto him, Is it I Maiſter?

23 And he anſwered and ſaid, ✣ He that [i] dippeth his hand with me in the diſh, he ſhal betraye me.

24 Surely the Sonne of man goeth his way, as it is writen of him: but wo *be* to that man, by whome the Sõne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas [k] which betrayed him, anſwered and ſaid, Is it I, Maiſter? He ſaid vnto him, Thou haſt ſaid it.

26 ¶ [7] ✣ And as they did eat, Ieſus toke the bread, and when he had [l] bleſſed, he brake it,

✣ *Luk.22.14.*

h Becauſe the Lawe appointed them to be shod, & haue their ſtaues in their handes, as though they were in haſt, thereby it is to be gathered, that they ſate not downe when they dyd eate the Paſſeouer, but ſtode for otherwiſe when they vẽt to meat they put of their shoes: therfore he ſpeaketh here in this place, not of the Paſſeouer, but of the Supper, which was celebrate after that the Paſſeouer was ſolemnely done. ✣ *Mark.14.18. Iohn.13.21.* ✣ *Pſal.41.10.* *i That is to ſay, whome I voucheſafed to come to my table, alluding to the place, Pſal.41.10. which is not ſo to be underſtoode, as though at the ſelf ſame inſtant that the Lord ſpake theſe wordes, Iudas had had his hand in the dyshe (for that had bene an vndoubted tokẽ) but it is meant of his tabling and eating with hym.* *k Whoſe head was about nothing els but to betraye hym.*

7 Chriſt mynding forthwith to fulfill the promiſes of the olde couenant, inſtituteth a newe couenant with newe ſignes. ✣ *1.Cor.11.24.*

l Mark ſaith, Had giuen thankes: and therfore bleſsing is not a conſecrating, with a coniuring kinde of murmuring and force of wordes: and yet the breade and the wine are chaunged, not in nature but in qualitie, for they become vndoubted tokens of the bodie and bloode of Chriſt, not of their owne nature or force of wordes, but by Chriſt his inſtitution, which muſt be recited and layed forth, that faith may finde what to lay holde on, both in the word and in the elements.

and

and gaue it to the disciples, and said, Take, eat: [m] this is my bodie.

27 Also he tooke the cup, and when he had blessed, he gaue it them, saying, Drinke ye [n] all of it.

28 [o] For this is my bloude of the [p] Newe testament, that is shed for manie, for the remission of sinnes.

29 I say vnto you, that I wil not drinke hence forthe of this fruite of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.

30 And when they had sung [q] a Psalme, they went out into the mount of Oliues.

31 ¶ [8] ✣ Then said Iesus vnto them, All ye shal be offended by me this night: for it is writen, I ✣ wil smite the shepheard, and the shepe of the flocke shalbe scattered.

32 But ✣ after I am risen againe, I wil go before you into Galile.

33 But Peter answered, and said vnto him, Though that all men shoulde by offended by thee, yet wil I neuer be offended.

34 ✣ Iesus said vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, though I shoulde dye with thee, I wil in no case denie thee. Likewise also said all the disciples.

m This is a figuratiue speache, which is called Metonymia: that is to say, the putting of one name for an other: so calling the breade his bodie, which is the signe and sacrament of his bodie: and yet notwithstanding, it is so a figuratiue and changed kinde of speache, that the faithful doe receiue Christ in dede with all his giftes, though by a spiritual meanes, and become one with him.

n Therfore they which tooke away the cup from the people, did against Christ his institution.

o To wete, this cup or wine, is my bloode, sacramentally, as Luk. 22. 20.

p Or Couenant, that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed powring of wine, and shedding of bloode.

q When they had made an ende of their solemne singing, which some thinke was six Psalmes beginning at the 112. to the 117.

8 Christ being more careful of his disciples, then of him self, forewarneth them of their flight, and putteth them in better comfort.

✣ *Mark. 14. 27. Iohn. 16. 32, & 18. 8.*

& *Zachary. 13. 7,* ✣ *Mark. 14. 28, & 16. 7.*

✣ *Iohn. 13. 38. Mark. 14. 30.*

36 ¶ ✣ Then

36 ✠ [9] Then went Iesus with thē into a place which is called Gethsemane, & said vnto his disciples, Sit ye here, while I go, and pray yonder.

37 And he toke Peter vnto him, and the two sonnes of Zebedeus, and began to vaxe sorowful, and [r] grieuously troubled.

38 [10] Then said Iesus vnto them, My soule is verie heauie, *euen*, vnto the death: tarie ye here, and watch with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, [s] let this cup passe from me: neuertheles, not as I wil, but as thou wilt.

40 [11] After he came vnto the disciples, and founde them a slepe, and said to Peter, What coulde ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in dede is readie, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup can not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe, for their eyes were heauie

44 So he left them and went away againe, and prayed the thirde time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Slepe henceforth, and take your rest: beholde, the houre is at hand, & the Sonne of man

✠ *Luk. 22. 39.*

9 Christ hauing regard to the weakenes, of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses, of his anguyshe, and goeth of purpose into the place appointed to betray him in.

r *The word which he vseth, signifieth great sorowe, and meruelous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were void of synne, yet he suffered this horrible punishement because he felt the wrath of God kindled against vs for sinnes, which he reuenged & punished in his person.*

10 Christ a trewe man going about to suffer the punishement which was dewe vnto vs, for forsaking of God, is forsaken of his owne: he hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conquerour, causeth vs not to be any more afrayde of death.

s *Let it passe me, and not touche me.*

t *That is, which is at hand, and is offred and prepared for me, a kinde of speache which the Hebrews vse for the wrath of God, & the punishement he sendeth: aboue chap. 20. 22.*

11 An example of the carelesnes of man.

is giuen into the handes of sinners.

46 [12] Rise, let vs go: beholde he is at hand that betrayeth me.

47 ✤ And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, [u] from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomesoeuer I shal kisse, that is he, lay holde on him.

49 And forthwith he came to Iesus, and said, God saue thee, Maister, and kissed him.

50 [13] Then Iesus said vnto him, [x] Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and toke him.

51 And beholde, on of them which were with Iesus, stretched out *his* hand, & drewe his sworde, and strooke a seruant of the high Priest, and smote of his eare.

52 [14] Then said Iesus vnto him, Put vp thy sword into his place: ✤ for all that [y] take the sword, shal perishe with the sworde.

53 [15] Either thinkest thou, that I can not now pray to my father, and he wil giue me mo then twelue legions of Angels?

54 [z] How then shoulde the Scriptures be fulfilled, *vvhich say*, that it must be so?

55 The same houre said Iesus to be multitude, Ye become out as *it vvere* against a thiefe, with swordes and staues to take me: I sate dayly teaching in the Temple among you, and ye toke me not.

56 But al this was done, that the Scriptures of

12 Christ offreth him self willingly to be taken, that in so obeying willingly, he might make satisfactiō for the wilfull fall of Adam.

✤ *Mark.14.43. Luk.22.47. Iohn.18.3.*

u *Sent from the high Priestes.*

13 Christ is takē that we might be deliuered.

x *Christ reprehendeth Iudas tauntyngly, and rebuketh him sharply, for he knevve vvel enough for vvhat cause he came.*

14 Our vocation must be the rule of our zeale.

✤ *Gen.9.6. Reuel.13.10.*

y *They take the svvorde to vvhom the Lord hath not giuen it that is to say, they vvhich vse the svvorde, and are not called to it.*

15 Christ was taken, because he was willing to be taken.

z *By this questioning, he answereth a slye obiection, for they might haue asked hym, vvhy he did not in this his great extremitie of daunger, call to his father for ayde: but to this he answereth by a question.* Isa.53.10.

the

the Prophetes might be fulfilled. ✣ Then all the disciples forsooke him, and fled.

✣ *Chap.26.31.*

57 ¶ ✣ [16] And they toke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

✣ *Mark.14.53. Luk.22.54. Iohn 18.14.*

58 And Peter followed him a farre of vnto the hie Priests [b] hall, and went in, and sate with the seruaunts to see the end.

16 Christ being innocent is condemned of the high Priest for that wickednes, whereof we are guiltie.

59 Now the chief Priests and the Elders, and all the whole counsel sought false witnes against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, ✣ I can destroy the Temple of God, and build it in three dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? [c] What is the matter that these men witnes against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, *or no.*

64 ✣ Iesus said to him, Thou hast said it: neuertheles I say vnto you, [d] hereafter shal ye se the Sonne of man, sitting [e] at the right hand of the power of *God*, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, He hathe blasphemed, what haue we anie more nede of witnesses? beholde: now ye haue

[a] *From Annas to Caiaphas, before vvhome the multitude vvas assembled, Iohn.18.13.*

[b] *The vvord here vsed, signifieth properly an open large roume before an house: as vve see in Kings palaces and noble mens houses, vve call yt a court, for it is open to the ayre, and by a figure Synecdoche, is taken for the house it self.*

✣ *Mark.14.55. ✣ Iohn.2.19.*

[c] *Howe commeth it to passe that these men vvitnesse against thee.*

✣ *Chap.16.27. Rom.14.10. 1.Thess.4.14.*

[d] *This vvord distinguisheth, his first comming from the later.*

[e] *Sitting vvith God in like and equal honour, at the right hand of his powver, that is, in greatest powver: for the right hand signifieth among the Hebrevvs, that that is mightie and of great powver.*

[f] *Cloudes of heauen. Loke afore chap.24.30.*

[g] *This vvas an vsual matter among the Ievvs: for so vvere they bound to doe, vvhen they heard any vvicked vvord to blaspheme God, and it vvas a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kindes of death.*

heard

heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 ✣Then spet they in his face, and buffeted him, and other smote him with their roddes,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ ✣[17] Peter[h] sate without in the hall: and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But he denied before them all, saying, I wot not what thou saiest.

71 And when he went out into the porche, another *maide* sawe him, and said vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denyed with an othe, saying, I knowe not the man.

73 So after a while, came vnto him they that stode by, and said vnto Peter, Surely thou art also one of them: for euen thy speache bewrayeth thee.

74 Then began he to [i]curse *him self*, and to sware, saying, I knowe not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had said vnto him, Before the cocke crowe thou shalt deny me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

He is deliuered bound to Pilate. 5 Iudas hangeth himself. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his handes. 29 Christ is crowned with thorne. 34 He is crucified. 40 Reuiled. 50 He yeeldeth vp the ghost. 57 He is buried. 62 The souldiers watch him.

1 WHen the morning was come, all the chiefe Priestes, and the Elders of the peo-

✣ *Isa.50.6.*

✣ *Mark.14.66. Luk.22.55. Iohn 18.29.*

17 Peter by the wonderfull prouidence of God, appointed to be a witnes of all these thinges, is prepared to the example of singuler constancye, by the experience of his owne incredulitie.

h That is without the place where the Bishop sate, but not without the house, for afterward he went from thence into the porche.

i He sware, and cursed him self.

Mark.15.1. Luk.22.66. Iohn 18.28.

people toke counsell against Iesus, to put him to death,

2 And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, sawe that he was condemned, he repented him selfe, and brought againe the thirtie *pieces* of siluer to the chiefe Priestes, and Elders,

4 Saying, I haue sinned betraying the innocent bloud. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the siluer *pieces*, in the Temple, he [a] departed, & went, ✣ and hanged him selfe.

6 And the chiefe Priestes toke the siluer *pieces*, and said, It is not lawfull for vs to put them into the [b] treasure, because it is the [c] price of bloud,

7 And they tooke counsel, and bought with them a potters field, for the buriall of [d] strangers.

8 Wherefore that field is called, The field of bloud, vntil this day.

9 (Then was fulfilled that which was spoken by [e] Ieremias the Prophet, saying, ✣ [f] And they toke thirtie siluer *pieces*, the price of him that was valued, whō *they* of they childrē of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ [2] ✣ And Iesus stode before the gouernour, & the gouernour asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou saiest it.

1 An example of the horrible iudgement of God as wel against them which sel Christ, as against the which buy Christ.

a *Out of mens sights.*

✣ *Act. 1. 18.*

b *The treasure of the temple.*

c *Of life and death.*

d *Strangers and geasts, whome the Iewes could not not abide to be ioyned vnto, no not after they were dead.*

✣ *Act. 1. 19.*

e *Seing this prophecye is read in Zach. 11. 12. it can not be denied but Ieremies name crept into the text, either through the printers fault, or by some others ignorance: it may be also that it came out*

of the margine, by reason of the abbreuiacion of the letters, the one Being iou *the other* zou, *which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all.* ✣ *Zacha. 11. 12.* f *The Euangelist doeth not follow the Prophets wordes, but his meaning, which he shewyeth to be fulfilled.*

1 Christ holdeth his peace whē he is accused acknowledging our guyltines, & therewithal his owne innocencie.

[a] *Mat. 15. 1. Luk. 23. 3. Ioh. 18. 33.*

12 And

12 And when he was accuſed of the chief Prieſt, and Elders, he anſwered nothing.

13 Then ſaid Pilate vnto him, Heareſt thou not how many things they laye againſt thee?

14 But he anſwered him not to one worde, in ſo much that the gouernour marueiled greatly.

3 Chriſt is firſt quitted of the ſame Iudge, before he be condemned, that we might ſee, how the iuſt died for the vniuſt.

15 [3] Now at the feaſt, the gouernour was wont to deliuer vnto the people a priſoner, whome they woulde.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered together, Pilate ſaid vnto them, Whether wil ye that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Alſo when he was ſet downe vpon the iudgement ſeat, his wife ſent to him, ſaying, Haue thou nothing to do with that iuſte man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

†Mark.15.11. Luk.23.18. Iohn.18.40. Act.3.14.

20 †But the chief Prieſts and the Elders had perſuaded the people that they ſhould aske Barabbas, and ſhoulde deſtroy Ieſus.

21 Then the gouernour anſwered, and ſaid vnto them, Whether of the twaine wil ye that I let looſe vnto you? And they ſaid, Barabbas.

22 Pilate ſaid vnto them, What ſhal I do then with Ieſus, which is called Chriſt? They all ſaid vnto him, Let him be crucified.

23 Then ſaid the gouernour, But what euil hath he done? Then they cryed the more, ſaying, Let him be crucified.

4 *g It was a manner in olde time, when any man was murthered and in other ſlaughters, to waſh their hands in water to declare themſelfs guyltles.*

24 [4] Whē Pilate ſawe that he auailed nothing, but that more tumulte was made, he tooke water & [g] waſhed his hāds before the multitude, ſaying

I am

I am innocent of the [h] bloud of this iust mā: looke you to it.

25 Then answered al the people, and said, [i] His bloud *be* on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ✣ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole bande,

28 [5] And they stripped him, and [k] put about him a [l] skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, & bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes.

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his own raimēt on him, and led him away to crucifie him.

32 ✣ And as they came out, they founde a mā of Cyrene, named Simon: him they [m] compelled to beare his crosse.

33 ∵ [6] And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens* skulles.)

34 [7] They gaue him vineger to drinke, mingled with gal: and when he had tasted therof, he would not drinke.

h Of the murder, an Hebrew kinde of speache.

i If there be any offence committed in slaying him, let vs and our posteritie smart for it.

✣ *Mar.15.16. Iohn.19.2.*

5 Christ suffreth that reproche which was dew to our sinnes, notwithstāding in the meane time by the secret prouidence of God, he is intituled king by thē, which did him ỹ reproche.

k They cast a cloke about him, and wrapped it about him, for it lacked sleues.

l Iohn and Marke make mencion of a purple robe, which is also a very pleasant redde. But these prophane and malapert sawsy souldiers clad Iesus in this araye, to mocke him withall, who was indeede a true king.

✣ *Mar.15.21. Luk.23.26.* *m They compelled Simon to beare his burdensome crosse, whereby it appeareth that Iesus was so sore hādled before, that he fainted by the way and was not able to beare his crosse through: for Iohn writeth that he did beare the crosse, to wete at the beginning.* ∵ *Mar.15.22. Iohn.19.17.*

6 He is led out of the citie, that we may be brought into the heauenly kingdome. 7 Christ found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse ỹ in him we may be blessed, he is spoiled of his garments, that we might be enriched by his nakednes.
✣ *Psal.22.18. Mar.15.24.*
9 He is pronoũced ỹ true Messias, euen of thẽ of whom he is reiected.
10 Christ began then to iudge ỹ world, when after his iudgement he hõg betwixt ii. theues.
11 To make full satisfactiõ for vs Christ suffreth and ouercommeth, not only the torments of the body, but also the most horrible torments of the minde.
✣ *Iohn.2.19.*
⁘ *Psal.22.9.*
n *This is spoken by the figure Synecdoche, for there was but one of thẽ that did reuile him.*
12 Heauen it self is darkened for very horror, & Iesus crieth out from the depth of hel, and in the meane while he is mocked.

35 ¶ [8] And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, ✣ They deuided my garmẽts among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES.

38 ¶ [10] And there were two theeues crucified with him, one on the right hãd, & another on the left.

39 [11] And they that passed by, reuiled him, wagging their heads,

40 And saying, ✣ Thou that destroiest the Temple, & buildest it in three days, saue thy self: if thou be the Sonne of God, come down frõ the crosse.

41 Likewise also the hie Priests mocking him with the Scribes, and Elders, and Pharises, said,

42 He saued others, *but* he can not saue himself: if he be the King of Israel, let him now come down from the crosse, and we wil beleeue in him.

43 ⁘ He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sõne of God.

44 The self same thing also the [n] theeues which were crucified with him, cast in his teeth.

45 [12] Now from the sixt houre was there darkenes ouer al the land, vnto the ninth houre.

46 And about ỹ ninth houre Iesus cried with a loude voice, saying, Eli, Eli, lama sabachthani? ỹ is My God, my God, why hast thou [o] forsaken me?

47 And some of them that stode there, when they heard it, said, This man calleth [p] Elias.

48 An

✣ *Psal.22.*
o *To wete in this misérie: And this crying out is proper to his humanitie, which notwithstãding was void of sinne, but yet it felt the wrath of God, which is due to our sinne.*
p *They allude to Elias name, not for want of vnderstanding the tongue, but of a prophane impudencie and sawsines, and he repeated those wordes, to the end that this better leaping vpon the name, might be vnderstode.*

48 And straight way one of them ran, & tooke ✣ a sponge, & filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 [13] Thē Iesus cried again with a loude voice, and yelded vp the ghost.

51 [14] And behold, ✣ The [q] vaile of the Temple was rent in twaine, frō the top to the bottome, & the earth did quake, and the stones were clouen.

52 And the [r] graues did open them selues, and many bodies of the Saincts, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had folowed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of Iames, & Ioses, and the mother of Zebedeus sonnes.

57 ¶ [15] And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.

58 He wēt to Pilate, & asked the body of Iesus. Then Pilate cōmaūded the body to be deliuered.

59 So Ioseph tooke the body, & wrapped it in a cleane linnen cloth.

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the ōther Marie sitting ouer against the sepulchre.

✣ *Psal. 69. 22.*

13 Christ after he had ouercōe other enemies, at length prouoketh and setteth vpon death it selfe.

14 Christ, whē he is dead, sheweth him selfe to be God almightie, euen his enemies confessing the same.

✣ *2 Chro. 3. 14.*

q *Which deuided the holiest of al.*

r *That is to say, the stones claue in sonder, and the graues did open them selues to shew by this token, that death was ouercome: & the resurrection of the dead folowed the resurrection of Christ, as appeareth by the next verse folowing.*

15 Christ is buried, not priuely or by stealth, but by the Gouernours cōsent by a famous mā, in a place not far distant, in a newe sepulchre, so ỹ it can not be doubted of his death.

∴ *Mar. 15. 42. Luk. 23. 50. Iohn. 19. 38.*

16 The keping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

62 ¶ [16] Nowe the next daye that folowed the Preparation *of the Sabbath*, the hie Priests and Pharises assembled to Pilate.

63 And said, Syr, we remember that that deceiuer said, while he was yet aliue, Within three daies I will rise.

64 Commaunde therefore, that the sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

f The souldiers of the garrison which vvere appointed to kepe the temple.

65 Thē Pilate said vnto thē, Ye haue a [f] watche: goe, and make it sure as ye knowe.

66 And they went, & made the sepulchre sure with the watche, and sealed the stone.

CHAP. XXVIII.

1 The vvomen go to the sepulchre. 2 The Angel. 9 The vvomen see Christ. 18 He sendeth his Apostles to preache.

✣ Mar.16.5. Iohn.20.11.

NOw ✣ in [1] the [a] end of the Sabbath, when the first *day* of the weke [b] begā to dawne, Marie Magdalene, and the other Marie came to see the sepulchre,

1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straight way the Angell witnesseth.

2 And behold, there was a great earthquake: for the Angell of the Lord descended from heauen, and came and rolled back the stone from the dore, and sate vpon it.

a At the going out of the Sabbath, ỹ is, about day breake after the Romans count, vvhich reckon the naturall day, from the sunne rising to the next sunne rising: and not as the Hebreuves, vvhich count from euening to euening.

3 And his [c] countenance was like lightning, & his raiment white as snowe.

4 And for feare of him, the kepers were astonied, and became as dead men.

5 But the Angell answered, & said to the women, Feare [d] ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he sayd:

b VVhen the morning of the first day after the Sabbath began to dawne: and that first day is the same vvhich vve nowe call Sunday or the Lordes day. c The beames of his eyes, and by the figure Synecdoche, for the countenance. d The vvord (Te) is spoken vvith force, to confirme the vvomen, nowe that the souldiers vvere afrayed.

come, see the place where the Lord was laid,

7 And Goe quickely, and tel his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shall see him: lo, I haue tolde you.

8 So they departed quickely from the sepulchre, with feare and great ioye, and did runne to bring his disciples word.

9 [2] And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraied. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [3] Now whē they were gone, behold, some of the watche came into the citie, & shewed vnto the hie Priestes all the things that were done.

12 And they gathered thē together with the Elders, and tooke counsell, and gaue large money vnto the souldiers.

13 Saying, Say, His disciples came by night, & stole him away while we slept.

14 And if this matter [e] come before the Gouernour to be heard, we will perswade him, and so vse the matter that you shall not nede to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ [4] Then the eleuen disciples went into Galile, into a mountaine, where Iesus had apointed them.

17 And when they sawe him, they worshipped him: but some douted.

18 And Iesus came, and spake vnto them, saying, ✣ All power is giuen vnto me in heauen, and in earth.

2 Christ appeareth him selfe after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

3 The more the Sunne shyneth, the more are the wicked blinded.

e *For it was to be feared, that it would be brought to the Gouernours eares.*

4 Christ appeareth also to his disciples whom he maketh Apostles.

✣ *Ebrue.1.2. Chap.11.27. Iohn.17.2.*

✣ *Mar. 16. 15.*

19 ✣ [5] Goe therefore, and teache all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to obserue al things, whatsoeuer I haue commaunded you: and loe, ✣ I am with you [g] alway, vntill the ende of the worlde. Amen.

5 The somme of the Apostleship, is ỹ publishing of the doctrine receiued of Christ through out all the worlde, and thinges, hangeth not of the ministers, but of the Lord.

the ministring of the Sacraments: the efficacie of which

f Calling vpō thenāe of the Father, the Sōne, & the holy Ghost. ✣ Ioh. 14. 16. g For euer, & this place is mēt of the maner of the presence of his spirit, by meanes wherof he maketh vs partakers both of him selfe and of all his benefites, but is absent from vs in body.

THE HOLY GO

SPEL OF IESVS

CHRIST ACCORDING TO MARKE.

CHAP. I.

1 Iohn Baptizeth. 6 His apparell and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospell. 21. and 19 He teacheth in the Synagogues. 23 He healeth one that had a deuill, 29. Peters mother in lavv, Many diseased persones. 40 The Leper.

1 Iohn goeth before Christ as it was foresponken by the Prophets.

1 THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 [1] As it is written in the [a] Prophets, ✣ Behold, [b] I sende

a This is the figure Metonymia, vvher by is ment the bookes of the Prophets Malachie and Esay. ✣ *Mal. 3. 1.*

b The Prophete vseth the presens tence, vvhen he speaketh of a thing to come: being sure of it, as if he savve it.

messa-

messenger [c] before thy face, which shall prepare thy way before thee.

3 ✤ The voyce of him that crieth in the wildernes is, Prepare the way of the Lord: make his paths straight.

4 [2] ✤ Iohn did baptise in the wildernes, & preach the [d] baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Hierusalem went out vnto him, & were al baptized of him in the riuer Iordan, confessing their sinnes.

6 ∵ Nowe Iohn was clothed with Camels heare, and with a girdle of a skinne about his loynes: and he did eate ✻ Locustes and wilde hony.

7 ✻ [3] And preached, saying, A stronger then I, commeth after me, whose shoes latchet I am not worthy to [e] stoup downe, and vnlose.

8 Trueth it is, I haue [f] baptized you with water ∵: but he will baptize you with the holy Ghost.

9 ¶ ✻ [4] And it came to passe in those daies, that Iesus came from Nazareth *a citie* of Galile, & was baptized of Iohn in Iordan.

10 [5] And assone as [g] he was come out of the water, *Iohn* sawe the heauens clouen in twayne, & the holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am [h] well pleased.

c *A Metaphore taken from the vsage of kings, vvhich vse to haue vshers goe before them.* ✤ *Isay.40.3. Luk.3.4. Iohn 1.15.*

2 The somme of Iohns doctrine, or rather Christes, is remission of sinnes and amendemēt of life.

✤ *Mat.3.1.*

d *The Iewes vsed many kindes of vvashings: but here is spoken of a peculiar kinde of vvashing, vvhich hath all the partes of true baptisme, amendement of life and forgiuenes of sinnes.*

∵ *Mat.3.4.*

✻ *Luk.11.22.*

✻ *Mat.3.11. Luk.3.16. Iohn.1.26. Act.1.5. and 2.4. and 11.16. and 19.4.*

3 Iohn and all ministers cast their eyes vpon Christ the Lord.

e *The Euangeliste his meaning vvas to expresse the condition of the baseste seruant.*

f *He sheweth that all the force of baptisme proceedeth from Christ, vvho baptizeth vvithin.* ✻ *Matth.3.13. Luk.3.21. Iohn.1.33.*

4 Christ doth consecrate our baptisme in him selfe.

5 The vocation of Christ from heauen, as head of the Church.

g *Iohn that vvent dovvne into the vvater vvith Christ.* h *Looke Mat.3.17.*

12 [6] And immediatly the Spirit [i] driueth him into the wildernes.

13 And he was there in the wildernes fortie daies, and was tempted of Satan: he was also with the wilde beastes, And the Angels ministred vnto him.

14 ¶ [7] Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdome of God.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospell.

16 ¶ [8] And as he walked by the sea of Galile, he sawe Simon, and Andrewe his brother, casting a nette into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Followe me, and I will make you to be fishers of men.

18 And streight way they forsoke their nettes, and folowed him.

19 [9] And whē he had gone a litle further thence he sawe Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

21 ¶ So [x] they entred into [k] Capernaum, and straight way on the Sabbath daye he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: for he taught them as one that had authoritie, & not as the Scribes.

23 ¶ [10] And there was in their Synagogue a man in whom was an vncleane spirit, & he cried out,

24 Saying, Ah, what haue we to do with thee,

---

† *Mat.4.1. Luk.4.1. Eph.2.18.*

6 Christ being tempted ouercommeth.

i *Here is no violent and forcible driuing out meant: but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a newe persone and prepareth him to the cōbate that was at hand, and to his ministerie.*

‡ *Mat.4.12. Luk.4.14. Iohn.4.43.*

7 After that Iohn is taken, Christ sheweth him self fully.

‡ *Mat.4.18. Luk.5.2.*

8 The calling of Symon and Andrewe.

9 The calling of Iames and Iohn.

x *Mat.4.13. Luk.4.31.*

k *From the citie Nazareth.*

‡ *Mat.7.28. Luke.4.32.*

10 He preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.

l *Word for word, a man in an vncleane spirit, ‡ is to say possessed with an euil spirit.*

O [m] Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, *euen* that [n] holie one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demanded [p] one of another, saying, What thing is this? what newe doctrine is this? for he [q] commaundeth *euen* the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region [r] bordering on Galile.

29 ¶ ✣ [11] And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by & by, and she ministred vnto them.

32 And when euen was come, at what tyme the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, & [s] suffred not the deuils to say that they knewe him.

35 And in the morning verie early, before day *Iesus* arose and went out into a solitatie place, and there prayed.

36 And Simon, and they that were with him, followed carefully.

37 And when they had founde him, they said vnto

m He vvas borne in Bethleem, but through the error of the people, he vvas called a Nazarean, because he vvas brought vp in Nazareth.

n He alludeth to that name that vvas vvritten in the golden plate vvhich the high priest vvore, Exod. 28. 36.

o Looke beneath cap. 9. 20.

p As men amased.

q By his owne authoritie, or as a Lord.

r Not onely into Galile, but also into the countries bordering vpon it.

✣ Mat. 8. 14. Luke. 4. 38.

11 By healing of diuers diseases, he sheweth that he hath brought true life into the worlde.

s For it belongeth not to the deuils to preache the Gospel, Act. 16. 18.

vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✣ [12] And there came a leper to him, beseeching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forthe his hand, and touched him, and said to him, I will: be thou cleane.

42 And assone as he had spokē, immediatly the leprosie departed frō him, & he was made cleane.

43 And after he had giuen him a streight cōmaundement, he sent him away forthwith,

44 [13] And said vnto him, See thou say nothing to anie man, but get thee hence, and shew thy self to the [u] ✣ Priest, and offer for thy clensing those things, which Moses commaunded, for a testimoniall vnto them.

45 But when he was departed, ✣ he began to tel many things, & to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: & they came to him from euerie quarter.

[t] *Villages which were as Cities.*

✣ *Mat.8.2. Luke.5.12.*

12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world ẅ his touching.

13 He witnesseth that he was not mouedwith ambition, but ẅ the only desire of his fathers glorie, and loue towards poore sinners.

[u] *All the posteritie of Aaron might iudge of a lepre.*

✣ *Leui.14.4.*

✣ *Luke.5.15.*

CHAP. II.

3. and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and afflictions are foretolde. 23 The disciples pluck the eares of corne. 26 The shewebread.

✣ *Mat.9.1. Luke.5.18.*

1 Christ sheweth by healing this man which was sicke of the palsey, that men recouer in him through faith only, al their strēgth which they haue lost.

1 AFter ✣ [1] a fewe dayes, he entred into Capernaum againe, and it was noysed that he was in the [a] house.

2 And anon, manie gathered together, in

[a] *In the house where he vsed to remaine: for he chose Capernaum to dwel in, and left Nazareth.*

so much that the [b] places about the dore coulde not receiue anie more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they coulde not come nere vnto him for the multitude, they vncouered the rose of the house where he was: & when they had broken it open, they [c] let downe the [d] bed, wherin the sicke of the palsie laye.

5 Now whē Iesus saw their faith, he said to the sicke of the palsie, Sōne, thy sins are forgiuē thee.

6 And there were certaine of the Scribes, sitting there, and [e] reasoning in their hearts,

7 Why doeth this man speake suche blasphemies? [+] who can forgiue sinnes, but God onely?

8 And immediatly when Iesus perceyued in his spirit, that thus they reasoned with them selues he said vnto thē, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee: or to say, Arise, and take vp thy bed, and walke?

10 But that ye may knowe, that the Sonne of man hathe authoritie in earth to forgiue sinnes, (he said vnto the sicke of the palsie.)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by & by he arose, and toke vp his bed, and went forth before them all, in so muche that they were all [f] amased, and glorified God, saying, We neuer sawe such a thing.

13 ¶ [z] Then he went forth againe towarde the sea, and all the people resorted vnto him, and he taught them.

14 ❧ And as Iesus passed by, he sawe [g] Leui *the sonne* of Alpheus sit at the receite of custome, and said

b Neither the house nor the entrie was able to holde them.

c They brake vp the vpper part of the house, which was plaine, and let downe the mā that was sicke of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the worst kinde of bed, where vpon men vse to laye downe them selues at none tide, and such other times to refreshe them selues, we call it a couche.

e In their mindes disputing vpon that matter, on both sides.

+ Iob.14.4. Isai.43.25.

f Word for word, past them selues, or out of their wittes.

z The Gospell offendeth the proude, and saueth the humble.

† Mat.9.9. Luke.5.27.

g Mathews other name.

said vnto him, Followe me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes & Pharises sawe him eate with the Publicanes and sinners, they saide vnto his disciples, Howe is it, that he eateth and drinketh with Publicanes and sinners?

17 Now whē Iesus heard it, he said vnto thē, The whole haue no neede of the physition, but the sicke. ✣ I came not to call the righteous, but the sinners to repentance.

18 ✣[3] And the disciples of Iohn, & the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the childrē of the mariage chamber fast, whiles the bridegrome is with thē? as long as they haue the bridegrome with them, they can not fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of newe cloth in an old garment: for els the new *piece* that filled it vp, taketh away somewhat from the olde, and the breache is worse.

22 Likewise, no man putteth newe wine into old vessels: for els the new wine breaketh the vessels, and the wine rūneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ ✣[4] And it came to passe as he wēt through the corne on the [h]Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And

✣ *1.Tim.1.13.*
✣ *Mat.9.14. Luke.5.33.*
3 The superstitious and hipocrites doe rashly put the summe of godlines in things indifferēt and are here for three causes reprehended. First for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✣ *Mat.12.1. Luke.6.1.*
4 Secondarily, for that they make no difference betwene ỹ lawes which God made concerning ỹ same things, & lawes that are made of things which are vtterly vnlawfull.
h VVorde for worde, on the Sabbaths, that is, on the holy daies.

24 And the Phariſes ſaid vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

25 And he ſaid to them, Haue ye neuer read what ✣Dauid did, when he had nede, and was an hungred, *both* he, and they that were with him?

26 How he went into the houſe of God, in the dayes of [i] Abiathar the hie Prieſt, and did eat the ſhewe bread, which were not lawfull to eat, but for the ✣ Prieſts, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the [k] Sabbath.

✣ 1. Sam. 21. 6.

i 1. Sam. 21. 1. He is called Achimelech, and his ſonne Abiathar, but by conference of other places, it is plaine that both of them had two names. Looke 1. Chro. 24. 6 2. Sam. 8. 17. & 15. 29. 1. King. 2. 26. 2. King. 25. 18.

✣ Exod. 29. 33. Leuit. 8. 31. and 24. 9.

k Hath the Sabbath day in his power, and may rule it as him liſteth.

CHAP. III.

1 The withered hand is healed. 6 The Phariſes conſult with the Herodians. 10 Many are healed by touching Chriſt. 11 At his ſight the deuils fall downe before him. 14 The twelue Apoſtles. 24 The kingdome deuided againſt it ſelfe. 29 Blaſphemie againſt the holy Ghoſt. 33 Chriſts parents.

1 AND ✣ [l] he entred againe into the Synagogue, and there was a man which had a [a] withered hand.

✣ Mat. 12. 9. Luke. 6. 6.

l Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall lawe) before the morall law. Where as contrariewiſe, they ſhold haue learned

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe: *ſtand forth* in the middes.

4 And he ſaid to them, is it lawfull to doe a good deede on the Sabbath day, or to do euil? to ſaue the [b] life, or to kil? But they held their peace.

out of this, the true vſe of the ceremoniall lawe.

a *That is vnprofitable and dead.* b *A figuratiue ſpeache, by the figure Synechdoche. For this kinde of ſaying, To ſaue the life, is as muche, as to ſaue the man.*

5 Then

5 Then he looked round about on them [c] angerly, mourning also for the [d] hardenes of their heartes, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ [2] And the Pharises departed, and straightway gathered a counsell with the [e] Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and [f] from beyond Iordan: and they that dwelled about Tyrus and Sydon, when they had heard what great things he did, came vnto him in great number.

9 And he commaunded his disciples, that a litle ship shoulde [g] waite for him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they preased vpon him, to touch him as many as had [h] plagues.

11 And when the [i] vncleane spirites sawe him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they shoulde not vtter him.

13 ¶ ✣ Then he went vp into a mountaine, & called vnto him whom he woulde, and they came vnto him.

14 [3] And he [k] appointed twelue that they shoulde be with him, and that he might send them to preache,

c *Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angrie without vice, neyther is he sory so much for the iniurie that is done to his owne person, as for their wickednes: and therefore he had pitie vpon them, and for that cause is he said to haue mourned.*

d *As though their heart had bene so closed vp, and growen together, that wholesome doctrine coulde preuaile no more with them.*

2 The more y trueth is kept vnder, the more it commeth out

e *Luke Mat. 22. 16*

f *Which Iosephus calleth stonie or rockie.*

g *Should alwaies be readie for him.*

h *Diseases wherwith God scourgeth men as it were with whippes.*

i *In them whome they had entred into: or by the figure called Metonymia, for them which were vexed with the vncleane Spirits.*

✣ *Chap. 6. 7. Mat. 10. 1. Luke 9. 1.*

3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.

k *Chose and appointed out twelue to be familier and conuersant with him.*

15 And

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt *vvas* Simon, and he named Simon, Peter.

17 Then Iames *the ſonne* of Zebedeus, and Iohn, Iames brother (and ſurnamed them Boanerges, which is the ſonnes of thunder,)

18 And Andrew, and Philippe, & Bartlemew, and Matthewe, and Thomas, and Iames, *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 [4] And when his [n] kinsfolkes heard of it, they went out to lay holde on him: for they ſaide that he was beſide him ſelfe.

22 ¶ ✣ And the Scribes which came downe frō Ieruſalem, ſaid, He hath Beelzebub, and through the prince of the deuils he caſteth out deuils.

23 But he called them vnto him, and ſaid vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided againſt it ſelf, that kingdome can not ſtand.

25 Or if a houſe be deuided againſt it ſelf, that houſe can not continue.

26 So if [o] Satan make inſurrection againſt him ſelf, and be deuided, he can not endure, but is at an ende.

27 No mā can entre into a ſtrong mans houſe, & take away his goods, except he firſt binde that ſtrong man, and then ſpoile his houſe.

28 ¶ ✣ [5] Verely I ſay vnto you, al ſinnes ſhalbe forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But

l *VVhome Luke alſo calleth Iudas: and for difference ſake, the other Iudas is called Iſcariot.*

m *The diſciples vvhom Chriſt had taken to be of his traine and to liue vvith him, come home to his houſe, to be vvith him alvvaies after.*

4 None are worſe enimies of the Goſpell, then they that leaſt ought.

n *VVorde for vvord, they that vvere of him, that is, his kinsfolkes: for they that vvere mad vvere broght to their kinſmen.*

✣ *Mat. 9. 34. and 12. 24. Luke. 11. 15.*

o *Satans impes or bande.*

✣ *Mat. 12. 31. Luke. 12. 10. 1. Io. 5. 16.*

5 They onely are without hope of ſaluatiō which do malicioufly oppugne Chriſt, whō they knowe,

29 But he that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiuenes, but is culpable of eternal damnation.

30 [p] Becauſe they ſaid, He had an vnclean ſpirit.

31 ¶ ✣ Then came his [q] brethren and mother, and ſtode without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſaid vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, who is my mother and my brethren?

34 [6] And he looked rounde about on them which ſate in compaſſe about him, and ſaid, Beholde my mother and my brethren.

35 For whoſoeuer doeth the wil of God, he is my brother, and my ſiſter, and mother.

p *Theſe are the vvordes of the Euangeliſt.*
✣ *Mat.12.46. Luc.8.19.*
q *Vnder this name Brother, the Hebrevves vnderſtand all that are of the ſame ſtocke and kinred.*
6 The ſpirituall kindred is far otherwiſe to be accounted of, then the carnall or fleſhly.

CHAP. IIII.

4 The parable of the ſovver, 14 And the meaning therof. 18 Thornes. 21 The candle. 26 Of him that ſovved, and that ſlept. 31 The graine of muſtard ſeede. 38 Chriſt ſleepeth in the ſhip.

1 AND ✣ he began againe to teache by the [a] ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea ſide on the land.

2 And he taught them many thinges in parables, and ſaid vnto them in his doctrine.

3 [1] Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fel by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtonie grounde, where it had not much earth, and by & by ſprange vp, because it had not depth of earth.

6 But aſſone as the ſunne was vp, it was

✣ *Mat.13.1. Luke 8.4.*
a *Sea ſide of Tiberias.*
b *In a ſhip which vvas launched into the ſea.*
1 The ſelfe ſame doctrine of the Goſpel is ſowen euerie where, but it hath not like ſucceſſe in dede through the faulte of man, but yet by § iuſt iudgemente of God.

burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite.

8 Some againe fell in good grounde, and did yelde fruite that sprong vp, & grewe, & it brought forth, some thirtie folde, some sixtie folde, & some an hundreth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was [c] alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are [e] without, all thinges be done in parables,

12 ✝ That they seing, may see, & not discerne: and they hearing, may heare, & not vnderstand, lest at any time they should turne, & their sinnes should be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that *receiue the seede* by the wayes side, in whom the worde is sowen: but when they haue heard it, Satan cometh immediately, and taketh away the word that was sowen in their hearts,

16 And likewise they that receiue the seede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: for when trouble and persecu-

[c] *Worde for worde, solitarie.*
[d] *They that followed him at the heeles.*
[e] *That is to say, to strangers, and such as are none of ours.*
✝ *Isai. 6. 9. Mat. 13. 14. Luke. 8. 10. Iohn. 12. 40. Act. 28. 26. Rom. 11. 8.*

tion ariseth for the worde, immediatly they offended.

18 Also they that receiue the seede among the thornes, are such as heare the worde:

19 But the cares[f] of this world, & the deceitfulnes of riches, & the lusts of other things entring in, and chocke the worde, and it is vnfruitefull.

20 But they that haue receiued seede in the good grounde, are they that heare the word, and receiue it, and bring forth fruite: one thirtie, another sixtie, and some an hundreth.

21 ¶ [g] Also he said vnto them, Commeth a candle in, to be put vnder a bushell, or vnder a bed, and not to be put on a candlesticke?

22 [h] For there is nothing hid, that shall not be opened: neither is there a secret, but that it should come to light.

23 If any man haue eares to heare, let him heare.

24 [i] And he said vnto them, Take heede what ye heare. [k] With what measure ye mete, it shall be measured vnto you: and vnto you that heare shall more be giuen.

25 [l] For vnto him that hath, shall it be giuen: and from him that hath not, shall be taken away euen that he hath.

26 ¶ [m] Also he said, So is the kingdome of God, as if a man should cast seede into the ground,

27 And should slepe, and rise vp night and day, and the seede should spring and growe vp, he[h] not knowing how.

28 For the earth bringeth forth fruite of

f Which perteyne to this life.
✠ 1. Tim. 6. 17.

2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednes of the world might be made manifest.

✠ Mat. 5. 15. Lu. 8. 16, & 11. 33.
✠ Mat. 10. 26. Luk. 8. 17, & 12. 2.

3 The more liberally that we communycate such gyftes as God hath giuen vs, with our brethren, the more bountifull wil God be toward vs.

✠ Mat. 7. 2. Luk. 6. 38.
✠ Mat. 13. 12, & 25. 29. Lu. 8. 18, & 19. 26.

4 The Lord soweth & reapeth after a maner vnknowne to men.

g That is, when he hath done sowing, should passe the time both day and night doubting but that the seede would spring, which groweth both day and night.
h It is the part of the ministers to labour the ground with all diligence, & commit successe to God: for that mightie working whereby the seede cometh to blade & eare is secret & is only knowne by his fruite.

selfe, first the blade, then the eares, after that full corne in the eares.

29 And assone as the fruite sheweth it self, anon he putteth in the sickell, because the harueſt is come.

30 ¶ ♣ [5] He said moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustarde seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greateſt of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadowe of it.

33 And ♣ with many such parables he preached the worde vnto them, [k] as they were able to heare it.

34 And without parables spake he nothing vnto them: but he [l] expounded all things to his disciples aparte.

35 ¶ ∴ Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and toke him as he was in the ship, and there were also with him other litle shippes.

37 [6] And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne aslepe on a pilowe: and they awoke him, and said to him, Maister, careſt thou not that we perish?

39 And he rose vp, and rebuked the winde, & said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, [m] Why are ye so fearefull?

♣ *Mat.13.31. Luk.13.19.*

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greateſt.

♣ *Mat.13.34.*

k *According to the capacitie of the hearers.*

l *VVord for word, Loſed, as you wold say, read them the hard riddles.*

∴ *Mat.8.23. Luk.8.22.*

6 They that sail with Christ, although he seme to slepe neuer so soundly when they are in daunger, yet they are preserued of him in time conuenient, being awaked.

m *How commeth it to passe that yee haue no faith.*

fearefull? how is it that ye haue no faith?

41 And they feared excedingly, and said one to another, Who is this, that both the winde and sea obey him?

CHAP. V.

2 One possessed is healed. 1 The deuill acknowledgeth Christ. 9 A legion of deuils 13 Entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloudy issue. 36 Physicions. 34 Faith. 39 Sleepe.

1 AND ✣ they came ouer to the other side of the sea into the countrey of the [a] Gadarens.

✣ *Mat. 8. 28. Luk. 8. 26.*

1 Many haue the vertue of Christ in admiration, and yet they wil not redeme it with the losse of the least thing they haue.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man [b] which had an vncleane spirit:

3 Who had his abyding among the graues, and no man coulde binde him, no not with chaines.

4 Because that when he was often bounde with fetters and chaines, he plucked the chaines a sonder, and brake the fetters in pieces, neither coulde any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and in the graues, and hurt him selfe with stones.

6 And when he saw Iesus a farre of, he ranne and worshipped him,

7 And cried with a loude voyce, and said, What haue I to doe with thee, Iesus the Sonne of the most high God? I [c] wil that thou swere to me by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? And he answered saying, My name is Legion: for we are many.

10 And he [d] prayed him instantly, that

a *Luke Mat. 8. 30.*

b *Word for word, in an vncleane spirit: now they are said to be in the spirit, because the spirit holdeth them fast locked vp, and as it were bound.*

c *That is, assure me by an othe, that thou wilt not vexe me.*

d *That deuill that played the messager for his fellowes.*

would not send them away out of the countrey.

11 Nowe there was there in the [e] mountaines a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the heard ranne headlong from the high banke into the [f] sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, & tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit both clothed, and in his right minde: and they were afrayde.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuil, & concerning the swine.

17 Then they began to pray him, that he would departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shewe them what great things the Lord hath done vnto thee, and *howe* he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great thinges Iesus had done vnto him: and all men did marueil.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered

e *This whole countrie, is for the greater part of it very hillye, for the mountaynes of Galaad ranne through it.*

f *Strabo in the sixtenth booke saieth that in Gadaris there is a standing poole of very nawghtie water, which if beasts taste of they shede their heare, nailes, or houes and hornes.*

thered together to him, and he was nere vnto the sea.

22 ✣ And §beholde, there came one of the rulers of the Synagogue, whose name was Iairus: & when he sawe him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at point of death: *I pray thee* that thou wouldest come and lay thine handes on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (²And there was a certaine woman, which was diseased with an issue of bloud twelue yeres,

26 And had suffered many things of many phisicions, and had spent all that she had, and it auailed her nothing, but she became muchworse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straight way the course of her bloud was dried vp, and she felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did knowe in him selfe the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he loked rounde about, to see her that had done that.

33 And the woman feared & trembled: for she knewe what was done in her, and she came & fell downe before him, & told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and be

✣ *Mat. 9. 18. Luk. 8. 41.*

§ *The whole companie assembled not disorderly, but in euery Sinagogue there were certeine men which gouerned the people.*

² Iesus being touched with true faith, although it be but weake, doeth heale vs by his vertue.

whole of thy plague.)

35 While he yet spake, there came from the *same* ruler of the Synagogues house *certaine* which said, Thy daughter is dead: why diseasest thou the Maister any further?

36 [3] Assone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afrayde: onely beleeue.

37 And he suffered no mã to followe him saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, & saw the tumulte, & them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make we this trouble, and wepe? the childe is not dead, but sleepeth.

40 [4] And they laught him to scorne: but he put them all out, & toke the father, and the mother of the childe, & them [h] that were with him, and entred in where the childe lay,

41 And toke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, & they were astonied out of measure.

43 And he charged them straitly that no man shoulde knowe of it, and commaunded to giue her meate.

3 Fathers aprehẽd by faith the promyses of life euen for their children.

4 Such a mock & scorne Christ, are vnworthie to be witnesses of his goodnes.

h The three disciples.

CHAP. VI.

1 Christ preaching in his country his owne contemne him, 6 The vnbelief of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynte the sick with oyle. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Daunsing. 27 Iohn beheaded, 29 buryed. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled ō the sea. 56 The sick that touch Christs garmẽt are healed.

1 AND † he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and said, From whence hath this man these thinges? and what wisedome is this that is giuen vnto him, that euen such a greate workes are done by his hands!

3 Is not this carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A † Prophet is not without honour, but in his owne countrey, & among his owne kinred, and in his owne house.

5 And he [d] coulde there do no great worke saue that he laid his hands vpon a fewe sicke folke, and healed *them*,

6 And he marueiled at their vnbeliefe, and went about by the townes on euerie side, teaching.

7 ¶ * And he called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits,

8 ‡ And commaunded them, that they should take nothing for *their* iourney, saue a staffe only: neither scrip, neither bread, neither money in their girdles,

9 But that they shoulde be shod with * [e] sandales,

† *Mat.13.54. Luk.4.16.*

1 The faithlesse world doeth no whit at all diminishe the vertue of Christ, but wittingly and willingly depriueth it self of the efficacye of it being offred vnto them.

a *The word signifieth powers, or vertues, whereby are meant those wonderful workes that Christ did, which shewed and set forth the vertue and power of his Godheade to all the world. Mat.7.22.*

b *After the maner of the Hebrewes, who by brethren and sisters, vnderstand all their kinsfolkes.*

† *Mat.13.57. Luk.4.24. Iohn.4.44.*

c *Not only that hath that honour which of right is dewe to hym taken from hym, but is also euil spoken of and misreported.*

d *That is, he wolde not: for we must nedes haue faith if we wil receiue the worke of God.*

‡ *Mat.4.23. Luk.13.22.* * *Chap.3.14. Mat.10.1. Luk.9.1.*

2 The disciples are prepared to that general Apostleshippe, by a peculiar sending forth. 3 Faithful pastours ought not to haue their myndes set no not on things that are necessary to this life, yf they may be an hinderaunce vnto them, be it neuer so litle.

* *Act.12.8.* e *The word signifieth properlie, womens shoes.*

dals, and that they shoulde not put on [f] two coates.

10 And he said vnto them, Whereſoeuer ye shall enter into an house, [g] there abide till ye departe thence.

11 ✣ [†] And whosoeuer shal not receiue you, nor heare you, when ye departe thence, ✣ shake of the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out manie deuils: and they [h] anointed manie that were sicke, with oyle and healed *them*.

14 ¶ ✣ [5] Then King Herode heard *of him* (for his name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other said, It is Elias, and some said, it is a Prophet, or as one of [k] those Prophets.

16 ✣ So when Herode heard it, he said, It is Iohn whom [l] I beheaded: he is risen frō the dead.

17 For Herode him self had sent forth, & had taken Iohn, and bound him in prison, for Herodias sake, which was his brother Philippes wife, because he had maried her.

18 For Iohn said vnto Herode, * It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias [m] sought occasion against him, and would haue killed him, but she could not:

20 For Herode feared Iohn, knowing that he was a iust man, and an holie, and reuerenced him,

f That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more spede.

g That is change not your ynnes in this short iourney.

✣ Mat. 10. 14. Luke. 9. 5.

4 The Lord is a most seuere reuenger of his seruants.

† Act. 13. 51. and 18. 6.

∴ Iam. 5. 14.

h That oyle was a token and a signe of this marueloꝰ vertue: and seing that the gift of healing is ceased a good while since, the ceremonie which is yet reteined of some, is to no purpose.

✣ Mat. 14. 1. Luke. 9. 7.

5 The Gospel confirmeth the godlie, and vexeth the wicked.

i The word signifieth powers, whereby is ment the power of working myracles.

*k Of the olde Prophets. ✣ Luke. 3. 19. l Commanded to be beheaded. * Leuit. 18. 16. and 20. 21. m Sought all meanes to do him hurt.*

and when he heard him, he did manie things & heard him [n] gladly.

21 But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galilee:

22 And the daughter [o] of the ſame Herodias came in, and daunced, and pleaſed Herode, and them that ſate at table together, the King ſaid vnto the maide, Aſke of me what thou wilt, and I will giue it thee.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aſke of me, I wil giue it thee, *euen* vnto the halfe of my kingdome.

24 ✠ So [p] ſhe went forth, and ſaid to her mother, What ſhal I aſke? And ſhe ſaid Iohn Baptiſts head.

25 Then ſhe came in ſtraight way with haſte vnto the King, and aſked, ſaying, I woulde that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the King was verie ſorie: *yet* for his othes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent an [q] hangman, and gaue charge that his head ſhoulde be brought. So he went and beheaded him in the priſon.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his bodie, and put it in a tombe.

30 ¶ ✠ And the Apoſtles gathered them ſelues together to Ieſus, and tolde him al things, both what they had done, and what they had taught.

31 [6] And he ſaid vnto them, Come ye apart into the wildernes, and reſt a while: for there

were

n The tyrant was very well content to heare ſentence pronounced againſt him, but the ſeede fel vpon ſtonie places.

o Which the ſame Herodias had not by Herodes Antypas, but by Philip, and Ioſephus calleth her Salome.

✠ *Mat. 14. 8.*

p For women vſed not to ſit at table with men.

q The word ſignifieth one that beareth a dart and the Kings gard was ſo called, becauſe they did beare dartes.

✠ *Luke. 9. 10.*

6 Such as folow Chriſt ſhal want nothing, no not in the wildernes, but ſhal haue aboundance. And how wicked a thing is it not to looke for this tranſitorie life at his hands, who giueth euerlaſting life?

were manie commers and goers: that they had not leasure to eate.

32 ✣ So they went by ship out of the way into a desert place. ✣*Mat.14.13. Luke.9.10.*

33 But the people sawe them when they departed, and manie knewe him, and ranne a foote thither out of al cities, and came thither before them, and assembled vnto him.

34 ✣ Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like shepe which had no shepheard: ∴ and he began to teach them manie things. ✣*Mat.9.36. and 14.14.* ∴*Luke.9.11.*

35 ⁂ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. ⁂*Mat.14.15.*

36 Let them depart that they may go into the countrey and townes about, and buye them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, ʳ Shal we go, and buie ˢ two hundreth penie worth of bread, and giue them to eate?

38 ✻ Then he said vnto them, How manie loaues haue ye? go and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them to make them al sit downe by ᵗ companies vpon the grene grasse.

40 Then they sate downe by ᵘ rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, & gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he

ʳ *This is a kind of demande and wondring, not without a priuie mocke, which men do cõmonly vse, when beginning to be in in a fume, they denie to do a thing*

ˢ *VVhich is about twentie crownes, which is fiue pound.*

✻*Mat.14.17. Luke.9.13. Io.6.9.*

ᵗ *VVord for word, by bãkets, after the maner of the Hebrewes, who haue no distributiues, as chap.6.7. Now he calleth the bankets.*

ᵘ *The word signifieth, the beddes in a garden, and it is word for word by beddes, and beddes, meaning thereby that they sate downe in rowes, one by another, as beddes in a garden.*

deuided

deuided amomg them al.

42 So they did al eate, and were satiffied.

43 And they tooke vp twelue baskets ful of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ [7] And straight way he caused his disciples to go into the ship, & to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assone as he had sent [x] them away, he departed into a mountaine to pray.

47 ✣ And when euen was come, the ship was in the middes of the sea, & he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrarie vnto them) and aboute the fourthe watch of the night, he came vnto them, walking vpon the sea, and woulde haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit & cried out.

50 For they al sawe him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraide,

51 Then he went vp vnto them into the ship, and the winde ceased, & they were [y] much more amased in them selues, and marueiled.

52 For they had not [z] considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ✣ And they came ouer, and went into the land of Genesaret, and arriued.

7 The faithfull seruants of God after their litle laboure, are subiect to a great tempest, which Christ doeth so moderate being preset in power although abset in bodie, that he bringeth them to an happy hauen, at such time & by such meanes, as they loked not for: A liuely image of the Church tossed to & fro in this worlde.

x *His disciples.*

✣ *Mat.14.23. Ioh.6.15.*

y *They were so farre from leasing to be amased, when they knewe that it was no spirit, that they were much more astonished then euer they were before, when they sawe the winde and the seas obey his commandement.*

z *Either they perceiued not, or had not well considered the miracle of the fiue loaues, in so much that that vertue of Christ was no lesse strange to them, then if they had not bene present at that miracle which was done but a litle before.* ✣ *Mat.14.34.*

54 So

54 [g] So when they were come out of the ship, straight way they knew him.

55 And rāne about throughout al that region round about, and began to carie hither and thither in couches al that were sicke, where they heard that he was.

56 And whithersoeuer he entred into townes, or cities, or villages, they laid their sicke in the stretes, and prayed him that they might touch at the least the edge of his garment. And as manie as [a] touched him, were made whole.

8 Christ being reiected in his owne countrey, and arriuing vpon a sodaine amongest them of whome he was not looked for, is receiued to their great profite.

a Or the hemme of the garment.

CHAP. VII.

3 The Apostles are found faute with, for eating with vnwashen hands. 4 The Pharises traditions about washings. Hypocrites. 9 Mens traditions more set by then Gods. 10 Parents must be honored. 14 The things that do in dede defile a man. 25 The woman of Chanane. 32 The deafe domme man is healed.

✣ *Mat. 15. 2.*

1 THen ✣ [1] gathered vnto him the Pharises, and certeine of the Scribes which came from Hierusalem.

1 None do more resist the wisdome of God then they that shoulde be wisest: and that vpon a zeale of their owne traditions: for men do not please them selues more in any thing then in superstition, that is to say, in a worship of God fondlie deuised of them selues.

2 And when they sawe some of his disciples [a] eate meat with [b] common hands, (that is to say vnwashen) they complained.

3 (For the Pharises, and al the Iewes, except they wash their hands oft, eat not, [c] holding the tradition of the Elders.

4 And *when they come* from the [d] market, except they washe, they eate not: and manie other thinges there be, which they haue taken vpon them to obserue, *as* the washing of cuppes, and

a Word for worde, eate bread: a kinde of speache which the Hebrewes vse, taking bread for all kinde of foode. b For the Pharises woulde not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of thinges, Mat. 15. 11. 22. c Obseruing diligently. d That is to say, from ciuil affaires and worldlie, they go not to meate, vnlesse they washe them selues first.

[c] pottes,

e By these wordes are vnderstood all kindes of vessels which are appointed for our daily vse.

e pottes, and of brasen vessels, and of beddes.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashen hands?

f Whylius they not: a kinde of speache taken from the Hebrewes: for amongest them, the way is taken for trade of life.

6 2 Then he answered and said vnto them, Surely ✣ Esay hath propheſied wel of you, hypocrites, as it is written, This people honoreth me with lippes, but their heart is farre away from me.

2 Hypocrisie is alwayes ioyned with superstition.

✣ Isa.29.14.

7 3 But they worship me in vaine, teaching *for* doctrines the commandements of men.

3 The more earnest the superstitious are, the more they are mad, in promising them selues Gods fauour by their desertes.

8 4 For ye lay the commandement of God apart, and obserue the tradition of men, *as* the washing of pottes and of cuppes, & manie other such like things ye do.

4 The deuises of superstitious men do not only not fulfil the Law of God, (as they blasphemously perswade them selues) but also do vtterly take it away.

9 5 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.

10 For Moses said, ✣ Honour thy father and thy mother: and ∴ Whosoeuer shal speake euil of father or mother, let him g dye the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offred* by me, thou maist haue profite, *he shalbe free.*

5 True religion, which is cleane contrarie to superstition, consistethin spiritual worship: and al enemies of true religion, although they seme to haue taken deepe roote, shalbe pluckt vp.

✣ Exod.20.12. Deut.5.16. Ephe.6.2.

∴ Exod.21.17. Leuit.20.9. Prou.20.20.

12 So ye suffer him no more to do anie thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do manie such like things.

14 ✣ Then he called the whole multitude vnto him, and said vnto them, Hearken you al vnto me, and vnderstand.

g Without hope of pardon, he shal e put to death. ✣ Mat.15.10.

15 There

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If anie haue eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entreth into a man, can not defile him,

19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is the [h] purging of al meates?

20 Then he said, That which commeth out of man, that defileth man.

21 + For from within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murthers,

22 Thefts, [i] couetousnes, wickednes, deceit, vncleannes, a wicked eye, backbiting, pride, foolishnes.

23 All those euil things come from within, and defile a man.

24 ¶ [k] And from thence he rose, and went into the [l] borders of Tyrus and Sidon, and entred into an house, and would that no man shoulde haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, & came, and fell at his feete,

26 (And the woman was a [m] Greeke, a [n] Syrophenissian by nation) and she besought him that he woulde cast out the deuil out of her daughter.

h For that that goeth into the draught purgeth all meates.

+ Gen. 6. 5. & 8. 21.

i All kinde of craftines, whereby men profite themselues by other mēs losse.

k Cankered malice.

2 Mat. 15. 21.

6 That which the proude do reiect when it is offred vnto them, that same do y modest and humble sinners as it were violently wring out.

l Into the vttermost coastes of Palestine, which were next to Tyrus and Sydon.

m By profession, prophane.

n Neighbour or nere to Damascus.

27 But Ieſus ſaid vnto her, Let the chil-
dren firſt be fed: for it is not good to take the chil-
drens bread, and to caſt it vnto [o] whelpes.

28 Then ſhe anſwered, and ſaid vnto him,
[p] Trueth, Lord: yet in dede the whelpes eat vn-
der the table of the childrens crommes.

29 Then he ſaid vnto her, For this ſaying go
thy way: the deuil is gone out of thy daughter.

30 And when ſhe was come home to her
houſe, ſhe found the deuil departed, and her
daughter lying on the bed.

31 ¶ [7] And he departed againe from the
coaſtes of Tyrus and Sidon, and came vnto the
ſea of Galile, through the middes of the coaſtes
of [q] Decapolis.

32 And they brought vnto him one that was
deafe, and ſtambred in his ſpeache, and prayed
him to put his hand vpon him.

33 Then he tooke him aſide from the multi-
tude, and put his fingers in his eares, and did ſpit,
and touched his tongue.

34 And looking vp to heauen, he ſighed, and
ſaid vnto him, Ephphata, that is, Be opened.

35 And ſtraight way his eares were opened,
and the ſtring of his tongue was looſed, and he
ſpake plaine.

36 And he commanded them, that they
ſhould tel no man: but how much ſoeuer he for-
bad them, the more a great deale they publiſhed
it.

37 And were beyond meaſure aſtonied, ſay-
ing, + He hath done all things wel: he maketh
both the deafe to heare, and the dumme to
ſpeake.

[o] He vſeth this vvord vvhelpes rather then the vvord Dogs, that he may ſeme to ſpeake more contumelioußlie.

[p] As if she ſaid, It is as thou ſaieſt Lord, for it is enough for the vvhelpes, if they can but gather vp the crommes that are vnder the table: therefore I crave the crommes, and not the childrens bread.

[7] As the father created vs to this life in the beginning in his only Sonne, ſo doeth he alſo in him alone renue vs vnto euerlaſting life.

[q] It vvas a litle countrey, and ſo called of ten cities, vvhich the foure gouernements do runne bet vvene, and compaſſe. Plinie, booke. 5. chap. 2.

+ Gene. 1. 31. Eccle. 39. 21.

CHAP. VIII.

1 The miracle of the ſeuen loaues. 11 The Ievves ſeeke ſigne. 15 To bevvare of the leauen of the Phariſes. 22 A blinde healed.

hed. 27 The peoples ſundrie opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 33 Peter, Satan. 35 To ſaue and loſe the life. 38 To be aſhamed of Chriſt.

1 IN ✣ thoſe dayes, whē there was a verie great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſaid vnto them.

✣ *Mat.15.32.*

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with me three dayes, and haue nothing to eate.

3 And if I ſende them away faſting to their owne houſes, they would [a] faint by the way: for ſome of them came from farre.

a VVorde for word, they will fall on ſunder, or be diſſolued, for when men fall in a ſound, their ſynowes fall one from another.

4 Then his diſciples anſwered him, whence can a man ſatisfie theſe with bread here in the wildernes?

5 And he aſked thē, How many loaues haue ye? And they ſaid, Seuen.

6 Then he commaunded the multitude to ſit downe on the grounde: and he tooke the ſeuen loaues, and gaue thankes, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, he commaunded thē alſo to be ſet before *them*.

8 So they did eate, and were ſuffiſed, and they tooke vp of the broken meate that was left, ſeuen baſkets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the partes of Dalmanutha.

✣ *Mat.15.39.*

11 ✣ [1] And the Phariſes [b] came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

✣ *Mat.16.1.*

1 The ſtubborn enemies of the doctrine of the Goſpell, geuing no credite to ỹ myracles already done, require newe: but Chriſt being angrie w̄ them, doeth vtterly forſake them.

b A cōmon kinde of ſpeache, which the Hebrewes vſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him.

12 Then he [c] sighed deepely in his spirit, and said, Why doeth this generation seeke a sign? Verely I say vnto you, [d] a signe shall not be given vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ ✣ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 [2] And he charged them, saying, Take heede and beware of the leauen of the Pharises, and of the leaueu of Herode.

16 [3] And they reasoned among them selues, saying, *It is*, because we haue no breade.

17 And when Iesus knewe it, he said vnto them, Why reason you *thus*, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes & see not? and haue ye eares and heare not? and doe ye not remember?

19 ✣ When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when *I brake* seuen among foure thousande, howe many baskets of the leauings of broken meate tooke ye vp? And they said, Seuen.

21 Then he said vnto them, [e] How *is it* that ye vnderstand not?

22 [4] And he came to Bethsaida, & they brought a blind man vnto him, and desired him to touch him.

in heauēly things, although they be neuer so plainly set forth vnto them.

✣ *Io.6.12.* *e Howe commeth it to passe, that you vnderstand not these things which are so playne and euident.*

4 A trewe image of our regeneration which, Christ separating vs from the world, worketh and accomplisheth by litle and litle in vs.

e These sighes came euen from his heart roote, for the Lord was very much moued with these mens so great infidelitie.

d Worde for worde, If a signe be giuen: It is a custed kinde of speach very common among the Hebrewes, wherein some such wordes as these must be vnderstoode, Let me be taken for a lyer, or some such like: And when they speake out the whole, they say, The Lord doe thus and thus by me, ✣ Mat.16.5.

2 We must especially take heede of them which corrupt the worde of God, what degree so euer they be of, eyther in the Churche, or in ciuill policie.

3 They that haue their mindes fixed on earthly things, are vtterly blind

23 Then he tooke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaid, I [f] ſee men: for I ſee them walking like trees.

25 After that, he put his handes againe vpon his eyes, and made him [g] loke againe. And he was reſtored to his ſight, and ſawe euery man a farre of clearely.

26 [5] And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ ✣ [6] And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whome doe men ſay that I am?

28 And they anſwered, *Some ſay* Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſaid vnto them, But whome ſay ye that I am? Then Peter anſwered & ſaid vnto him, Thou art that Chriſt.

30 [7] And he ſharpely charged them, that concerning him they ſhould tell no man.

31 [8] Then he began to teache them that the Sonne of man muſt ſuffer many things, & ſhould be reproued of the Elders, and of the hie Prieſts, and of the Scribes, and be ſlaine, and within three dayes riſe againe.

32 [9] And he ſpake that thing boldly. Then Peter tooke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behinde me, Satan: for thou [h] vnderſtandeſt not the things that are of God, but the things that are of men.

[f] *He perceiued ſome mouing of men, when he could not diſcerne their bodies.*

[g] *He commanded him againe, to trie indeed, whether he could ſee wel or no.*

5 Chriſt wil not haue his miracles to be ſeparated from his doctrine.

✣ *Mat. 16. 13. Luke. 9. 18.*

6 Many praiſe Chriſt, which yet notwithſtanding ſpoyle him of his praiſe.

7 Chriſt hath appointed his times to ỹ preaching of the goſpel: and therfore here deferreth it to a more cõmodious time, leſt ſodaine haſt ſhould rather hinder then further the myſterie of his comming.

8 Chriſt ſuffred all ỹ he ſuffered for vs, not vnwillingly, neither vnaware, but foreknowing it, and willingly.

9 None ar more mad then they ỹ are wiſe beſide ỹ word of God.

[h] *This is not godly, but worldly wiſedome.*

34 ¶ [10] And

34 ¶ [10] And he called the people vnto him with his disciples, and said vnto them, ✻Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

10 The disciples of Christ must beare stoutly, what burden so euer the Lord laieth vpon thē, and subdue the affections of the flesh.

35 For whosoeuer wil ✣ saue his life, shall loose it: but whosoeuer shall loose his life for my sake and the Gospels, he shall saue it.

✻ *Mat.10.38. and.16.24. Luk.9.23.& 14.27*

✣ *Mat.10.39. and.16.25. Luk.9.24.& 17.33*

36 [11] For what shal it profite a man, though he shoulde winne the whole worlde, if he loose his soule?

37 Or what exchange shal a man giue for his soule?

38 ∴For whosoeuer shalbe ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shal the Sonne of mā be ashamed also, when he commeth in the glorie of his Father with the holy Angels.

11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse.

∴ *Mat.10.33. Luke.9.26.& 12.9.*

CHAP. IX.

a Christs transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can do all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

1 ANd ✻he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue sene the [a] kingdome of God come with power.

✻ *Mat.16.28. Luke.9.27.*

a When he shall begin his kingdome thorough the preching of the Gospel: that is to say, after the resurrection.

2 ✻ [1] And six dayes after, Iesus taketh vnto

✻ *Mat.17.1. Luke.9.28.*

1 The heauenly glorie of Christ which shoulde within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voyce of the father him selfe, before three of his disciples, which are witnesses against whome lieth no exception.

him Peter, and Iames, and Iohn, & carieth them vp into an hie mountaine out of the way alone, and his ſhape was changed before them.

3 And his raiment did [b] ſhine, *and vvas* verie white, as ſnowe, ſo white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moſes, and they were talking with Ieſus.

5 Then Peter anſwered, and ſaid to Ieſus, Maſter, it is good for vs to be here: let vs make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 Yet he knewe not what he ſaid: for they were [c] afraide.

7 And there was a cloude that ſhadowed thē, and a voyce came out of the cloude, ſaying, ✣ This is my beloued Sonne: heare him.

8 And ſodenly they looked rounde about, and ſaw no more any man ſaue Ieſus onely with them.

9 [2] ✣ And as they came downe frō the mountaine, he charged them, that they ſhoulde tell no man what they had ſene, ſaue when the Sonne of man were riſen from the dead againe.

10 So they [d] kept that matter to them ſelues, and [e] demaunded one of another, what the riſing from the dead againe ſhould meane?

11 [3] Alſo they aſked him, ſaying, Why ſay the Scribes, that Elias muſt firſt come?

12 And he anſwered, and ſaid vnto them, Elias verely ſhall firſt come, and reſtore all things: and ✕ as it is written of the Sonne of man, he muſt ſuffer many things, and be ſet at nought.

13 But I ſay vnto you, that Elias is come, (and they haue done vnto him whatſoeuer thei would) as it is written of him.

b *Did ſparkle as it were.*

c *The were beſide thē ſelues for feare.*

✣ *Mat.3.17. and 17.5. Chap.1.11.*

2 The Lorde hath appointed his times for ỹ publiſhing of the Goſpell.

✣ *Mat.17.9.*

d *Euen very hardly as it were.*

e *They queſtioned not together touching the generall reſurrection which ſhalbe in the latter day, but they vnderſtoode not, what he meant by that which he ſpake of his owne peculiar reſurrection.*

3 The fooliſh opinion of the Rabbines is here refelled touching Elias coming, which was, that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other bodie.

✕ *Malach.4.5.*

✕ *Eſai.53.4.*

14 ¶ ✣ And when he came to *his* disciples, he sawe a great multitude about them, & the Scribes disputing with them.

15 And straight way al the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my Sonne vnto thee, which hath a domme spirit:

18 And whereſoeuer he taketh him, he [f] teareth him, and he fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and said, O faithles generation, how long now shall I be with you? how lōg now shal I suffer you! Bring him vnto me.

20 So they brought him vnto him: and assone as the spirit [g] saw him, he tare him, & he fel down on the grounde, walowing and foming.

21 Then he asked his father, Howe long time is it since he hath bene thus? And he said, Of childe.

22 And oft times he casteth him into the fire & into the water to destroy him: but if thou can doe any thing, helpe vs, and haue compasion vpon vs.

23 And Iesus said vnto him, If thou canst beleeue it, [h] all things are possible to him that beleeueth.

24 And straight way the father of the child crying with teares, said, Lord, I beleeue: helpe vnbeleefe.

25 When Iesus sawe that the people came running togither, he rebuked the vncleane spirit, saying vnto him, Thou domme and deafe spirit,

cha

✣ Christ sheweth by a miracle euen to the vnworthie, that he is come to bridle the rage of Satan.

✣ *Mat. 17. 14. Luke. 9. 38.*

f Vexeth him inwardly, as the colike vseth to doe.

g So soone as Iesus had loked vpon the boye that was brought vnto him, the deuill began to rage after his maner.

h There is nothing but Christ can and will do it, for them that beleeue in him

charge thee, come out of him, and enter no more into him.

26 [5] Then *the spirit* cryed, and rent him sore, & came out, & he was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand and lift him vp, and he arose.

28 [6] And when he was come into the house, his disciples asked him secretly, Why coulde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 ¶ ✣ And they departed thence, and [i] went together through Galile, and he woulde not that any should haue knowen it.

31 [7] For he taught his disciples, and said vnto them, The Sonne of mā shalbe deliuered into the handes of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstoode not that saying, and were afraide to aske him.

33 ¶ [8] After he came to Capernaum: and whē he was in the [k] house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who *shoulde be* the chiefest.

35 And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them.

37 Whosoeuer shall receiue one of such litle children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [l] me, but him

5 The nerer that the vertue of Christ is, the more outragiously doeth Satan rage.

6 We haue nede of faith, & therefore of prayer and fasting, to cast Satan out of his olde possession.

✣ *Mat. 17. 22. Luke. 9. 22.*

i *He and his disciples together.*

7 Christ forewarneth vs wt great diligence, to the end we should not be oppressed with sodeine calamities, but ye slothfulnes of man is wonderfull.

✣ *Mat. 18. 1. Luke. 9. 46.*

8 Onely humilitie doth exalt.

k *Where he was wont to make his abode.*

l *He doeth not only receyue me, but him that sent me.*

that sent me.

38 ¶ ✣[9] Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ✣ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our parte.

41 ∴ And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his rewarde.

42 ✣[10] And whosoeuer shal offend one of these litle ones, that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ✣ Wherefore if thine hande cause thee to offend, cut it of: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shalbe quenched.

44 ✣ Where their[m] worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to goe halting to life, then hauing two feete to be cast into hell, into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hel fire,

48 Where their worme dieth not, & the fyre neuer goeth out.

49 For

✣ *Luke.9.49.*
9 God, who is the author of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✣ *1.Cor.12.3.*
∴ *Mat.10.42.*
✣ *Mat.18.6. Luke.17.1.*
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
✣ *Mat.5.29. and 18.8.*
✣ *Esai.66.24.*
m *Their worme which shalbe cast into that flame.*

49 [11] For euery man shalbe [n] salted with fire: & ✣ euery sacrifice shalbe salted with salte.

50 ✣ Salte is good: but if the salte be vnsauery, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

11 We must be seasoned & powdred by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.

n That is, shalbe consecrate to God, being seasoned with the incorruptible worde.

✣ Leu.2.13. ✣Mat.5.13. Luk.14.34.

CHAP. X.

9 The wife, only for fornication, is to be put away. 13 Litle children are brought to Christ. 17 A rich man asketh Iesus, howe he may possesse eternall life. 28 The Apostles forsooke all things for Christes sake. 33 Christ foreshewith his death. 35 Zebedeus his sonnes requeste. 46 Blind Bartimeus healed.

1 AND ∴ he [a] arose from thence, & went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

∴ *Mat.19.1.*

a That is to say departed and went from thence, for in the Hebrew tongue sitting & dwelling are all one, and so are rising and going forth.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And he answered, and said vnto them, What did ✣ Moses commaunde you?

✣ *Deut.24.1.*

4 And they said, Moses suffred to write a bil of diuorcement, and to put her away.

1 God did neuer allowe those diuorces, which law did tollerate

5 Then Iesus answered, and said vnto them, For the hardnes of your heart he wrote this [b] precept vnto you.

b Luke Mat.19. for Moses gaue them no commaundement to put away their wiues, but rather made a good prouiso for the wiues against the stubborne hardnes of their husbands.

6 But at the beginning of the creation ✣ God made them male and female:

✣ *Gen.1.27. Mat.19.4.*

7 ✣ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

✣ *Gen.2.24. 1.Cor.6.16.Ephe.5.31.*

8 And they twaine shalbe one flesh: so that

they

they are no more twaine, but one flesh.

9 ✣ Therefore, what God hath coupled together let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ✣ Whosoeuer shall put away his wife and marie an other, committeth adulterie [c] against her.

12 And if a woman put away her husband, and be maried to another, she committeth adulterie.

13 ¶ [e] The they brought litle childrē to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the litle childrē to come vnto me and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God [3] as a litle childe, he shall not entre therein.

16 And he tooke them vp in his armes, & put his hands vpon them, and blessed them.

17 ¶ [4] And when he was gone out on the way, there came one * running, and kneled to him, & asked him, Good Maister what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the cōmaundemēts, ✣ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt [d] hurt no man. Honour thy father and mother.

20 Then he answered, & said to him, Maister, all these things I haue obserued from my youth

21 And

✣ 1.Cor.7.10.
✣ Mat.5.32.and 19.9.Luk.16.18.
c VVhom he putteth away, for he is an adulterer by keping companie with an other.
∴ Mat.19.13. Luk.18.15.
2 God of his goodnes cōprehendeth in the couenāt not only the fathers but the children also: and therefore he blesseth them.
3 We must in malice become children, if we will enter into ȝ kingdome of heauen.
4 Two things are chiefly to be eschewed of the which earnestly seke eternal life: that is to say, an opinion of their merites or deseruings; which is not only vnderstode but cōdemned by the due consideration of the law: and the loue of riches which turneth aside many, from that race wherein they ran with a good courage.
d Neither by force nor deceite, nor any other meanes whatsoeuer.

* Mat.19.16. Luk.18.18. ✣ Exod.20.13.

21 And Iesus looked vpon him, & loued him, and sayd vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp the crosse.

22 But he was sad at that saying, & went away sorowfull: for he had great possessions.

23 And Iesus looked round about, & said vnto his disciples, Howe hardly do they that haue riches, entre into the kingdome of God!

24 And his Disciples were afraied at his wordes. But Iesus answered againe, and said vnto them: Children, how hard is it for them that trust in riches, to entre into the kingdome of God!

25 It is easier for a Camel to go through the eye of a nedle, then for a riche man to entre into the kingdome of God.

26 And they were much more astonied, saying with them selues, Who then can be saued?

27 But Iesus looked vpon them, and said, With men *it is* impossible, but not with God: for with God all thinges are possible.

28 ✠ [5] Then Peter began to say vnto him, Lo we haue forsaken all, and haue folowed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shal receiue an [e] hundreth folde, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands [f] with persecutions, and in the world to come, eternal life.

31 ✠ But many *that are* first, shalbe last, and the last, first.

✠ *Mat.19.27. Luk.18.28.*

5 To neglect all things in comparison of Christ, is a suer way vnto eternal life, so that we fall not away, by the waye.

e An hundred folde as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe and our greadie desire.

f Euen in the middest of persecutiõs.

✠ *Mat.19.30. Luk.13.30.*

32 ✠ [6]

32 ¶ ✣ [6] And they were in the way going vp to Hierusalem, and Iesus went before them and they were troubled, and as they folowed, they were afraide, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 *Saying*, Behold we go vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the hie Priestes, and to the Scribes, and they shall condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him and spet vpon him, and kil him: but the third day he shall rise againe.

35 ¶ ✣ [7] Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying, Maister, [g] we would that thou shouldest do for vs that that we desire.

36 And he said vnto them, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske, Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherwith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not mine to giue, but *it shalbe giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 [8] But Iesus called them vnto him, and said to them, ∴ Ye knowe that [h] they which are princes among

✣ *Mat. 20. 17. Luk. 18. 31.*

6 The disciples are againe prepared to patience not to be ouercome by the fortelling vnto thē of his death, which was at hand, and therewithall of life which should most certainly folowe.

✣ *Mat 20. 20.*

7 We must first striue, before we triumphe.

g We pray thee.

8 The Magistrates according to Gods appointment rule ouer their subiectes: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God him selfe who went before thē for so much as he also was a Minister of his fathers will.

∴ *Luk. 22. 25.*

h They to whom it is decreed and appointed.

among the Gentiles, haue domination ouer thē, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoeuer will be great among you shalbe your seruaunt.

44 And whosoeuer will be chief of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of manie.

46 ¶ ✣ 9 Thē they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging.

47 And when he heard that it was Iesus of Nazareth, he began to crye & to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, becausse he should holde his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stode still, and commaunded him to be called: and they called the blinde, saying vnto him, Be of good comforte: arise, he calleth thee.

50 So he threwe away his cloke, and rose, & came to Iesus.

51 And Iesus answered, and said vnto him, what wilt thou that I do vnto thee? And the blind said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by, he receiued his sight, and folowed Iesus in the way.

✣ *Mat. 20. 29. Luk. 18. 35.*

9 Christ onely, being called vpō by faith healeth our blindnes.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figtree is cursed. 15 Sellers and Byers are cast out of the Temple.

Temple. 23 The force of faith. 24 Faythin prayer. 25 The brothers offences muſt be pardoned. 27 The Prieſts aſke by what authoritie he wrought thoſe thinges that he did. 30 VVhence Iohns Baptiſme was.

✣ *Mat.21.1. Luk.19.29.*

1 A liuely image of the ſpirituall kingdome of Chriſt on earth.

1 AND ✣ [1] when they came nere to Hieruſalem, to Bethphage & Bethania vnto the mount of Oliues, he ſent forth two of his diſciples,

2 And ſaid vnto them, Goe your wayes into that towne that is ouer againſt you, and aſſone as ye ſhall enter into it, ye ſhall finde a colte tied, whereon neuer man ſate: looſe him, and bring him.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraight way he will ſend him hither.

4 And they went their way, and found a colt tied by the dore without, in a place where two wayes met, and they looſed him.

5 Then certaine of them, that ſtode there, ſaid vnto them, What do ye looſing the colte?

6 And they ſaid vnto them, as Ieſus had commaunded them: So they let them go.

✣ *Iohn.12.14.*

7 ¶ ✣ And they brought the colte to Ieſus, & caſt their garments on him, & he ſate vpon him.

8 And many ſpred their garments in the way: other cut downe branches of the trees, and ſtrawed them in the way.

a VVell be it to him that commeth to vs from God, or that is ſent of God.

9 And they that went before, & they that followed, cryed, ſaying, Hoſanna: [a] bleſſed *be* he that commeth in the Name of the Lord.

b Happy and proſperous.

10 [b] Bleſſed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hoſanna, *O thou vvhich art* in the hieſt *heauens.*

✣ *Mat.21.10. Luke.19.45.*

11 ✣ So Ieſus entred into Hieruſalem, and into the Temple: & when he had looked about on all things, & now it was euening, he went forth vnto

Bethania

Bethania with the twelue.

12 ✱ And on the morow whē they were come out from Bethania, he was hungrie.

13 [2] And seing a figge tree a farre of, that had leaues, he went to se if he might finde any thing theron: but whē he came vnto it, he foūd nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ [3] And they came to Hierusalem, & Iesus went into the Temple, and began to cast out thē that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, & the seates of them that solde doues.

16 Neither woulde he suffer that any man should cary a [c] vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, † Mine house shalbe [d] called the House of prayer vnto all nations? ∴ but you haue made it a denne of theeues.

18 And the Scribes and hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the citie.

20 ¶ ✱ [4] And in the morning as they iourneied together they saw ỹ figgree dried vp frō ỹ rootes.

21 Then Peter remembred, and said vnto him, Maister, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue [e] the faith of God.

23 For verely I say vnto you, that whosoeuer shal say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart

✣ *Mat.21.19.*

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

3 Christ sheweth indeede, that he is the true king and high Priest, and therfore the reuenger of the diuine seruice of the temple.

c That is any prophane instrument, of which those fellowes had a number that made the court of the Temple a market place.

† *Isa.56.7.*

d Shall openly be so accompted and taken.

∴ *Ier.7.11.*

✱ *Mat.21.19.*

4 The force of faith, is exceeding great and charitie is euer ioyned with it.

e The faith of God is that assured faith and trust which we haue in him.

heart, but shall beleeue that those thinges which he saith, shall come to passe, whatsoeuer he saith, shalbe *done* to him.

24 ✣ Therfore I saye vnto you, whatsoeuer ye desire when ye pray, beleeue that [f] ye shall haue it, and it shalbe *done* vnto you.

25 ✣ But when [g] ye shal stand, & pray, forgiue, if ye haue any thing against any mā, that your Father also which is in heaue, may forgiue you your trespaces.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespaces.

27 ¶ [*] Then they came againe to Hierusalē, and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

28 And said vnto him, By what authoritie doest thou these things? & who gaue thee this authoritie, that thou shouldest do these things?

29 Then Iesus answered, and said vnto them, I wil also aske of you a certaine thing, & answere ye me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with thē selues, saying, If we shal say from heauen, he will say, Why then did ye not beleeue him?

32 [6] But if we say of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they answered, and said vnto Iesus, We can not tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these thinges.

✣ *Mat.7.7. Luk.11.9.*

f VVord for word, that you receiue it speaking in the time that now is, to shew the certaintie of the thing & the performāce indede.

✣ *Mat.6.14.*

g VVhen you shall appeare before the aulter.

[*] *Mat.21.23. Luk.20.1.*

[*] The Gospell hath bene assaulted long time since, vnder the pretēce of an ordinarie succession.

6 A reward of an euil conscience to be afraid of those, of whom they should and might haue bene feared.

CHAP. XII.

1 Of the vineyarde. 10 Christ the stone refused of the Iewes.

13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widowe.

1 AND he began to speake vnto them in [a]parables, ✠ A *certaine* man planted a vineyard, & compassed it with an hedge and digged a pit for the winepresse, and built a towre in it, and let it out to husbandmen, & went into a strange countrey.

2 [b] And at the time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slewe, and manie other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying: They wil reuerence my sonne.

7 But the husbandmen said among them selues, This is the heire: come, let vs kil him, & the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shal then the Lord of the vineyarde do? He wil come and destroy these husbandmē, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✠ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

1 The calling of God is not tied either to place, person, or time, without exception.

a This word, parable, which the Euangelistes vse, doeth not only signifie a comparing of things together, but also darke speaches, and allegories.

✠ *Esay. 5. 1. Iere. 2. 2. Mat. 21. 33. Luke. 20. 9.*

b When the fruits of the ground vse to be gathered.

✠ *Psal. 118. 22. Isa. 28. 16. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. 1. Pet. 2. 8.*

12 Then they [c] went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ ✣ [3] And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in *his* talke.

14 And when they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou [d] considerest not the person of men, but teachest the [e] way of God truely, Is it lawful to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? But he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it. and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and said vnto them, ✣ Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ [3] ✣ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ✣ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the secõd tooke her, & he dyed, neither did he yet leaue issue, & the third likewise.

22 So those seuen had her, and left no issue. last of al the wife died also.

23 In the resurrection then, when they

c They were greedie and verie desirous.
✣ Mat. 22. 15. Luke. 20. 20.
2 The Gospel winneth the authoritie of the Magistrate with the seruice of God.
d Thou doest not so iudge by outward appearance, that the truth is thereby darkened anie whit at all.
e The way whereby we come to God.
✣ Rom. 13. 7.
3 The resurrection of the bodie is auouched, against ỹ foolish ignorance and malice of the Sadduces.
✣ Mat. 22. 23. Luke. 20. 27.
✣ Deut. 25. 5. Mat. 22. 24.

rise againe, whose wife shal she be of them? for seuen had her to wife?

24 Then Iesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shal rise againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I ✠ am the God of Abraham, and the God of Isaac, and the God of Iacob? ✠ *Exod.3.6. Mat.22.32.*

27 God is not the God of the dead, but the God of the liuing. Ye are therfore greatly deceiued.

28 ¶ ✝ Thē came one of the Scribes that had heard them disputing together, *and* perceiuing that he had answered them wel, he asked him, Which is the first commandement of al? ✝ *Mat.22.35.* 4 Sacrifices and outward worship, neuer pleased God, vnlesse such necessarie duties as we owe to God and our neighbours went afore.

29 Iesus answered him, The first of al the commandements is, ∴ Heare, Israel, The Lord our God is the onely Lord. ∴ *Deut.6.4.*

30 Thou shalt therefore loue the Lord thy God with al thine heart, and with al thy soule, & with al thy mind, and with al thy strength: this is the first commandement.

31 And the second *is* like, that is, ✻ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these. ✻ *Leuit.19.18. Mat.22.39. Rom.13.9. Gal.5.14. Iam.2.8.*

32 Then that Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he.

33 And to loue him with al the heart, & with al the vnderstanding, & with al the soule, & with al the strength, and to loue *his* neighbour as him self, is more thē whole burnt offrings & sacrifices.

34 Then when Ieſus ſawe that he anſwered diſcretely, he ſaid vnto him, Thou art not farre from the kingdome of God. And no man after that durſt aſke him any queſtion.

35 ¶ ✣ [5] And Ieſus anſwered and ſaid teaching in the Temple, How ſay the Scribes that Chriſt is the ſonne of Dauid.

36 For Dauid him ſelfe ſaid by [f] the holie Ghoſt, ✝ The Lord ſaid to my Lord, Sit at my right hand, til I make thine enemies thy footeſtole.

37 Then Dauid him ſelfe calleth him Lord: by what meanes is he then his ſonne? and much people heard him gladly.

38 ∴ [6] Moreouer he ſaid vnto them in [g] his doctrine, Beware of the Scribes which loue to go in [h] long robes, and *loue* ſalutations in the markets,

39 And the chief ſeates in the Synagogues, & the firſt roumes at feaſtes.

40 Which ✲ deuoure widowes houſes, euen vnder a colour of long praiers. Theſe ſhal receiue the greater damnation.

41 [7] ✣ And as Ieſus ſate ouer againſt the treſurie, he beheld how the people caſt [i] money into the treaſurie, and manie riche men caſt in much.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then he called vnto him his diſciples, and ſaid vnto them, Verely I ſay vnto you, that this poore widowe hath caſt more in, then al they which haue caſt into the treaſurie.

✣ *Mat.22.41. Luke.20.41.*

5 Chriſt proueth his Godhead euen out of Dauid him ſelfe, of whom he came according to ỹ fleſh.

f VVord for word, in the holie Ghoſt, and there is a great force in this kinde of ſpeach, whereby is ment, that it was not ſo much Dauid, as the holie Ghoſt that ſpake, who did in a maner poſſeſſe Dauid.

✝ *Pſal.110.1.*

∴ *Mat.23.6. Luke.11.43. and 20.43.*

6 The maners of miniſters are not raſhly to be followed as an example.

g VVhiles he taught them.

h The word is a ſtole, which is a kinde of womans garment, long, euen downe to the heeles: and is taken generally, for anie garment made for comlines: but in this place it ſemeth to ſignifie that fringed garment mentioned in Deut.22.12.

✲ *Mat.23.14. Luke.20.47.*

7 The doing of our duties which God alloweth, is not eſtemed according to the outwarde value, but to the inward affectes of ỹ heart. ✣ *Luke.21.*

i Braſſe money, of anie kinde of metall, as the Romaines vſed, who in the beginning ſtampe or coyne braſſe, and after vſed it for currant money.

44 For they al did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in al that ſhe had, *euen* al her liuing.

CHAP. XIII.

1 Of the deſtruction of Hieruſalem. 9 Perſecutions for the Goſpel. 10 The Goſpell muſt be preached to all nations. 26 Of Chriſtes comming to iudgement. 33 VVe muſt watche and pray.

1 AND ✣ as he went out of the temple, one of his diſciples ſaid vnto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

✣ *Mat.24.1. Luke.21.5.*

1 The deſtruction of the Temple, citie, and whole nation is foretolde, and ỹ troubles of the Church: but yet there are annexed manie comfortes, and laſt of al the end of the world is deſcribed.

2 ✣ Then Ieſus anſwered and ſaid vnto him, Seeſt thou theſe great buildings? there ſhal not be left one ſtone vpon a ſtone, that ſhal not be throwen downe.

✣ *Luke.19.43.*

3 And as he ſate on the mount of Oliues, ouer againſt the Temple, Peter, and Iames, and Iohn, and Andrewe aſked him ſecretly,

4 Tel vs, when ſhal theſe things be? and what *ſhalbe* the ſigne when al theſe things ſhalbe fulfilled?

5 And Ieſus anſwered them, & began to ſay, ✣ Take hede leſt anie man deceiue you.

✣ *Ephe.5.6. 2.Theſ.2.3.*

6 For many ſhal come in my Name, ſaying, I am *Chriſt*, and ſhal deceiue manie.

7 Furthermore when ye ſhal heare of warres, & rumors of warres, be ye not troubled: for *ſuch things* muſt nedes be: but the end *ſhal* not *be* yet.

8 For nation ſhal riſe againſt nation, and kingdome againſt kingdome, and there ſhalbe earthquakes in diuers quarters, and there ſhalbe famine and troubles: theſe *are* the beginnings of ſorowes.

9 But take ye hede to your ſelues: for they ſhal deliuer you vp to the Counſels, & to the Synagogues: ye ſhalbe beaten, and brought before

rulers and Kings for my ſake, for a [a] teſtimonie vnto them.

10 And the Goſpel muſt firſt be publiſhed among al nations,

11 ✣ But when they leade you, & deliuer you vp, [b] be not careful before hand, neither [c] ſtudie what ye ſhal ſay: but what is giuen you at the ſame time, that ſpeake: for it is not ye that ſpeak, but the holie Ghoſt.

12 Yea, and the brother ſhal deliuer the brother to death, and the father the ſonne, and the children ſhal riſe againſt their parents, and ſhall cauſe them to die.

13 And ye ſhalbe hated of al men [d] for my Names ſake: but whoſoeuer ſhal endure vnto the end, he ſhalbe ſaued.

14 ✣ Moreouer, when ye ſhal ſee the abomination of deſolation (ſpoken of by ✣ Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to feteh anie thing out of his houſe.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then woe *ſhalbe* to them that are with childe, and to them that giue ſucke in thoſe daies.

18 Pray therefore that your flight be not in the winter.

19 For [f] thoſe daies ſhalbe ſuch tribulation as was not from the beginning of the creation

a The hearing of you preaching, ſhalbe a moſt euident witneſſe againſt them, ſo that they ſhal not be able to pretend ignorance.

✣ Mat. 10. 19. Luke. 12. 11. and 21. 14.

b We are not forbidden to thinke before hād, but penſiue careſulnes whereby men diſcourage them ſelues, which procedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that careſulnes we are willed to beware of. Looke Mat. 6. 27.

c By any kinde of artificious and cunning kinde of tale what to ſpeake.

d For me.

✣ Mat. 24. 15. Luke. 21. 20.

✣ Dan 9. 27.

e When the heathen and prophane people ſhal not only enter into the temple, and defile both it, and the citie, but alſo cleane deſtroy it.

f This is a kind of ſpeach which the Hebrewes vſe, and it hath great force in it, for it giueth vs to vnderſtand, that in al that time one miſerie ſhal follow vpon an other, as if the time it ſelfe were verie miſerie it ſelfe: So the Prophet Amos. 5. 20. ſayeth that the day of the Lord ſhalbe darkenes.

which god created vnto this time, neither shalbe.

20 And except that the Lord had shortened those daies, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those daies.

21 Then ✣ if anie man say to you, Lo, here is Christ or, lo, *he is* there, beleue it not.

✣*Mat.24.23. Luke.17.23.and 21.8.*

22 For false Christs shal rise, and false Prophets, and shal shewe signes and wonders, to deceiue if it were possible the verie elect.

23 But take ye hede: beholde, I haue shewed you al things before.

24 ¶ Moreouer in those daies, after that tribulation ✣ the sunne shal waxe darke, and the moone shal not giue her light,

✣*Isa.13.10. &Eec.32.7. Ioel.2.10.and 3.15.*

25 And the starres of heauen shal fal: and the powers which are in heauen, shal shake.

26 And then shal they see the Sonne of man comming in the cloudes, with great power and glorie.

27 ∴ And he shal then send his Angels, & shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.

∴*Mat.24.31.*

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye knowe that sommer *is* nere.

29 So in like maner, when ye see these things come to passe, knowe that *the kingdome of God* is nere, *euen* at the dores.

30 Verely I say vnto you, that this generation shal not passe, til al these things be done.

31 Heauen and earth shal passe away, but my wordes shal not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heaue, neither the Sonne him selfe, but the father.

2 The later day is not curiously to be searched for, which the father alone knoweth: but let vs rather take hede, that it come not vpō vs vnaware.

✣ *Mat.24.13.*

33 ✣ Take hede: watch, and pray: for ye know not when the time is.

34 *For the Sonne of man is* as a man going into a ſtrange countrey, and leaueth his houſe, & giueth authoritie to his ſeruants, and to euerie man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the maſter of the houſe wil come, at euen, or at midnight, at the cocke crowing, or in the dawning,)

36 Leſt if he come ſodainely, he ſhould finde you ſleping.

37 And thoſe things that I ſay vnto you, I ſay vnto al men, Watch.

CHAP. XIIII.

1 The Frieſts conſpiracie againſt Chriſt. 3 The woman powring oyle on Chriſts head. 12 The preparing of the Paſſouer. 22 The inſtitution of the ſupper. 41 Chriſt deliuered into the hands of men. 43 Iudas betrayeth him with a kiſſe. 53 Chriſt is before Caiaphas. 66 Peters deniall.

✣ *Mat.26.2 Luke 22.1.*

1 By the wil of God, againſt the counſel of men, it came to paſſe that Chriſt ſhould be put to death vpon the ſolemne day of the Paſſeouer, that in al reſpectes the trueth might agree to the figure.

1 AND ✣ [1] two daies after followed *the feaſt of* the Paſſeouer, and of vnleauened bread: and the hie prieſts, and Scribes ſought how they might take him by craft, and put him to death.

✣ *Mat.26.6. Io.12.2.*

2 Raſhe iudgements are fruſtrate before God.

2 But they ſaid, Not in the feaſt *day*, leſt there be any tumult among the people.

3 ✣ And when he was in Bethania in the houſe of Simon the leper, as he ſate at table, there came a woman hauing a boxe of ointment of ſpikenard, verie coſtlie, & ſhe brake the boxe, and powred it on his head,

4 [2] Therefore ſome diſdained among themſelues, and ſaid, To what end is this waſte of ointment?

5 For it might haue bene ſolde for more than

[a] three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus said, Let her alone: why trouble ye her? she hathe wrought a good worke on me.

7 [3] For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.

8 [4] She hath done that she coulde: she came afore hand to anoint my bodie to the burying.

9 Verely I say vnto you, whersoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hathe done, shalbe spoken of in remembrance of her.

10 ¶ ✣ [5] Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✣ [6] Now the first day of vnleauened bread, when [b] they sacrificed the [d] Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou maist eate the Passeouer?

13 Then he sent forth two of his disciples, & said vnto them, Goe ye into the citie, and there shal a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Maister saith, Where is the lodging where I shall eate the Pas-

[a] *Which is about six poundes English.*

3 Christ suffred him self to be anoynted once or twise for certeine considerations: but his wil is to be dailie anoynted in the poore.

4 This woman by the secret instincte of the Spirit anointing Christ setteth before mēseyes, his death & burial which were at hand.

✣ *Mat.26.14. Luk.22.4.*

5 Couetousnes cloked with a zeale of charitie is an occasion to betray and crucifie Christ.

✣ *Mat.26.17. Luk.22.8.*

6 Christ being made subiect to the lawe for vs, doth celebrate the Passeouer according to the

Lawe: & therewithall by a miracle sheweth that notwithstanding he in the flesshe shall straight way suffer, yet that he is God.

[b] *That is, upon which daye, and at the euening of the same daye, which was the beginning of the fiftenth. Luke Mat.26.17.*

[c] *They vsed to sacrifice.*

[d] *This is spoken thus, by the figure Metonymia, which is vsual in sacraments, and by the Passeouer is meant the Paschal lambe.*

seouer with my disciples?

15 And he will shewe you an [e] vpper chamber *which is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forth, and came to the citie, and founde as he had said vnto them, and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✣ [7] And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shal betraye me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that [f] dippeth with me in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but wo *be* to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 ✣ And as they did eate, Iesus tooke the bread, & when he had giuen thankes he brake it and gaue it to them, and said, Take, eat, this is my bodie.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And he said vnto them, this is my blood of that new Testament, which is shed for manie.

25 Verely I say vnto you, I wil drinke no more of the fruite of the vine vntil that day, that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ✣ [8] Then Iesus said vnto them, All ye shalbe

---

[e] *The Greke word signifieth that part of the house that is highest from the grounde, to what vse soeuer it be put but because they vsed to sup in that part of the house, they called it a supping chambre.*

✣ *Psal. 41. 10. Mat. 26. 20. 23. Luk. 22. 14. Iohn. 13. 18. 21.*

7 The figure of the lawe, which is by & by to be fulfilled, is abrogated: and in place thereof are put figures of the newe couenaunt answerable vnto them, which shal continue to the worldes end.

[f] *That vseth to eate meate with me.*

✣ *Act. 1. 16.*

✣ *Mat. 26. 24.*

✣ *Luk. 22. 21.*

✣ *Iohn. 16. 32.*

8 Christ foretelleth how he shalbe forsaken

shalbe offended by me this night: for it is written, ✣ I wil smite the shepherd, and the shepe shalbe scattered.

28 But after that I am risen, I wil go into ✣ Galile before you.

29 [9] And Peter said vnto him, Although all mẽ shoulde be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day *euen* in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said [g] more earnestly, If I shoulde dye with thee, I wil not denie thee: likewise also said they all.

32 ¶ [10] After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he began to be troubled, & in great heauines,

34 And said vnto them, My soule is verie heauie, *euen* vnto the death: tary here and watch.

35 So he went forwarde a litle, and fel downe on the grounde, and prayed, that if it were possible, that houre might passe from him.

36 And he said, [h] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheles not that I wil, but that thou wilt, *be done.*

37 [11] Then he came, & founde them sleping, and said to Peter, Simon, slepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye entre not into tentation: the spirit in dede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and founde them a slepe againe:

✣ *Zach.13.7.*
✣ *Chap.16.7.*

9 Here is set forth in an excellent person, a most sorowfull example of mãs rashenes and weakenes.

g *That doubling of wordes, setteth out more plainly Peters veh. mẽt affirmatiõ: Mat.26.36. Luk.22.39.*

10 Christ suffring for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrors of the curse of God, receiueth the cup at his fathers handes, which he being iust, doeth straight way drinke of for the vniust.

h *This dubling of the worde, was vsed in those daies, when their languages were so myxed together: for this word, Abba, is a Syrian worde.*

11 An horrible example of the sluggishenes of men, euen in the disciples whõe Christ had chosen.

againe: for their eyes were heauie: neither knewe they what they shoulde answer him.

41 And he came the thirde time, and said vnto them, Slepe hence forthe: and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 ✤ [12] And immediatly while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shal kisse, he it is: take him and leade him away [i] safely.

45 And assone as he was come he went straight way to him, and said, Maister, Maister, and kissed him.

46 Then they layed their hands on him, and tooke him.

47 And [k] one of them that stode by, drewe out a sworde, and smote a seruaunt of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto them, Ye be come out as against a theefe with swords, and with staues, to take me.

49 I was daiely with you teaching in the Temple, and ye tooke me not: but *this is done* that the Scripture should be fulfilled.

50 Then they all forsooke him, and fled.

51 [13] And there followed him a certeine yong man, clothed in [m] linnen vpon his bare bodie, and the yong men caught him.

✤ *Mat.26.47. Luk.22.47, Ioh.18.3.*

12 As men did willinglie spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly, going about to make satisfaction for this ruyne, is forsaké of his owne, and betrayed by one of his familiars as a thief, that the punishment might be agreable to the synne, and we who are very traitores, forsakers, and sacrilegers might be deliuered out of the deuils snare.

i So diligently, that he scape not out of your handes.

k That is Peter.

l All his disciples.

13 Vnder pretẽce of godlines, all things are lawful to such as doe violence against Christ.

m Which he cast about him, when he hearing that stirre in the night suddenly ranne forth: whereby we may vnderstand with how great licentiousnes these villaines violently set vpon him.

52 But he left his linnen cloth, and fled from them naked.

53 ✝ So they led Ieſus away to the hie Prieſt, and to him came [n] togither all the hie Prieſts, & the Elders, and the Scribes.

54 And Peter, followed him a farre of, euen into the hall of the hie Prieſt, and ſate with the ſeruaunts, and warmed *him ſelfe* at the fire.

55 [14] And the ✝ hie Prieſts, & all the Counſel ſought for witnes againſt Ieſus, to put him to death, but founde none.

56 For manie bare falſe witnes againſt him, but their witnes agreed not togither.

57 Then there aroſe certeine, and bare falſe witnes againſt him, ſaying,

58 We hearde him ſay, ∴ I wil deſtroy this Temple made with hands, & within three dayes I wil buylde another, made without hands.

59 But their witnes yet agreed not togither.

60 Then the hie Prieſt ſtode vp amõgs them, and asked Ieſus, ſaying, Anſwereſt thou nothing? what is the matter that theſe beare witnes againſt thee?

61 But he held his peace, & anſwered nothing. Againe the hie Prieſt asked him, and ſaid vnto him, Art thou Chriſt the Sonne of the [o] Bleſſed?

62 And Ieſus ſaid, I am *he*, ✻ & ye ſhal ſee the Sonne of man ſit at the right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Prieſt rent his clothes, and ſaid, What haue we anie more nede of witneſſes?

64 Ye haue heard the blaſphemie: what thinke ye? And they all condemned him to be worthie of death.

65 [15] And ſome began to ſpit at him, & to co-

✝ *Mat.26.57. Luk.22.54. Iohn.18.24.*

n *The higheſt Counſel was aſſembled, becauſe Chriſt was accuſed as a blaſphemer and a falſe Prophet: for as for the other crime of treaſon, it was forged againſt him by the Priests, to enforce Pilate by that meanes to condemne him.*

14 Chriſt who was ſo innocent that he cold not be oppreſſed no not by falſe witneſſes, is at the length, for confeſsing God to be his father, condẽned of impictie before the high Prieſt: that we who denied God and were in deede wicked, might be quit before God.

✝ *Mat.26.59.*

∴ *Iohn.2.19.*

o *Of God, who is moſt worthie of all praiſe.*

✻ *Mat.24.30.*

15 Chriſt ſuffring all kinde of reproche for our ſakes, getteth euerlaſting glorie to them that beleeue in him.

uer

uer his face, and to beat him with fystes, and to say vnto him, Prophecie. And the sergeãts smote him with *their* rods.

66 ✣[16] And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming *himselfe*, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I knowe him not, neither wot I what thou saiest. Then he went out into the porche, and the cocke crewe.

69 ✣ Then [p] a maide sawe him againe, and began to say to them that stode by, This is *one* of them.

70 But he denied it againe: and anon after, they that stode by, said againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speach is like.

71 And he began to curse, and sweare, *saying*, I know not this man of whome ye speake.

72 ∵ Then the seconde time the cocke crewe, and Peter remembred the worde that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and waying that with him selfe, he wept.

✣ *Mat.26.69. Luk.22.55. Iohn.18.25.*

16 An heauie example of the frailenes of man togither with a most comfortable example of the mercye of God, who giueth the spirit of repentance & faith to his elect.

✣ *Mat.26.71. Luk.22.58.*

p *If we compare the Euangelistes diligently togither, we shal perceiue that Peter was knowne of many thorough the maidens report: yea and in Luke, when the second denyal is spoken of, there is a man seruant mentioned, and not a maide.*

∵ *Matth.26.75. Iohn.13.38.*

CHAP. XV.

1 Of the thinges that Christ suffered vnder Pilate. 11 Barrabas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spet on him, & mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified betwene two theeues. 29 He is railed at. 37 He giueth vp the ghost. 43 Ioseph burieth him.

1 And

1 AND ✣ [1] anon in the dawning, the hie Priests helde a counsel with the Elders, and the Scribes, and the whole Counsel, and bounde Iesus, and led him away, and [a] deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou saiest it.

3 And the hie Priests accused him, of many things.

4 ✣ Wherefore Pilate asked him againe, saying, answerest thou nothing? beholde how manie things they witnes against thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast Pilate [b] did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murther.

7 And the people cryed a loude, and began to desire *that he vvoulde do* as he had euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let loose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people *to desire* that he woulde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What wil ye then that I do *vvith him*,

they deliuer Iesus to Pilate. ✣ *Matth.27.12. Luk.23.3.*

[b] *Vsed to deliuer.*

✣ *Mat.27.1. Luk.22.66. Iohn.18.19.*

[1] Christ being bounde before the iudgement seate of an earthly Iudge in open assemblye is condemned as guyltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne wordes) but for all ours that we most guyltie creatures being deliuered from the guyltines of our sinnes, might be quitted before the iudgement seate of God, euen in the open assemblie of the Angels.

[a] *It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterward by the Romanes, about fortie yeres before the destruction of the temple, and therefore Iohn.18.35.*

whome

whome ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſaid vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And begane to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reede, and ſpit vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple of him, & put his owne clothes on him, and led him out to crucifie him.

21 ✣ And they [3] compelled one that paſſed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ✣ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

2 Chriſt, going about to take away the ſinns of men who wēt about to vſurpe the throne of God him ſelf, is condēned as one that hunted after the kingdōe, and mocked w a falſe ſhewe of a kingdome, that we on the other ſide who ſhal in deede be eternal kings might receyue the crowne of glorie at Gods owne hand.

✣ *Mat.27.32. Luk.23.26.*

3 The rage of the wicked hath no meaſure, but in the meane ſeaſon euen the weakenes of Chriſt beinge in payne vnder the heauie burden of the croſſe, doth manifeſtly ſhewe, that a lambe is led to be ſacrificed. ✣ *Matth.27.33. Luk.23.33. Iohn.19.17.*

4 Chriſt is led out of the walles of the earthly Hieruſalem, into a foule place of dead mens carkaſes, as a man moſt vncleane, not touching him ſelf but touching our ſinnes, which weare layd vpon him to the end that we beinge made cleane by his blood, might be brought into the heauenly ſanctuarye.

24 ✝ 5 And when they had crucified him, they parted his garmentes, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was writte aboue,

THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hād, & the other on his left.

28 Thus ✝ Scripture was fulfilled, which saith, ✝ And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying: Hey, thou that destroyest the Temple, & buildest it in three daies,

30 Saue thy self, & come downe frō the crosse.

31 Likewise also euen the hie Priests mocking, said among them selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reuiled him.

33 ¶ Now when ✝ sixt houre was come, ᵉ darkenes arose ouer ᵉ al the land vntil the ninth houre.

34 And at the ⁷ ninth houre Iesus cryed with a loude voyce saying, ✝ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

✝ *Luk.23.34.*

5 Christ hageth naked vpon the crosse, and as the wickedest caytife that euer was, most vylie reproued: that we being clothed with his righteousnes, and blessed with his curses, and sanctified by his only oblation, may be taken vp into heauen.

✝ *Esay.53.12.*

∴ *Iohn.2.19.*

6 How angrie God was against our sinne, which he punished in our swetie his sonne, it appeareth by this horrible darkenes.

ᶜ *By this word laid he meaneth Palestina: so that the straungenes of the wonder, is so much the more set forth in that, that at the feast of the Passeouer, and in the full*

moone, whē the Sunne shined ouer all the rest of the world, & at midday, ỹ corner of the world, wherin so wicked an act was cōmitted, was ouercouered ỹ most grosse darkenes.

7 Christ striuing mightely with Satan, with sinne, & with death, al three armed with the horrible curse of God, greuously tormented in body hanging vpon the crosse, and in soule plonged in the depth of hell, yet he rideth him self, crying with a mighty voyce and notwithstāding the wound which he receiued of death, in ỹ that he died, yet by smiting both things aboue, & things beneath, by renting of the vaile of the tēple, and by ỹ testimony wrong out of thē which murdred him, he sheweth euidently vnto ỹ rest of his enemies, which are as yet obstinate, & mocke at him, ỹ he shalbe nowē out of hand to be conquerour & Lord of all. ✝ *Psal.22.1.Mat.27.46.*

35 And some of them that stode by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a † spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone; Let vs see if Elias will come, and take him downe.

37 And Iesus cryed with a loud voyce, & gaue vp the Ghost.

38 And the vaile of the Temple was rent in twayne, from the top to the bottome.

39 Now when the Centurion, which stode ouer against him, sawe that he thus cryed & gaue vp the Ghost, he said, Truely this man was the Sonne of God.

40 ¶ [8] There were also women, which beheld a farre of, among whom was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also whe he was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 ∴ And now when night was come (because it was the day of the preparatiō that is before the Sabbath,)

43 ※ Ioseph of Arimathea, an [d] honorable counsellour, which also looked for the kingdome of God, came, & went in [e] boldely vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, & asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gaue the bodie to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him in a tombe that was hewen out of a rocke, and rolled a stone vnto the dore of the

† Psalm. 22.

8 Christe to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.

‡ Luk. 8.2.
∴ Mat. 27.57.
※ Luk. 23.50. Iohn. 19.38.

d A man of great authoritie, of the counsell of the Sanhedrin, or els taken into counsel by Pilate.

e If we consider what danger Ioseph cast him selfe into, we shal perceiue how bold he was.

sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, behelde where he should be layde.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preache. 19 His ascension.

1 AND ✣ whē the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought swete oyntments that they might come, and anoynt him.

✣ *Luk.24.10 Iohn.20.1.*

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall rolle vs away the stone from the dore of the sepulchre.

4 And when they [a] looked, they sawe that the stone was rolled away (for it was a very great one)

a *VVhen they cast their eyes toward the sepulchre.*

5 ✣ So they went into the [b] sepulchre, & sawe a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

✣ *Mat.28.5. Iohn.20.12.*

b *Into the cave, wherein the sepulchre was cut out.*

6 But he said vnto thē, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that he will goe before you into Galile: there shall ye see him, ∵ as he said vnto you.

∵ *Chap.14.28. Mat.26.32.*

8 And they went out quickely, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraide.

1 Christ himselfe appeareth to Marie Magdalene to vpbrayd the disciples incredulitie.

9 ¶ [1] And when Iesus was risen againe, early the first day of the weke, he appeared first to Marie Magdalene, ✱ out of whom he had cast seuen deuils.

✱ *Iohn.20.16. Luk.8.2.*

10 And she went and told them that had been with him, which mourned and wept.

11 And when they heard that he was aliue, & had appeared to her, they beleeued it not.

12 ¶ ✣ [2] After that, he appeared vnto two of them in an other forme, as they walked and went into the countrey.

13 And they went, & tolde it to the remnant, neither beleued they them.

14 ¶ [c] Finally, he appeared vnto the eleuen as they sate together, & reproched thē for their vnbelief & hardnes of heart, becauſe they beleeued not thē which had ſeen him, being riſen vp again.

15 [3] And he ſaid vnto thē, ∴ Go ye into all the world, & preach the Goſpel to [d] euery creature.

16 He that ſhal beleeue & be baptiſed, ſhalbe ſaued: ✱ but he that wil not beleeue, ſhalbe dāned.

17 And theſe tokens ſhal folow them that beleeue, ✱ In my Name they ſhall caſt out deuils, & ✱ ſhall ſpeake with [e] new tongues.

18 ✣ And ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhal not hurt thē: ✣ they ſhall lay their hands on the ſicke, and they ſhall recouer.

19 ∴ [4] So after the Lord had ſpoken vnto thē, he was receiued into heauē, and ſate at the right hand of God.

20 And they went forth, and preached euery where. And the ✱ Lord wrought with them, & confirmed [f] the word with ſignes that folowed. Amē.

✣ *Luk.24.13.*

2 Chriſt appeareth to two other diſciples, & at length to the eleuen.

✣ *Luk.24.36. Iohn.20.19.*

c *The Euangeliſt conſidered not the order of the time, but the courſe of his hiſtorie, which he deuided into three partes: The firſt ſheweth how he appeared to the women, the ſecond, to his diſciples, the third to his Apoſtles, and therfore he ſaith, finally.*

3 The Apoſtles are appointed, & their office is limited vnto thē, which is, to preach that, which they heard of him, & to miniſter the Sacraments, which Chriſt hath inſtituted, hauing beſides power to do miracles.

∴ *Mat.28.19.*

d *Not to the Iewes only, nor in Iudea only, but to all men, and euery where: and ſo all the Apoſtles do.* ✱ *Iohn.12.48.* ✣ *Act.16.18.* e *Strange tongues, ſuch as they knewe not before.* * *Act.2.4. & 10.46.* ✣ *Act.28.5.* ✣ *Luk.24.51.*

4 Chriſt hauing accompliſhed his office on earth, aſcendeth into heauen, from whence (the doctrine of his Apoſtles being confirmed w ſignes,) he will gouerne his Church, vnto the worldes end. ✱ *Hebr.2.4.*

§ *To wit, the doctrine, therfore doctrine muſt goe before, and ſignes muſt folow after.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elizabet. 15 What a one Iohn should be. 20 Zacharias strooken dooms for his incredulitie. 26 The Angel saluteth Marie and foretelleth Christes natiuitie. 39 Marie visiteth Elizabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

1 FOR as much as [1] many haue [a] taken in hand to set forth the storie of those thinges, whereof we are fully persuaded.

2 [b] As they haue deliuered thē vnto vs, which from the beginning sawe thē their selues, and were ministers of the worde,

3 It seemed good also to me ([c] most noble Theophilus) assone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest [e] acknowledge the certaintie of those things, wherof thou hast bene instructed.

1 Luke commēdeth the witnesses ẏ sawe this historie.

a Many tooke it in hande, but did not performe: Luke wrote his Gospell before Matthew, and Marke.

b Luke was not an eye witnesse, and therfore it was not he, to whom the Lord appeared when Cleopas sawe him: and he was taught not onely by Paul, but by others of the Apostles also.

c It is most mightie, and therfore Theophilus was a verie honorable man, and in place of great dignitie.

d Luke began his Gospell a great deale farther of, then the other did.

e Hane fuller knowledge of those thinges, which before thou knewest but meanely.

IN[a] the [f] time of [g] Herode King of Iudea, there *vvas* a certaine Prieſt named Zacharias, of the ✣[h] courſe of Abia: & his wife *vvas* of the daughters of Aaron, and her name *vvas* Eliſabet.

6 Both were [i] iuſt before God, and [k] walked in all the [l] commaundements and ordinances of the Lord, [m] without reproſe.

7 And they had no childe, becauſe that Eliſabet was barren: & both were well ſtricken in age.

8 And it came to paſſe, as he executed the Prieſtes office before God, as his courſe came in order,

9 ✣ According to the cuſtome of the Prieſtes office, his lot was to burne incenſe, when he went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ✣ while the incenſe was burning.

11 Then appeared vnto him an Angell of the Lord ſtanding at the right ſide of the aultar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and feare fell vpon him.

13 But the Angell ſaid vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Eliſabet ſhall beare thee a ſonne, and thou ſhalt call his name Iohn.

14 And thou ſhalt haue ioye and gladnes, and many ſhall reioyce at his birth.

a Iohn who was an other Elias and appointed to be herault of Chriſt, cõming of the ſtocke of Aaron, and of two famous and blameles parentes, hath ſhewed in his conception, which was againſt the courſe of nature a double miracle, to the ende that men ſhould be more readely ſtirred vp to the hearing of his preaching, according to the fore warning of the Prophets.

f VVord for word, in the dayes: ſo ſpeake the Hebrues giuing vs to vnderſtand, how ſhort & frayle a thing the power of princes is.

g Herode the great

✣ *1.Chro.24.1.*

h For the poſteritie of Aarõ was diuided into courſes.

i The true marke of righteouſnes is, to be liked and allowed of in the iudgement of God.

k Liued, ſo ſpeake the Hebrues, for our life is as a way, wherein we muſt walke, vntill we come to the marke.

l In all the morall and ceremoniall Lawe.

m VVhõm no man could iuſtly reproue: now ſo it is, that the fruites of iuſtification are ſet forth here, and not the cauſe, which is faith onely, and nothing els.

✣ *Exod.30.7.*

n The Temple was one, and the Courte an other, for Zacharias went out of the court or outwarde rowme, where all the people were, and therefore are ſaid to be without, into the Temple.

✣ *Leuit.16.17.*

15 For

15 For he shalbe great in the o sight of the Lord, and shall neither drinke wine, nor p strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✣ And many of the children of Israel shall he q turne to their Lord God.

17 ✣ For he shall goe r before him r in the spirit and power of Elias, to turne the s hearts of the fathers to the childrē, and the disobedient to the t wisedome of the iust men, to make ready a people prepared for the Lord.

18 Thē Zacharias said vnto the Angel, Whereby shall I knowe this? for I am an old man, and my wife is of a great age.

19 And the Angell answered, and said vnto him, I am Gabriel x that stande in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, & not be able to speake, vntill the day that these things be done, because thou beleuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seen a vision in the Temple: For he made signes vnto them, and remained domme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those daies, his wife Elisabet cōceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me, in the

o So speake the Hebrues, when is signified a rare kinde of excellencie: so is it said of Nemrod, Gen. 10. 9 He was a valiant hunter before God.

p Any drinke that may make droken.

✣ Malac. 4. 5.

q Shalbe a meanes to bring many to repentance, and turne them selues to the Lord from whom they fell.

✣ Mat. 11. 14.

r As they vse to go before Kings, & when you see them you know the king is not farre of.

s This is spoken by the figure Metonomie, taking the spirit for the gift of the spirit, as you would say, the cause, for that that cōmeth of the cause.

t By the figure Senecdoche, he sheweth, that he shall take away al kinds of enmities, which vse to brede great troubles and tormoyles amongst men.

u Wisedome and goodnes are two of the chiefest causes, which make men to reuerence, and honour their fathers.

x That appeare, for so the Hebrues vse this word (to stand) meaning that they are redy to do his commaundement.

daies wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 To a virgine affianced to a man whose name *was* Ioseph, of the [y] house of Dauid, and the virgins name *was* Marie.

28 And the Angell went in vnto her, and said, Haile thou *that art* [z] freely beloued: the Lorde *is* with thee: [a] blessed *art* thou among women.

29 And when she sawe *him*, she was [b] troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angell said vnto her, Feare not, Marie: for thou hast [c] founde fauour with God.

31 For lo, thou shalt conceiue in thy wombe, and beare a sonne: and shalt call his name IESVS.

32 He shalbe great, and shalbe [d] called the Sonne of the Most High, and the Lord God shall giue vnto him the throne of his father Dauid,

33 And he shall reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then said Marie vnto the Angell, [e] Howe shall this be, seeing, [f] I knowe not man?

35 And the Angel answered, & said vnto her,

3 The Angell seruing ỹ Lord which should be borne, is sent to the virgin Mary in whom ỹ sonne of ỹ most high promised to Dauid, is conceiued by the vertue of the holy ghost.

† *Mat.1.18.*

y *As much is to be said of Marie, otherwise Christ had not bene of the stock nor the sonne of Dauid.*

z *It might be rendred word full of fauour and grace, and he sheweth straight after, laying out plainly vnto vs, what that fauour is, in that he sayeth, the Lord is with thee.*

a *Of God.*

b *Moued at the strangenes of the matter.*

c *So speake the Hebrues, saying that men haue founde fauour, which are in fauour to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.*

† *Esai.7.14.* ‡ *Chap.2.21. Mat.1.21.* d *He shalbe declared so* ✱ *Dan.7.14.27. Mic.4.7.* e *The greatnes of the matter causeth the virgin to aske this question, not that she distrusteth any whit at all, for she asketh onely of the manner of the conceiuing, so that it is plaine, she beleeued all the rest.*

f *So speake the Hebrues, signifying by this modest kinde of speach the companie of man and wife together, and thus is the meaning of it: how shall this be, for seeing I shalbe Christ his mother, I am very suer, I shall not knowe any man: for the godly virgin had learned by the Prophetes, that the Messias should be borne of a virgin.*

The

The holy Ghost [g] shal come vpō thee, and the power of the most High shall ouershadowe thee: therfore also that [h] holy thing which shalbe borne of thee, shalbe [i] called the Sonne of God.

36 And beholde, thy [k] cousin Elisabet, shee hath also conceiued a sonne in her olde age: and this is her [l] sixt moneth which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde the seruaunt of the Lorde: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ [4] And Marie arose in those dayes, and went into the [m] hill *countrey* with hast to a [n] citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe [o] sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loude voyce, and said, Blessed art thou among wom̄e, becausse [p] the fruite of thy wombe is blessed.

43 And whence *commeth* this to me, that the mother of my Lorde should come to me?

44 For lo, assone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed *is* she that beleued: for those

g That is, the holy Ghost shall cause thee to conceiue, by his mightie power.

h That pure thing and voyde of all spot of vncleanes: for he that was to take away sinne, must needes be voyde of sinne.

i Declared, and shewed to the world, to be the sonne of God.

k Though Elisabet were of the tribe of Leui, yet she might be Maries cosin: for whereas it was forbidden by the Lawe, for maydens, to be maried to men of other tribes, this coulde not let, but that the Leuites might take them wiues out of any Tribe: for the Leuites had no portion allotted them, when the land was diuided among

the people. l This is nowe the sixt moneth from the time when she conceiued.

4 Elizabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.

m Which is on the south side of Hierusalem. n That is to say, Hebron: which was in times past, called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the Tribe of Iuda, and is sayde to be in the mountaines of Iuda, Ios. 14. 15. and 21. 11.

o This was no ordinarie, nor vsuall kinde of mouing. p Christ is blessed, in respect of his humanitie.

things

things ſhalbe performed, which were tolde her from the Lord.

46 [5] Thé Marie ſaid, My ſoule magnifieth the Lord,

47 And my ſpirit reioyceth in God my Sauiour.

48 For he hath [q] looked on the [r] poore degree of his ſeruaunt: for beholde, from hence forthe ſhall all ages call me bleſſed.

49 Becauſe, he that is mightie, hath done for me great things, and holy *is* his Name.

50 And his mercie *is* from generation to generation on them [s] that feare him.

51 ✣ He hath ſhewed ſtrength with his [t] arme: ✣ he hath [u] ſcattered the proude in the [x] imagination of their hearts.

52 ∴ He hath [y] put downe the mightie frō their ſeates, and exalted them of [z] lowe degree.

53 ✱ He hath filled the [a] hungrie with good things, and ſent away the riche emptie.

54 ✣ [b] He hath vpholden Iſrael his ſeruaunt to be mindefull of *his* mercie.

55 (* As he hathe [c] ſpoken to our fathers *vvit* to Abraham and his ſeede) for euer.

56 ¶ And Marie abode with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ [6] Now Eliſabets time was fulfilled, that ſhe ſhoulde be deliuered, and ſhe brought forth a ſonne.

5 Chriſt the redeemer of the afflicted, and reuenger of the proude, of long time promiſed to the fathers, is now at length exhibited in deede.

q Hath freely and graciouſly loued.

r VVorde for worde, My baſenes, that is, my baſe eſtate: ſo that the Virgin vaunteth not her deſerts, but the grace of God.

ſ To them that liue godly and religiouſly. ſo ſpeake the Hebrewes.

✣ *Eſa.51.9. Pſal.33.10.*

t This is an heapeing vp of words more then nedes, which the Hebrewes vſe very much, & the arme is taken for ſtrength. ✣ *Eſa.29.15.* *u Euen as the winde doth the chaffe.* *x He hath ſcattered them, and the imagination of their harts, or by and through the imagination of their owne heartes: ſo that their wicked counſell turned to their owne deſtruction.* *y 1.Sam.2.6.* *z The mightie and rich men.* *a Such, as none accompt is made of, and are vile in mens eyes, which are in deede the poore in ſpirit, that is, ſuch as chalenge nothing to them ſelues, in the ſight of God.* ✱ *Pſalm.34.10.* *b Them that are brought to extreme powertie.* *b He hath holpen vp Iſraell with his arme being cleane caſt downe.* ✣ *Eſai.30.18. and 41.8. and 54.5. Iere.31.3.20.* * *Gene.17.19. and 22.17. Pſal.132.11.* *c Promiſed.*

6 Iohns natiuitie is ſet out with newe miracles.

a ſonne.

58 And her neighbours, and couſins heard tel how the Lord had ſhewed his great mercie vpon her, and they ✣ reioyced with her.

59 And it was ſo that on the eight day they came to circumciſe the childe, and called him Zacharias after the Name of his father.

60 But his mother anſwered, and ſaid, not ſo, but he ſhalbe called Iohn.

61 And they ſaid vnto her, There is none of thy kinred, that is named with this Name.

62 Then they made ſignes to his father, howe he would haue him called.

63 So he aſked for writing tables, and wrote, ſaying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, & his tongue ‖ and he ſpake and prayſed God.

65 Then feare came on all them that dwelt nere vnto them, and all [d] theſe wordes were noiſed abroade throughout all the hill *countrey* of Iudea.

66 And al they that heard them, [e] laid *them* vp in their hearts, ſaying, What maner childe ſhall this be! and the [f] hand of the Lorde was with him.

67 [7] Then his father Zacharias was filled with the holy Ghoſt, and prophecied ſaying,

68 Bleſſed *be* the Lorde God of Iſrael, becauſe he hath [g] viſited ✣ and [h] redeemed his people,

69 ∵ And hath raiſed vp the [i] horne of ſalua-

✣ *Verſ.14.*

‖ was reſtored to it former ſtate, *is read in ſome copies.*

d *All this that was ſaid and done.*

e *Thought vpon them diligently & earneſtly, and as it were, printed them in their heartes.*

f *That is, the preſent fauour of god, and a ſinguler kind of vertue appeared in him.*

7 Iohn yet ſcarſe borne, by the authoritie of ỹ holy ghoſt is appointed to his office.

g *That he hathe shewed him ſelfe mindefull of his people, in ſo muche that he came downe from heauen him ſelfe, to viſit vs in perſon, and to redeeme vs.* ✣ *Chap.2.30. Mat.1.21.* h *Hath payed the raunſome, that is to ſay, the price of our redemption.*

i *This word Horne, in the Hebrewe tongue ſignifieth might, and it is a Metaphore, taken from beaſtes, that fight with their hornes: And by rayſing vp the might of Iſraell, is meant, that the kingdome of Iſraell, was defended, and the enemies thereof layde on the grounde, euen then when the ſtrength of Iſraell ſeemed to be vtterly decayed.* ∵ *Pſalm.132.18.*

tion

tion vnto vs, in the house of his seruant Dauid,

70 ✣ As he spake by the mouth of his holy Prophetes, which were since the worlde began,

71 *That he vvould send vs* deliuerance from our enemies, and from the hands of all that hate vs,

72 That he might shewe mercie towards our fathers, and [k] remember his holy couenaunt,

73 ✣ *And* the othe which he sware to our father Abraham.

74 *Which vvas*, that he woulde graunt vnto vs, that we being deliuered out of the handes of our enimies, should serue him without feare,

75 All the dayes of our life, in ∵ holines and righteousnes [l] before him.

76 And thou, [m] childe, shalt be called the Prophete of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 *And* to [n] giue knowledge of saluation vnto his people, by the [o] remission of their sinnes,

78 Through the tender mercie of our God, whereby ✳ the [p] day spring from an hie hath visited vs,

79 To giue light to them that sit in darkenes, and in the shadow of death, and to guide our fete into the way of [q] peace.

80 And the childe grewe, and waxed strong in spirit, and was in the wildernes, til the day came that he shoulde shewe him self vnto Israel.

✣ Ier.23.6.&30.10
k Declare in deed that he was mindfull.
✣ Gene.22.16. Iere.31.33. Heb.6.13.17.
∵ 1.Pet.1.15.
l To Gods good likeing.
m Though thou be at this present but a childe.
n Open the waye.
o Forgiuenes of sinnes, is the meanes whereby God saueth vs, Rom.4.7.
✳ Zach.3.8.&6.12. Mal.4.2.
p Or bud, or brach, he alludeth vnto the places in Ier.23 5. Zach.3.8. and 6.12. and he is called a bud from an high, that is, sent fro God vnto vs, and not as other buddes which bud out of the earth.
q Into the way which leadeth vs to true happines.

CHAP. II.

1 *Augustus Cæsar taxeth all the worlde.* 7 *Christ is borne.* 13 *The Angels song.* 21 *Christ is circumcised.* 22 *Marie purified.* 28 *Simeon taketh Christ in his armes.* 29 *His song.* 36 *Anna the Prophetisse.* 40 *The childe Christ.* 46 *Iesus disputeth with the doctours.*

1 [t] And

1 AND [a] it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the [a] world should be [b] taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed euery man to his owne citie.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto the [c] citie of ✣ Dauid, which is called Beth-leem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she shoulde be deliuered,

7 And she brought forth her first begotten sonne, and wraped him in swadling clothes, and layd him in a cratch, because there was no roome for them in the ynne.

8 ¶ [2] And there were in the same countrey shepheards, [d] abiding in the fielde, and keeping watch by night ouer their flocke.

9 And lo, the Angel of the Lord [e] came vpon them, and the glorie of the Lorde shone about them, and they were sore afraide.

10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you glad tidings of great ioye, that shalbe to all the people.

11 *That is,* that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lorde.

12 And this *shalbe* a signe to you, Ye shal finde

1 Christ the sonne of God taking vpon him the forme of a seruant, and making him self of no reputation, is poorely borne in a stable: and by the meanes of Augustus ✣ mightiest prince in the worlde, (thinking nothing lesse) hath his cradle prepared in Bethlem, as the Prophetes forewarned.

a So farre as the Empire of the Romanes did stretch.

b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine valewe, that the Emperour might vnderstand, howe rich euery countrey, citie, familie, and house was.

c Which Dauid was borne, and brought vp in.

✣ *Io. 7. 42.*

2 The Angels them selues declare to poore shepheardes (nothing regarding ✣ pride of the mightie) the godhead and office of the childe lying in the cribbe.

d Lodging without dores, and open in the ayer. *e Came sodenly vpon them, when they thought of no such matter.*

the

the babe ſwadled, and layd in a cratch.

13 And ſtraight way there was with the Angel [f] a multitude of heauenly ſouldiers, prayſing God, and ſaying,

14 Glorie *be* to God in the high *heauen*, and peace in earth, and towards men [g] good will.

15 And it came to paſſe whē the Angels were gone away from them into heauē, that the ſhepheards ſaid one to another, Let vs goe then vnto Beth-leem, and ſee this thing that is come to paſſe which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and founde both Marie & Ioſeph, and the babe laid in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, which was tolde them of this childe.

18 And all that heard it, wōdred at the things which were tolde them of the ſhepheards.

19 But Marie kept all thoſe ſayings, and pondered *them* in her heart.

20 And the ſhepheards returned glorifying and prayſing God, for all that they had heard and ſeene as it was ſpoken vnto them.

21 ¶ ✣ [3] And when the eight daies were accōpliſhed, that they ſhould circumciſe the child, his name was then called ✣ IESVS which was named of the Angel, before he was conceiued in the wombe.

22 ∴ [4] And when the dayes of [h] her purificatiō after the Lawe of Moſes were accompliſhed, they brought him to Ieruſalem, to preſent him to the Lorde.

23 (As it is written in the Law of the Lorde, ✻Euerie man child that firſt openeth the wombe,

f VVhole armies of Angels, which compaſſe the maieſtie of God round about, as it were ſouldiers.

g Gods readie, good, infinite, and gracious fauour towards men.

✣ *Gene.17.12. Leuit.12.3. Ioh.7.22.*

3 Chriſt ỹ head of the Church, made ſubiect to the Lawe, to deliuer vs from the curſſe of the lawe, (as the name of Ieſus doth well declare) being circūciſed, doth ratifie and ſeale in his owne fleſhe, the circumciſion of the fathers.

✣ *Chap.1.31. Mat.1.21.*

∴ *Leuit.12.6. Exod.13.2. Num.8.16.*

4 Chriſt, vpon whom all our ſinnes were laied, being offered to God, according to the lawe, doth purifie both Marie, and vs all, in him ſelfe.

h This is meant, for the fulfilling of the Law, for otherwiſe the Virgin was not defiled, nor vncleane, by the birth of this childe. ✻ *Leuit.12.6.*

shalbe called holy to the Lord,)

24 And to giue an oblation, ✣ as it is commaunded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 [g] And behold, there was a mā in Ierusalem, whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the [h] holie Ghost was vpon him.

26 And it was declared to him frō God by the holy Ghost, that he shoulde not see death, before he had seene that anoynted of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and when the [k] parents brought in the babe Iesus, to do for him after the custome of the Law:

28 Then he tooke him in his armes, and praysed God, and said,

29 Lord, now [l] letteſt thou thy seruant depart in peace, according to thy [m] worde,

30 For [n] mine eyes haue seene thy [o] saluation,

31 Which thou hast prepared [p] before the face of all people,

32 A light to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and saide vnto Marie his mother, Beholde, this *childe* is [q] appointed for the [r] fall and rising againe of many in Israel, & for a [s] signe which shalbe spoken against,

35 (Yea and a sworde shall [t] pearce through

5 Simeon doth openly in the Temple foretell the deafe, of the comming of Messias, of the casting out of ỹ greateſt part of Israel, and of the calling of the Gentiles.

i He was indued with the giftes of the holy Ghost, and thus is spoken by the figure Metonimie.

k Ioseph & Marie: & so he speaketh as it was cōmonly taken.

l Letteſt me departe, out of this life, to be ioyned to my fathers.

m As thou promiseſt me.

n That is, for I haue seene with my verie eies: for he sawe before in minde, as it is saide of Abraham, he sawe my day, and reioyced.

o That, wherein thy saluation is conteyned. *p As a signe set vp, in an high place, for all men to looke vpon.* *q Ioappointed, and set of God for a marke.* ✣ *Esai. 8. 14. Rom. 9. 32. 1. Pet 2. 8.* *r Fal of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whome God shall giue faith to beleeue.* *s That is, a marke, which all men shall shrink earnestly to hit.* *t Shall wounde and greeue moste sharpely.*

thy

thy soule) that the thoughts of many hearts may be opened.

6 An other witnesse beside Simeon, against whom no exception maye be brought, inuiting all men, to the receyuing of the Messias.

36 [6] And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeres from her virginitie,

37 And she *was* a widowe about foure score & foure yeres, & went not out of the Tẽple, but serued *God* with fastings and prayers, night & day.

38 She then comming at the same instant vpon them, confessed likewise the Lorde, and spake of him to all that looked for redẽption in Ierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the childe grewe, and waxed strong in Spirit, [u] and was filled with wisedome, & the grace of God was with him.

u *As Christ grew vp in age, so the vertue of his godhead shewed it selfe more and more.*

41 ¶ [7] Now his parents went to Ierusalem euerie yere, * at the feast of the Passeouer.

7 The Scribes and Pharises are stirred vp, to heare the wisedome of Christ, in his time, by an extraordinarie deede.

* Deut. 16.1.

42 And when he was twelue yere olde, & they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Iesus remained in Ierusalem, and Ioseph knewe not, nor his mother.

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they founde him not, they returned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And al that heard him, were astonied at his vnderstanding, and answers.

48

48 ᵍ So when they saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with very heauie hearts.

49 Then said he vnto them, How is it that ye sought me? knewe ye not that I must goe about my Fathers busines?

50 But they vnderstode not the worde that he spake to them.

51 ᵍ Then he went downe with them, & came to Nazareth, & was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

8 All dewties which we owe to men, as they are not to be neglected, so are they accordinge to our vocation, not to be preferred before the glorie of God.

9 Christ verie man is made lyke vnto vs, in all thinges, except sinne.

CHAP. III.

4 Iohn exhorteth to repentaunce. 15 his testimonie of Christ. 20 Herode putteth him in prison, 21 Christ is baptized. 23 his pedegree.

1 NOw ᵗ in the fiftenth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrach of Galile, and his brother Philippe Tetrach of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene.

1 Iohn commeth at the time foretolde of the Prophets, & layeth the foundation of the Gospell which is exhibited vnto vs, settinge forth the true obseruinge of the law, & free mercy in Christ, which commeth after him, vsinge also baptisme the effectuall signe both of regeneration, and also

2 (✣ When ᵃ Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 ✣ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, ∴ The voyce of him that cryeth in the wildernes *is*, Prepare ye the way of the Lord: make his paths straight.

of forgiuenes of sinnes.

✣ *Act.4.6.*

ᵃ *Iosephus calleth him Ananus.* ✣ *Mat.3.2.Mar.1.4.* ∴ *Esa.40.3.Iohn.1.23.*

5 Euery valley ſhalbe filled, & euery mountaine, and hill ſhalbe brought lowe, and croked things ſhalbe made ſtraight, & the rough wayes *ſhalbe made* ſmothe.

6 And all fleſh ſhall ſee the ſaluation of God.

7 Then ſaid he to the people that were come out to be baptized of him, ✣O generation of vipers, who hath forewarned you to flee from the wrath to come?

✣ *Mat.3.7.*

8 Bring forth therfore fruites worthy amendement of life, and beginne not to ſay with your ſelues, We haue Abraham to *our* father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

✣ *Iam.2.15. 1.Iohn.3.17.*

9 Now alſo is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, ſhalbe hewen downe, and caſt into the fire.

10 ¶ Then the people asked him, ſaying, What ſhall we do then?

11 And he anſwered, and ſaid vnto them, ✣ He that hath two coates, let him parte with him that hath none: and he that hath meate, do him likewiſe.

12 Then came there Publicanes alſo to be baptized, and ſaid vnto him, Maiſter, what ſhall we doe?

13 And he ſaid vnto them, Require no more then that which is [b] appointed vnto you,

14 The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we do? And he ſaid vnto them, Do violence to no man, neither accuſe any falſly, and be content with your [c] wages.

15 [2] As the people waited, and all men muſed in their hearts of Iohn, if he were not the Chriſt.

b Requyer no more then that ſomme, that is appointed for the tribute mony.

c VVhich was payed them, partly in mony, and partly in victuall.

2 If we wil rightly, and fruitfully receaue the ſacraments, we muſt neither reſt i the ſignes, neither in him, that miniſtreth the ſignes, but lyft vp our eyes to Chriſt, who is the authour of the ſacraments, and the giuer of that which is re-reſented by the ſacraments.

16 Iohn aunſwered, and ſaid to them all, ✣ In deede I baptize you with water, but one ſtronger then I, commeth, whoſe ſhoes latchet I am not worthy to vnloſe: he will baptize you with the holy Ghoſt, and with fire.

17 [3] Whoſe fanne *is* in his hand, and he will make cleane his floore, & will gather the wheat into his garner, but the chaff will he burne vp with fire that neuer ſhalbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ✣ [4] But when Herode the Tetrarch was rebuked of him, for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this aboue all, that he ſhut vp Iohn in priſon.

21 ∴ [5] Now it came to paſſe, as all the people were baptized, and that Ieſus was baptized and did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue, vpon him, and there was a voyce from heauen, ſaying, Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ [6] And Ieſus him ſelfe began to be about thirtie yere of age, being as men ſuppoſed the ſonne of Ioſeph, *vvhich vvas the ſonne* of Eli,

24 *The ſonne* of Matthat, *the ſonne* of Leui, *the ſonne* of Melchi, *the ſonne* of Ianna, *the ſonne* of Ioſeph,

25 *The ſonne* of Mattathias, *the ſonne* of Amos, *the ſonne* of Naum, *the ſonne* of Eſli, *the ſonne* of Nagge,

26 *The ſonne* of Maath, *the ſonne* of Mattathias, *the ſonne* of Semei, *the ſonne* of Ioſeph, *the ſonne* of Iuda,

✣ *Mat.3.11. Mar.1.8. Iohn 1.26. Act.1.5, & 8.4, & 11.16. & 19.4.*

3 The Goſpel is the fanne of the world.

✣ *Mat.14.3. Mar.6.17.*

4 Iohns preaching is confirmed with his death.

∴ *Mat.3.13. Mar.1.9. Ioh.1.32.*

5 Our baptiſme is ſanctified in the head of the Church, and Chriſt alſo is pronounced, by the voyce of the Father, to be our euerlaſtinge Kinge, Prieſt, & Prophet.

6 The ſtocke of Chriſt accordinge to the fleſh, is brought by order euen to Adam, and ſo to God, that it might appeare, that he only it was, whom God promiſed to Abraham and Dauid, and appoynted from euerlaſtinge to his

Church, which is gathered together of all ſorts of men.

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmon, *the sonne* of Naasson,

33 *The sonne* of Aminabab, *the sonne* of Aram, *the sonne* of Esron, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusala, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IIII.

1 *Of Christes temptation, and fastinge.* 16 *He teacheth in* Nazareth

Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrie is contemned. 33 One possessed of the diuell is cured. 38 Peters mother in lawe healed. 40 And diuers sick persons are restored to health. 41 The diuells acknowledge Christ.

1 AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernes,

2 ✣ And was *there* fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterwarde was hungrie.

3 [2] Then the deuill said vnto him, If thou be the Sonne of God, commaunde this stone that it be made bread.

4 But Iesus answered him, saying, It is written, ✣ That man shall not liue by bread onely, but by euery worde of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the deuill said vnto him, All this [a] power will I giue thee, and the glorie of those *kingdomes*: for that is [b] deliuered to me: and to whome soeuer I wil, I giue it.

7 If thou therefore wilt worship me, they shalbe all [c] thine.

8 But Iesus answered him, and said, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

1 Christ being caried awaye (as it weare out of the world) into the desert, after the fast of fortie dayes, and the ouercomming of Satā thrise, comming as it weare sodaynly from heauen, beginneth his office.

✣ *Mat.4.1. Mar.1.12.*

2 Christ beinge stirred vp of Satan, first to distrust in God, secondly to the desier of riches and honour, and lastly to a vayne confidēce of himself, ouercommeth him thrise by the worde of God.

✣ *Deut.8.3. Mat.4.4.*

a By this worde, power, are the kingdomes them selues meant, which haue the power: and so it is spoken by the figure Metonomie.

b That is suer so, for he is prince of the worlde, yet not absolutely, and as the souereaigne ouer it, but by sufferaunce, and way of intreatie, and therfore he sayeth not true, that he can giue it to whom he will.

c Out of an high place, which had a goodly champion countrie vnderneth it, he shewed him the situation of all countries.

? Deut.6.13, & 10.20.

9 Then he brought him to Ieruſalem, & ſet him on a pinacle of the Temple, & ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe from hence,

✣ *Pſal. 91.12.* 10 For it is written, ✣ That he wil giue his Angels charge ouer thee to keepe thee:

11 And with *their* hands they ſhal lift thee vp, leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.

✝ *Deut.6.16.* 12 And Ieſus anſwered, and ſaid vnto him, It is ſaid, ✝ Thou ſhalt not tempt the Lord thy God.

13 And when the deuill had ended all the tẽtation, he departed from him for a litle ſeaſon.

14 ¶ And Ieſus returned by the power of the ſpirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, & was honored of all men.

Mat.13.54. Mark.6.1. Ioh.4.43. 16 ⁂ And he came to Nazareth where he had bene brought vp, and (as his cuſtome was) went into the Synagogue on the Sabbath day, and ſtode vp to reade.

3 Who Chriſt is, and wherfore he came, he ſheweth out of the Prophet Eſaye.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when he had [d] opened the booke, he founde the place, where it was written,

d Their bookes in thoſe dayes were rolled vp as ſcrolles vpon a ruler: and ſo Chriſt vnrolled, or vnfolded it, which is here called, opened.

18 ⁂ The Spirit of the Lord *is* vpon me, becauſe he hathe anointed me, that I ſhoulde preche the Goſpell to the poore: he hathe ſent me, that I ſhoulde heale the broken hearted, that I ſhoulde preache deliuerance to the captiues, & recouering of ſight to the blinde, that I ſhoulde ſet at libertie them that are bruſed:

⁂ *Eſa.61.1.*

19 And that I ſhoulde preache the acceptable yere of the Lord.

20 And he cloſed the booke, and gaue it againe to the miniſter, and ſate downe: and the

eyes

eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 [4] And all [e] bare him witnes, and [f] wondered at the [g] gracious wordes, which proceded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, heale thy self: whatsoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I say vnto you, ✣ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie widdowes were in Israel in the dayes of ✣ Elias, when heauen was shut three yeres and six moneths, when great famine was throughout all the [h] land,

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie of* Sidon, vnto a certaine widdowe.

27 Also manie lepers were in Israel, in the time of ✣ Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 [5] Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was buylt, to cast him downe headlong.

30 But he passed through the middes of thē, and went his way.

31 ¶ ✣ And came downe into Capernaum a

4 Familiaritie causeth Christ to be cōtemned, and therfore he often times goeth to strangers.

e Approued those thinges, which he spake with cōmon consent and voice: for this worde, witnesse, signifieth in this place, and manie other, to allowe and approue a thing, with open confession.

f Not only the doctours, but also the common people weare present at this conference of the Scriptures: and besides that their mother tongue was vsed, for els howe could the people haue wondred: Paul appoynted the same order in the Church at Corinth. 1. Cor. 14.

g VVordes ful of the mightie power of God, which appeared in all his doinges as well, and allured men marueilously vnto him. Psal. 45. 2. grace is powered into thy lippes.

✣ *Ioh. 4. 44.* ✣ *1. King. 17. 9. Iam. 5. 17.* *h Land of Israel, Looke Mark. 15. 38. 2. King. 5. 14.*

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect, to the pleasure of the wicked. ✣ *Mat. 4. 13. Mar. 1. 21.*

citie of Galile, and there taught them on the Sabbath dayes.

✣ *Mat.7.29. Mar.1.22.* 32 ✣ And they were astonied at his doctrine: for his worde was with authoritie.

✝ *Mar.1.23.* 33 ✝ And in the Synagogue there was a man which had a spirite of an vncleane deuill, which cryed with a loude voyce.

6 Christ astonisheth not only men, be they neuer so blockish, but euen the diuels also, whether they wil or no.

34 [6] Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him not.

36 So feare came on them all, and they spake among them selues, saying, What thing is this? for with authoritie and power he commaundeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the coũtrey rounde about.

[7] *Mat.8.14. Mar.1.30.*

7 In that that Christ healeth the diseases of the bodie with his worde only, he proueth that he is God almighty, sent for mans saluation.

38 ¶ [7] And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stode ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his hands on euerie one of them, and healed them.

✱ *Mar.1.35.*

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.

41 ✱ [8] And deuils also came out of manie, crying, and saying, Thou art that Christ the Sonne of God: but he rebuked them, and suffred them not to say that they knewe him to be that Christ.

42 [9] And

42 ¶ And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

9 No colour of zeale, ought to hinder vs, in the race of our vocation.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36.37.38. Faint hearted and weake disciples are likened to olde bottels & worne garments.

1 THen ✣ it came to passe, as the people [a] preased vpon him to heare the word of God, that he stode by the lake of Gennesaret.

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of § office of the Apostleship, which should hereafter be cõmitted vnto them.

✣ *Mat.4.18. Mar.1.16.*

a Did as it were lie vpon him, so desierous they were, both to see him & heare him, and therefore he taught them out of a ship.

2 And sawe two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nettes.

3 And he entred into one of the shippes, which was Simons, and required him that he would thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, [b] Master, we haue trauailed sore al night, & haue taken nothing: neuertheles at thy word I wil let downe the net.

b The word signifieth him that hath rule, ouer anie thing.

6 And when they had so done, they inclosed a great multitude of fishes, so that their nette brake.

7 And they beckened to their parteners,

which were in the other ſhip, that they ſhoulde come and helpe them, who came then, and filled both the ſhippes, that they did ſinke.

8 Now when Simon Peter ſawe it, he fell downe at Ieſus knees, ſaying, Lord, go from me: for I am a ſinful man.

9 For he was vtterly aſtonied, and al that were with him, for the draught of fiſhes which they tooke.

10 And ſo was alſo Iames & Iohn the ſonnes of Zebedeus, which were companions with Simon. Then Ieſus ſaid vnto Simon, Feare not: from hence forth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they forſoke al, and followed him.

12 ¶ ✣ [2] Now it came to paſſe, as he was in a certaine citie, beholde, *there was* a man ful of leproſie, and when he ſawe Ieſus, he fel on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

13 So he ſtretched forth his hand, and touched him, ſaying, I wil, be thou cleane. And immediatly the leproſie departed from him.

14 And he commanded him that he ſhoulde tel it no man: but Go *ſaieth he*, and ſhew thy ſelfe to the Prieſt, and offer for thy clenſing, as ✣ Moſes hath commanded, for a witnes vnto them.

15 [3] But ſo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him ſelfe apart in the wildernes, and prayed.

17 ¶ [4] And it came to paſſe, on a certaine day, as he was teaching, that the Phariſes and doctours of the Lawe ſate by, which were come out of euerie towne of Galile, and Iudea, and Ieruſalem,

✣ *Mat.8.2. Mar.1.40.*
2 Chriſt by healing ye leper with his only touche, and ſending him to the prieſt, witneſſeth, that it is he, through whom, and by whom, apprehended by faith, al we which are vncleane, according to ye Lawe, by the witnes of God him ſelfe, are pronounced to be pure and cleane.

✣ *Leuit.14.4*
3 Chriſt had rather to be famous by his doctrine, then by miracles, and therfore he departeth from them, that ſeeke him, as a phiſition of the bodie, and not as the authour of ſaluation.

4 Chriſt, in healing him that was ſicke of the palſie, ſheweth the cauſe of al diſeaſes, and the remedie.

salem, and the power of the Lord [c] was *in him* to heale them.

18 ✣ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bringe him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the prease, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgiue sinnes but God onely?

22 But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may know that that Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praysing God.

26 And they were al amased, and praised God, and were filled with feare, saying, Doutles we haue sene strange things to day.

27 ¶ ✣ [5] And after that, he went forth and saw a Publicane named Leui, sitting at the receite of custome, and said vnto him, Followe me.

28 And he left al, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of

c *The mightie power of Christs godhead, shewed it self in him, at that time.*

✣ *Mat. 9. 2. Mar. 2. 3.*

✣ *Mat. 9. 9. Mar. 2. 14.*

5 The church is a companie of sinners, through the grace of Christ repentāt, which banket with him, to ȳ great offence of the proude and enuious worldlings.

of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke ye with publicanes and ſinners?

31 Then Ieſus anſwered, and ſaid vnto them, They that are whole, nede not the phiſition, but they that are ſicke.

32 ✣ I came not to call the righteous, but ſinners to repentance.

33 ¶ ✣ [6] Then they ſaid vnto him, Why do the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate, and drinke?

34 [7] And he ſaid vnto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome ſhalbe taken away from them: then ſhal they faſt in thoſe dayes.

36 Againe he ſpake alſo vnto them a parable, No man putteth a piece of a new garment into an olde veſture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the olde.

37 Alſo no man powreth new wine into old veſſels: for then the newe wine wil breake the veſſels, and it wil runne out, and the veſſels wil periſh:

38 But new wine muſt be powred into newe veſſels: ſo both are preſerued.

39 Alſo no man that drinketh olde wine, ſtraight way deſireth new: for he ſaith, The olde is more profitable.

✣ 1. Tim. 1. 15.
✣ *Mat.* 9. 14. *Mar.* 2. 18.

6 It is ỹ point of hypocrites and ignorant men, to put an holines in faſting, & in things indiffe rent.

7 Lawes generally made, wout anie conſideration of circumſtances, for faſting, and other things of like ſort, are not only tyrannous, but very hurtful in ỹ church.

CHAP. VI.

1 The disciples pul the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must loue our enemies. 46 With what fruite the word of God is to be heard.

1 AND ✣ [1] it came to passe on a second solemne Sabbath, that he went through the corne fields, & his disciples [a] plucked the eares of corne, and did eate, and rubbe them in *their* hands.

2 And certaine of the Pharises said vnto thē, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ✣ Haue ye not read this, that Dauid did when he him self was an hungred, and they which were with him,

4 How he went into the house of God, and tooke, and eat the shewe bread, and gaue also to them which were with him, which was not lawful to eate, but for the ∴ Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✱ [2] It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath *day*, that they might finde an accusation *against* him,

8 But he knewe their thoughtes, and said to the man which had the withered hand, Arise,

✣ *Mat.12.1. Mar.2.23.*

1 Christ sheweth against the superstitious, who sticke in euery trifle, & the Lawe of the verie Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man, should consist, in the outward keping of it.

a Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, whē the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, where as, in those feastes, which were kept manie daies together, as the feast of Tabernacles, and the Passeouer, their first daye and the last were of like solemnitie, Leuit.23. Luke fitly calleth the last day the seconde Sabbath, though Theophilact vnderstandeth it of any other of them, that followed the first. ✣ *1.Sam.21.6.* ∴ *Exod.29.33. Leuit.8.31. and 24.9.* ✱ *Mat.12.9. Mar.3.1.*

2 Charitie is the rule of al ceremonies.

and

and ſtand vp in the middes. And he aroſe, and ſtoode vp.

9 Then ſaid Ieſus vnto them, I wil aſke you a queſtion, Whether is it lawful on the Sabbath dayes to do good, or to do euil? to ſaue life, or to [b] deſtroye?

10 And he beheld them al in compaſſe, and ſaid vnto the man, Stretch forth thine hand. And he did ſo, and his hand was reſtored againe, as whole as the other.

11 Then they were filled ful of madnes, and communed one with another, what they might do to Ieſus.

12 ¶ [3] And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was day, he called his diſciples, and of them he choſe twelue which alſo he called Apoſtles.

14 (Simon whome he named alſo Peter, and Andrew his brother, Iames and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: Iames *the ſonne* of Alpheus, and Simon called zelous,

16 Iudas Iames *brother*, and Iudas Iſcariot, which alſo was the traytour.)

17 Then he came downe with them, and ſtode in a plaine place, with the companie of his diſciples, and a great multitude of people out of all Iudea, and Hieruſalem, and from the [c] ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with foule ſpirites, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them al.

20 ¶ ✣ [4] And

b VVho ſo helpeth not his neighbour, when he can, he killeth him.

3 In that, that Chriſt vſeth earneſt, and long prayer, in choſing twelue of his owne companie, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behaue our ſelues, in the choyſe of eccleſiaſtical perſons.

✣ *Chap. 9. 1. Mat. 10. 1. Mar. 3. 13. & 6. 7.*

c *From all the ſea coaſt, which is called Syrophænicia.*

20 ¶ ✣ [4] And he lifted vp his eyes vpon his disciples, and said, Blessed *be* ye poore: for yours is the kingdome of God.

21 ✣ Blessed *are* ye that hunger now: for ye shalbe satisfied: ∴ blessed *are* ye that weepe now: for ye shal laugh.

22 ✱ Blessed are ye when men hate you, and when [d] they separate you, and reuile *you*, & put out your name as euil, for the Sonne of mans sake.

23 Reioice ye in that day, and [e] be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✣ But wo be to you *that are* riche: for ye haue [f] receiued your consolation.

25 *Wo *be* to you that are ful: for ye shal hunger. Wo *be* to you that now laugh: for ye shall waile and wepe.

26 Wo *be* to you when al men speake wel of you: for so did their fathers to the false Prophets.

27 ¶ ✣ [5] But I say vnto you which heare, Loue your enemies: do wel to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 ✣ And vnto him that smiteth thee on the *one* cheke, offer also the other: ∴ and him that taketh away thy cloke, forbid not *to take thy* coate also.

30 Giue to euerie man that asketh of thee: & of him that taketh away the *things that be* thine, aske them not againe.

31 ✱ And as ye would that men should do to

✣ *Mat.5.3.*

4 Christ teacheth against all Philosophers, and especially ✣ Epicures that ✣ chiefest felicitie of man is, layd vp in no place, here in earth, but in heauen: & that persecutiō for righteousnes sake, is the right way vnto it.

✣ *Esa.65.13.*

*Esa.61.3.

✱ *Mat.5.11.*

d *Cast you out of their Synagogues, as Iohn expounded eth it, 16.2. which is the sharpest punishment the church hath, if so be the elders iudge rightfully, and by the word of God.*

e *Leape (as cattell do, which are prouender pricked,) for exceeding ioye.*

✣ *Amos.6.1.*

f *That is, you reape now of your riches, all the commoditie and blessinges you are euer like to haue, and therefore you haue not to looke for anie other reward, Mat.6.2.* *Esa.65.13. ✣ Mat.5.44.

5 Christian charitie, which differeth much from the worldly, doeth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our fathers sake, which is in heauen: so farre is it, from seeking it owne profite in doing well. ✣ *Mat.5.39.* *1.Cor.6.7. ✱ *Mat.7.12.*

you,

you, so do ye to them likewise.

32 ✣For if ye loue them which loue you, [g] what thanke shal ye haue? for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shal ye haue? for euen the sinners do the same.

34 ✣ And if ye lend to *them* of whom ye hope to receiue, what thanke shal ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, [h] looking for nothing againe, and your reward shalbe great, and ye shalbe the children of ∴ the most High: for he is kinde vnto the vnkinde, and to the euil.

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ ✱ [6] Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: [i] forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: ✱ a good measure, [k] presſed downe, shaken together & running ouer shal men giue into your bosome: for with what measure ye meat, with the same shal men meat to you againe.

39 [7] And he spake a parable vnto them, *Can the blinde leade the blinde? shal they not both fal into the ditche?

40 ✣ The disciple is not aboue his master: but whosoeuer *wilbe* a perfect disciple, shalbe as his master.

✣*Mat.5.46.*

g VVhat is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities in deede, loue your enemies, and so you shall shewe to the worlde, that you looke for those commodities, which come from God.

✣*Mat.5.42. Deut.15.8.*

h VVhen you will lend, do it only to benefite and pleasure with all, and not for hope, to receiue the principall againe.

∴*Mat.5.45.*

✱*Mat.7.1.*

6 Brotherly reprehensions must not procede of curiositie, nor churlishnes, nor malice, but they must be iust, moderate and louinge.

i He speaketh not here of ciuill iudgements, and therefore by the word, forgiue, is meant that good nature which the Christians vse in suffering and pardoning wrongs.

✣*Mat.7.2. Mar.4.24.*

k These are borowed kindes of speaches, taken from them, which vse to measure drie things, as corne and such like, who vse a franke kinde of dealing therein, and thrust it downe and shake it together, and presse it and heape it.

7 Vnskilful reprehenders, hurt both them selues and other: for such *y* master is, such is the scholler. ✱*Mat.15.14.* ✣*Mat.10.24. Io.13.16. & 15.20.*

41 ¶ ✣ [8] And

41 ¶ ✣ [8] And why seest thou a mote in thy brothers eye, and considerest not the beame, that is in thine owne eye?

42 Either howe canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✣ [9] For it is not a good tree that bringeth forth euil fruite: neyther an euill tree, that bringeth forth good fruite.

44 ∴ For euery tree is knowen by his owne fruite: ✻ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, & an euil man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ ✻ But why call ye me Lorde, Lorde, and doe not the things that I speake?

47 [10] Whosoeuer cõmeth to me, and heareth my wordes, and doeth the same, I will shewe you to whom he is like:

48 He is like a man which built an house, and digged deepe, and laid the foundation on a rock: and when the waters arose, the floud beat vpon that house, and coulde not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the floud did beat, and it fell by and by: and the fall of that house was great.

✣ *Mat.7.3.*

8 Hypocrites, which are very seuere reprehenders of other, are verie quicke of sight to spie other mens faltes, but verie blinde to see their owne.

✣ *Mat.7.17.*

9 He is a good man, not that is skilful to reprehend other, but he that proueth his vprightnes both in worde and deede.

∴ *Mat.12.33.*

✻ *Mat.7.16.*

✻ *Mat.7.21. Rom.2.13. Iam.1.21.*

10 Affliction doeth at the length discerne true godlines from false and fayned.

CHAP. VII.

1 Of the Centurions seruaunt. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ: 33 His peculiar kinde of liuing. 37 The sinfull woman washeth Iesus feete.

✣ *Mat. 8. 5.*

1 Christ admoniſheth ỹ Iewes, by ſetting before them the example of the Centurion, that for their obſtinacie and rebellion, he will goe to the Gentiles.

1 WHen ✣ he had ended al his ſayings in the audience of the people, he entred into Capernaum.

2 And a certaine Centurions ſeruaunt was ſicke & ready to dye, which was deare vnto him.

3 And when he heard of Ieſus, he ſent vnto him the Elders of the Iewes, beſeching him that he woulde come and heale his ſeruaunt.

4 So they came to Ieſus, and beſought him inſtãtly, ſaying that he was worthy that he ſhould doe this for him:

5 For he loueth *ſaid they*, our nation, and he hath built vs a Synagogue.

6 Then Ieſus went with them: but when he was now not farre from the houſe, the Centurion ſent friends to him, ſaying vnto him, Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe:

7 Wherefore I thought not my ſelfe worthie to come vnto thee: but ſay the word, and my ſeruaunt ſhalbe whole:

8 For I likewiſe am a man ſet vnder authoritie, & haue vnder me ſouldiers, & I ſay vnto one, Goe, and he goeth, & to another, Come, and he cõmeth, & to my ſeruant, Do this, & he doeth it.

9 When Ieſus heard theſe things, he marueiled at him, and turned him, and ſaid to the people, that followed him, I ſay vnto you, I haue not founde ſo great faith, no not in Iſrael.

10 And whẽ they that were ſent, turned backe to the houſe, they founde the ſeruaunt that was ſicke, whole.

11 And

11 [2]And it came to passe the day after, that he went into a citie called [a]Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the coffin (and they that bare him, stoode still) and he said, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region rounde about.

18 [3]And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shoulde come, or shall we waite for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And [b]at that time, he cured many of their sickenesse, and plagues, & of euil spirits, and vnto many blinde men he gaue sight freely.

22 And Iesus aunswered, and said vnto them, Goe your wayes and shewe Iohn, what thinges ye haue sene & heard: that the blinde see, the halt goe,

2 Christ auoucheth openly his power ouer death.

a Nain is the name of a towne in Galile, which was situat on the other side of Kison, which falleth into the sea of Galile.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ him self, to be confirmed.

b When Iohns disciples came to Christ.

goe, the lepers are cleanſed, the deafe heare, the dead are rayſed, *and* the poore receiue the goſpel.

23 And bleſſed is he, that ſhal not be offended in me.

24 [4] And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people, of Iohn, What went ye out into the wildernes to ſee? A reede ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft raiment? behold, they which are gorgeouſly apparelled, & liue delicately, are in Kings courtes.

26 But what went ye forth to ſee? A Prophet? yea, I ſay to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Beholde, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the leaſt in the kingdome of God, is greater then he.

29 Then all the people that heard, & the Publicanes [c] iuſtified God, being baptized with the baptiſme of Iohn.

30 But the Phariſes and the expoũders of the Lawe deſpiſed the counſell of God [d] againſt them ſelues, and *vvere* not baptized of him.

31 ✣ [5] And the Lord ſaid, Whereunto ſhal I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto litle children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuil.

34 The

4 That which the Prophetes ſhewed long before, Iohn ſheweth at hand: and Chriſt him ſelf doeth preſent it dayly vnto vs, in the Goſpel, but for the moſte parte in vayne, for that manie ſeeke nothing els, but fooliſh toyes and vaine glorie.

✣ *Mat.3.1.*

c *Said that he was iuſt, good, faithfull, and mercifull.*

d *To their owne hurt.*

✣ *Mat.11.16.*

5 What way ſo euer God followeth in offering vs the Goſpell, the moſte part of men procure offences vnto them ſelues: yet notwithſtanding ſome church is gathered together.

34 The Sonne of man is come, and eateth & drinketh: and ye say, Beholde, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisedome is iustified of al her childrē.

36 ¶ [6] And one of the Pharises desired him that he woulde eate with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the Pharises house, she brought a boxe of oyntment.

38 ✣ And she stoode at his feete behinde him weeping, & began to wash his feete with teares, and did wipe them with the heares of her head, and kissed his feete, and anointed them with the oyntment.

39 [7] Now when the Phariſe which bade him, sawe it, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: [e] for she is a sinner.

40 [8] And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, *tel me*, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my

6 Proude men depriue themselues of the benefites of the presence of Christ, euen then, when he is at home with them in their houses, which the humble and base doe enioye.

✣ *Mar.15.40. Iohn.20.11.*

7 Rashnes is ȳ fellow of pride.

e *The Phariſe respecteth the Lawe, which holdeth thē defiled, that touch the defiled.*

8 To loue Christ, is a sure and perpetuall witnes, of remission of sinnes

feete: but she hath washed my feete with teares, and wiped them with the heares of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feete with ointment.

47 Wherfore I say vnto thee, many sinnes are forgiuen her: [f] for she loued much. To whome a litle is forgiuen, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee: [g] goe in peace.

f That is, saieth Theophilact, she hath shewed her faith aboundantly: and Basil in his sermon of Baptisme saieth, he that oweth much, hath much forgiue him, that he may loue much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the trueth, drawe & racke this place so fondly, to establish their meritorious workes: for the greater summe a man hath forgiuen him, the more he loueth him that hath bene so gracious to him: And this woman sheweth by dueties of loue, how great the benefite was, she had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ sayeth not as the Pharise did, that she was a sinner, but beareth her witnes, that the sinnes of her life past are forgiuen her. g He confirmeth the benefit which he had bestowed with a blessing.

CHAP. VIII.

2 VVomen that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother and brethrē. 22 He rebuketh the windes. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 VVeeping for the dead.

1 AND it came to passe afterwarde, that he him selfe went through euerie citie and towne, preaching, & publishing the kingdome of God, and the twelue *vvere* with him.

2 And certaine women, which were healed of euill spirits, and infirmities, *as* [✣] Marie which was called Magdalene, out of whome went

[✣] *Mar.16.9.*

uen deuils.

3 And Ioanna the wife of Chuza Herodes ſtewarde, and Suſanna, & many other which miniſtred vnto him of their ſubſtance.

4 ✣ ¹ Now when much people were gathered together, and were come vnto him out of all cities, he ſpake by a parable.

5 A ſower went out to ſowe his ſeede, and as he ſowed, ſome fel by the wayes ſide, & it was troden vnder feete, & the foules of heauen deuoured it vp.

6 And ſome fel on the ſtones, & when it was ſpronge vp, it withered away, becauſe it lacked moiſtnes.

7 And ſome fell among thornes, & the thornes ſprange vp with it, and choked it.

8 And ſome fel on good grounde & ſprange vp, and bare fruite, an hundreth folde. And as he ſaide theſe things, he cried, He that hath eares to heare, let him heare.

9 Then his diſciples aſked him, demaundinge what parable that was?

10 And he ſaid, Vnto you it is giuen to knowe the ² ſecrets of the kingdom of God, but to other in parables, that when ✣ they ſee, they ſhoulde not ſee, & when they heare, they ſhoulde not vnderſtande.

11 ✣ The parable is this, The ſeede is the word of God.

12 And they that are beſide the way, are they that heare: afterwarde commeth the deuil, and taketh away the worde out of theyr hearts, leſt they ſhoulde beleeue, and be ſaued.

13 But they that are one the ſtones, *are they* which when they haue heard receiue the worde with ioye: but they haue noe rootes, which for a while beleue, but in the time of tētation go away.

✣ *Mat.13.3. Mar.4.1.*

¹ The ſelf ſame Goſpell is ſowē euery where, but not with like fruite: and that through the onely falt of men them ſelues.

a Thoſe things are called ſecret, which may not be vttered. for thē word vſed here, is as much as we ſay in our tongue, to hold, a mans peace.

✣ *Eſai.6.9. Mat.13.14. Mar.4.12. Iohn.12.40. Act.28.26. Rom.11.8.*

✣ *Mat.13.18. Mar.4.15.*

14 And that which fel amõg thornes, are they which haue heard, and after [b] their departure are choked with cares and with riches, and voluptuous liuing, and [c] bring forth no fruite.

15 But that *vvhich fell* in good ground, are they which with an [d] honeſt and good heart heare the word, [e] & kepe it, & bring forth fruit with paciẽce.

16 ¶ ✣ [2] No man when he hath lighted a candle, couereth it vnder a veſſell, neither putteth it vnder the bed, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

17 ✣ For nothing is ſecret, that ſhall not be euident: neither any thing hid, that ſhall not be knowen, and come to light.

18 [3] Take [f] heede therfore how ye heare: for whoſoeuer hathe to him ſhalbe giuen: and whoſoeuer hath not, from him ſhalbe taken euen that [g] which it ſeemeth that he hath.

19 ¶ ✣ [4] Then came to him his mother & his brethren, and coulde not come nere to him for the preaſe.

20 And it was tolde him *by certaine* which ſaid, Thy mother and thy brethren ſtand without, and woulde ſee thee.

21 But he anſwered, and ſaid vnto them, My mother, and my brethren are theſe which heare the worde of God, and doe it.

22 ¶ ✣ [5] And it came to paſſe on a certaine day,

b That is, ſo ſoone as they haue heard the word, they goe about their buſines.

c They bring not forth perfect and full fruite to the ripning: or, they begin, but they bring not to an ende.

d VVhich ſeeketh not onely to ſeeme ſuch an one, but is ſo in deede: ſo that this worde Honeſt, reſpecteth the outward life, and the word Good, is referred to the good gifts of the minde.

e VVith much a doe, for the deuill and the fleſh fight againſt the ſpirit of God, which is a newe gheſt.

✣ *Chap.11.33. Mat.5.15. Mar.4.21.*

2 That that euerie man hath receiued in priuate, he ought to beſtow to the vſe and profit of all men. ✣ *Mat.10.26. Mar.4.22. Chap.12.2.*

3 Heauenly gifts are loſt with nigardlines: and increaſe with liberalitie.

f That is, with what mindes you come to heare the word, and howe you behaue your ſelues, when you haue heard it. g Either to him ſelf, or to other, or to both: for there are none ſo proude, as theſe fellowes, if it were poſsible to ſee that, that they cloke: neither are there that deceiue the ſimple more then they doe. ∴ Mat.13.12. and 25.29. Mar.4.25. Chap.19.26. ✣ *Mat.12.46. Mar.3.32.*

4 There is no knot of fleſhe and blood, among men ſo nigh and ſtraight, as the bande which is betweene Chriſt, and them, who embrace him with a true faith. ✣ *Mat.8.23. mar.4.36.*

5 It is expediẽt for vs ſometime to come into extreme danger, as though Chriſt paſſed not for vs, that we may haue a better tryal, both of his power, and alſo of our weakenes.

the

that he went into a ſhip with his diſciples, and he ſaid vnto them, Let vs go ouer vnto the other ſide of the lake. And they lanched forth.

23 And as they ſailed, he fel a [h] ſleepe, & there came downe a ſtorme of winde on the lake, and [i] they were filled with water, & were in ieopardie.

24 Then they went to him, and awoke him, ſaying, Maiſter, Maiſter, we periſh. And he aroſe, and rebuked the winde, and the waues of water: and they ceaſed, and it was calme.

25 Then he ſaid vnto them, Where is your faith? and they feared, and wondered among thē ſelues, ſaying, Who is this that commaundeth both the windes and water, and they obey him!

26 ¶ ✣ So they ſailed vnto the regiō of the Gadarenes, which is ouer againſt Galile.

27 [6] And as he went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he ware no garmēt, neither abode in houſe, but in the graues.

28 And when he ſawe Ieſus, he cried out and fel down before him, and with a loude voyce ſaid, What haue I to do with thee, Ieſus the Sonne of God, the moſt high? I beſeche thee torment me not:

29 For he cōmaunded the foule ſpirit to come out of the man: (for oft times he had caught him: therefore he was bounde with chaines, and kept in fetters: but he brake the bandes, [k] and was caried of the deuill into wildernesſes.)

30 Then Ieſus aſked him ſaying, What is thy name? and he ſaid, Legion, becauſe many deuils were entred into him.

31 And they beſought him, that he would not commaunde them to go out into the deepe.

32 And there was thereby, an heard of many ſwine, feding on an hill, and the *deuils* beſought him,

h Ieſus fel on ſleepe and it appeareth, that he was verie faſt on ſleepe, becauſe they called him twiſe before he awoke.

i Not the diſciples but the ſhip.

✣ *Mat. 8. 28. Mar. 5. 1.*

6 Chriſt ſheweth, by caſting out a Legion of deuils, by his word only, that his heauēly vertue was appointed, to deliuer men from the ſlauery of the deuill: but foliſh men wil not for ỹ moſt part, redeme this ſo excellent grace frely offred vnto them, with ỹ leſt loſſe of their pelting pelf:

k By force and violence as a horſe, when he is ſpurred.

him, that he would suffer them to entre into thē. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: & when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and founde the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the coūtrey about ꝯ Gadarenes, besought him, that he would departe from them: for they were taken with a great feare: & he went into the ship, & returned.

38 Then the man, out of whome the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, & preached [l] throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe whē Iesus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶✣[7] And behold there came a man named Iairus, and he was the ruler of the Synagogue, who fell downe as Iesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeres of age, and she laye a dying (and as he went

l To wit the citie of the Gadarenes: and though Mar. saye that he preached it in Decapolis, they dissent not, for Plinie recordeth lib. 5. cap. 18. that Gadara is a towne of Decapolis: so that Decapolis was partely on this side Iordan, & partely on the other side.

m The multitude was glad, he was come againe, and reioyced greatly.

✣ *Mat. 9. 18. Mar. 5. 22.*

7 Christ sheweth by a double miracle, that he is Lord both of life and death.

he went, the people thronged him.

43 And a woman hauing an yſſue of bloud, twelue yeres lõg, which had ſpent al her [n] ſubſtãce vpon phyſicions, and could not be healed of any:

44 When ſhe came behinde *him*, ſhe touched the hem of his garmẽt, and immediatly her yſſue of bloud ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maiſter, the multitude thruſt thee, and tread on the, & ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the womã ſaw that ſhe was not hid, ſhe came trembling, and fell down before him, & tolde him before al the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: go in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaid to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Ieſus heard it, he anſwered him ſaying, Feare not: beleeue onely, and ſhe ſhalbe ſaued.

51 And when he went into the houſe, he ſuffred no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and [o] ſorowed for her: but he ſaid, Wepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the

[n] *All that ſhe had to liue vpon.*

[o] *The word ſignifieth to beate and ſtrike, and is tranſferred to the mourninges, and lamentations, that are at burials, at which times men vſe ſuch kinde of behauiour.*

by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and she [p] rose straight way: & he cõmaũded to giue her meate.

56 Then her parentes were astonied: but he commaunded them that they should tell no man what was done.

p *The corps was layed out, and the wench receiued life and rose out of the bed, that all the world might see, she was not only restored to life, but also voyd of all sicknes.*

CHAP. IX.

1 The Apostles are sent to preach. 7 & 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christs name. 52 The Samaritans will not receiue Christ. 55 Reuenge forbidde. 57. 59. 61. Of three that would follow Christ, but on diuerse conditions.

1 THen ✣ [t] called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

✣ *Mat.10.1. Mar.3.13. & 6.7.*

t The twelue Apostles are sent forth, at the only commaundement of Christ, and furnished with the power of the holie ghost: both that none of the Israelites might pretende ignorance, and also that they might be better prepared to their generall embasie.

2 ✣ And he sent them forth to preach the kingdome of God, and to cure the sicke.

✣ *Mat.10.7.*

3 And he said to them, ∴ Take nothing to your iourney, neither staues, nor scrip, neither bread, nor siluer, neither haue two coates a piece.

∴ *Mat.10.9. Mar.6.8.*

4 And whatsoeuer house ye entre into, there [a] abide, and thence departe.

5 And how manie soeuer will not receiue you, when ye go out of that citie, ✱ shake of the very dust from your feete for a testimonie against thẽ.

a *When you depart out of any citie, depart from thence, where you first tooke vp your lodging: so that in fewe wordes, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospell, was as it were a thorowe passage, that none of Iudea might pretende ignorance as though he had not heard that Christ was come.*

✱ *Chap.10.11. Mat.10.14. Mar.6.11. Act.13.51.*

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ ✣ [a] Now Herode the tetrarch heard of all that was done by him: and he [b] doubted, becauſe that it was ſaid of ſome, that Iohn was riſen again from the dead:

8 And of ſome, that Elias had appeared: and of ſome that one of the olde Prophetes was riſen againe.

9 Then Herode ſaid, Iohn haue I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ ✣ [3] And when the Apoſtles returned, they tolde him what great things they had done. ∴ Then he tooke them to him, and went aſide into a [c] ſolitarie place, *nere* to the citie called Bethſaida.

11 But when the people knew it, they folowed him: and he receiued them, and ſpake vnto them of the kingdome of God, and healed them that had nede to be healed.

12 ✱ And when the day began to weare away, the twelue came, and ſaid vnto him, Send the people away, that they may goe into the townes and villages rounde about, and lodge, and get meate: for we are here in a deſert place.

13 But he ſaid vnto them, Giue ye them to eate. And they ſaid, We haue no mo but fiue loaues and two fiſhes, [d] except we ſhould go and bye meate for all this people.

14 For they were abour fiue thouſand men. Then he ſaid to his diſciples, Cauſe them to ſit downe by fifties in a companie.

15 And they did ſo, and cauſed al to ſit down.

16 Then he tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, & [e] bleſſed them, and brake, and gaue to the diſciples, to ſet before the people,

✣ *Mat.14.1. Mar.6.14.*

2 So ſone as the world heareth tidings of the Goſpell, it is diuided into diuerſe opinions, and the tyrantes eſpecially are afrayde.

b He ſtucke as it were faſt in the myer.

✣ *Mar.6.30.*

3 They ſhall lacke nothing ſ̄ folow Chriſt, no not in ſ̄ wildernes.

Mar.6.32.

∴ *Mat.14.13.*

c The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fieldes belonging to the towne.

✱ *Mat.14.15. Mar.6.35. Iohn.6.5.*

d This is vnperfectly ſpoken, and therefore we muſt vnderſtand ſomething as this, we can not giue them to eate, vnleſſe we goe and bye &c.

e He gaue God thankes for theſe loaues and fiſhes, and withall prayed him to ſede this ſo thin whole banket

great a multitude with ſo ſmall a quantitie, and to be ſhort, that might be to the glorie of God.

17 So

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them twelue baskets full of broken meate.

18 ¶ ✣ [4] And it came to passe as he was [f] alone praying, his disciples were with him. and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophetes is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God,

21 And he warned, & commaunded them, that they should tell that to no man,

22 [5] Saying, ✣ The Sonne of man must suffre many things and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ ∵ And he said to them all, If any man will come after me, let him denie him selfe, and take vp his crosse [g] daily, and folowe me.

24 * For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✣ For what auantageth it a mã, if he winne the whole world, and destroy him self, or lose him selfe?

26 * For whosoeuer shalbe ashamed of me, & of my wordes, of him shall the Sonne of man be ashamed, when he shal come in his glorie, & in the glorie of the Father, and of the holie Angels.

27 ✣ And I tell you of a suertie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

✣ *Mat.26.13. Mar.8.27.*

4 Although ỹ world be tossed vp & down, betwixt diuerse errours, yet we ought not to cõtemne ỹ trueth, but be so much the more desirous to know it, and be more cõstãt to cõfesse it.

f Alone from the people.

5 Christ him selfe attained to the heauenly glorie, by the crosse and inuincible patience.

✣ *Mat.17.22. Mar.8.31.*

∵ *Chap.14.27. Mat.10.38.& 16. 24. Mar.8.34.*

g Euen as one day followeth an other, so doth one crosse folowe an other, & the crosse is by the figure Metonomie taken for the miseries of this life: for to be hanged, was the sorest and cruelst punishement, that was amongst the Iewes.

* *Chap.17.33. Mat.10.39. and 16.25. Iohn.12.25.*

✣ *Mat.16.26. Mar.8.36.* * *Chap.12.9. Mat.10.33. Mar.8.38. 2.Tim.2.*

✣ *Mat.16.28. Mar.9.1.*

28 ✣ And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to praye.

29 And as he prayed, the fashion of his countenance was changed, and his garment *vvas* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias.

31 Which appeared in glorie, and tolde of his [h] departing, which he should accomplishe at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed frō him, Peter said vnto Iesus, Maister, it is good for vs to be here: let vs therfore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude.

35 ✣ And there came a voyce out of the cloude saying, This is that my beloued Sōne, heare him.

36 And when the voyce was past, Iesus was founde alone: and they kept it close, and told no man in [i] those dayes any of those thinges which they had seene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ∴ And behold, a man of the company cryed out, saying, Maister, I beseche thee, beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, and sodenly he cry-

✣ *Mat. 17. 2. Mar. 9. 2.*

6 Lest the disciples of Christ should be offended, at the debasing him selfe in his flesh, he teacheth thē that it is voluntarie, shewing therewithall for a space, ỹ brightnes of his glory.

h VVhat death he should die in Hierusalem.

✣ *2. Pet. 1. 17.*

i Vntill Christ was risen againe, from the dead.

7 Christ is offended with nothing so much, as w incredulitie, although he beare with it for a time.

∴ *Mat. 17. 14. Mar. 9. 17.*

he cryeth, and he teareth him, that he foameth, & hardly departeth from him, when he hath [k] bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithles, and croked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, & tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ [8] And they were al amased at the mightie power of God: and while they all wondred at all things, which Iesus did, he said vnto his disciples,

44 [l] Marke these words diligently: ✣ for it shal come to passe, that the Sonne of man shalbe deliuered into the hands of men.

45 But they vnderstode not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde.

46 ¶ ✣ [9] Then there arose a disputatiō among them, which of them should be the greatest.

47 When Iesus sawe the thoughtes of their hearts, he tooke a litle childe, & set him by him,

48 And said vnto them, Whosoeuer receiueth this litle childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you al, he shalbe great.

49 ¶ [10] And Iohn answered and said, Maister, we sawe one casting out Deuils in thy Name, and we forbade him, because he foloweth not with vs.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ [11] And it came to passe, when the dayes were

k As it fareth in the falling sicknes.

8 We haue no cause to promise our selues rest & quietnes in this world seeing ỳ they thē selues, which semed to fawne vpon Christ, do shortly after crucifie him.

l Giue diligent eare vnto them, & whē you haue once heard thē, see that you kepe them.

✣ Mat.17.22. Mar.9.31.

✣ Mat.18.1. Mar.9.35.

9 The end of ambition is ignominie: but the end of modest obedience is glorie.

10 Marke 9.38.

10 Extraordinarie thinges, are neither rashly to be alowed, nor condemned.

11 Christ goeth willingly to death,

were accompliſhed, that he ſhould be receiued vp, he [m] ſetled him ſelf fully to go to Hieruſalem,

52 And ſent meſſengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receiue him, becauſe his behauiour was, *as* though he would go to Hieruſalem.

54 [12] And when his diſciples, Iames and Iohn ſawe it, they ſaid, Lord, wilt thou that we command, that fire come downe from heauen, and conſume them, euen as ✣ Elias did?

55 But Ieſus turned about, and rebuked them, and ſaid, Ye know not of what [n] ſpirit ye are.

56 For the Sonne of man is not come to deſtroye mens liues, but to ſaue them. Then they went to another towne.

57 ¶ [13] And it came to paſſe that as they wēt in the way ✣ a certaine man ſaid vnto him, I will followe thee, Lord, whither ſoeuer thou goeſt.

58 And Ieſus ſaid vnto him, The foxes haue holes, and the birdes of the heauen neſts, but the Sonne of man hath not whereon to lay his head.

59 [14] But he ſaid vnto another, Followe me. And the ſame ſaid, Lord, ſuffer me firſt to go and burie my father.

60 And Ieſus ſaid vnto him, Let the dead burie [o] their dead: but go thou, and preach the kingdome of God.

61 [15] Then another ſaid, I wil followe thee, Lord: but let me firſt go bid them farewel, which

m VVord for word, he hardened his face: that is, he reſolued with him ſelfe to die, and therefore ventured vpon his iourney, and caſt away all feare of death, and went on.

12 We muſt take hede of the immoderatenes of zeale, and fond immitatiō, euen in good cauſes, that, whatſoeuer we do, we do it to Gods glorie, and the profite of our neighbour.

✣ *2. King. 1. 10. 12 13.*

n So ſpeake the Hebrewes, that is, you knowe not what will, minde, and counſell you are of: ſo the giftes of God are called the ſpirite, becauſe they are giuen of Gods ſpirite, and ſo are they, that are contrarie to them, which procede of the wicked ſpirite,

as the ſpirite of couetouſnes, of pride, and madnes.

13 Such as follow Chriſt muſt prepare them ſelues, to ſuffer al diſcommodities. ✣ *Mat. 8. 19.* 14 The calling of God ought to be preferred, without al controuerſie, before al duties, that we owe to men.

o *VVho notwithſtanding that they liue in this fraile life of man, yet are ſtrangers from the true life, which is euerlaſting and heauenlie.*

15 Such as follow Chriſt, muſt at once renounce al worldlie cares.

are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankeful cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 VVho is our neighbour. 38 Of Martha and her sister Marie.

✣*Mat.10.1.* 1 The seuentie are sent as the second forewarners of ỹ comming of Christ.

✣*Mat.9.37.*

∴*Mat.10.16.* 2 The faithful ministers of the word are in this world, as lãbes among wolues: but if they be diligent to do their dutie, he that sent them wil also preserue them.

✱*2.King.4.29.* *a Thus is spoken after the maner of a figure, which men vse, when they put downe more in wordes, then is ment: vsuall among the Hebrewes, when they command a thing to be done spedelie without deluy, as 2.King.4.29. for otherwise courteous and gentle salutations, are pointes of Christian duetie: as for this calling it was but for a season.*

1 AFter ✣ [1] these things, the Lord appointed other seuentie also, and sent them two and two before him into euery citie and place, whither he him selfe should come.

2 And he said vnto them, ✣ The haruest is great, but the labourers *are* fewe: pray therefore the Lord of the haruest to send forth labourers into his haruest.

3 ∴ [2] Go your waies: behold, I send you forth as lambes among wolues.

4 Beare no bagge, neither scrippe, nor shoes, and ✱ salute [a] no man by the way.

5 ✣ And into whatsoeuer house ye enter, first say, Peace *be* to this house.

6 And if the [b] sonne of peace be there, your peace shal rest vpon him: if not, it shal turne to you againe.

7 And in that house [c] tarie stil, eating & drinking such things as by them *shalbe set before you:*

✣*Mat.10.12. Mar.6.10.* *b So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it.* *c Take vp your lodging in that house which ye first enter into, that is, be not carefull for commodious lodging, as men do which purpose to tarie long in a place: for here is not instituted that solemne preaching of the Gospell, which was vsed afterward, when the Churches were settled: but these are sent abrode to all the coastes of Iudea, to giue them to vnderstand, that the last Iubile is at hand.*

for the labourer is worthy of his wages. Go not from house to house.

8 ✣ But into whatsoeuer citie ye shal enter, if they receiue you, [d] eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.

10 [3] But into whatsoeuer citie ye shal enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

11 Euen the verie ∴ dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding know this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shalbe easier in that day for them of Sodom, then for that citie.

13 * Wo *be* to thee, Chorazin: wo *be* to thee Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while a gone repented, sitting in sackcloth and ashes.

14 Therefore it shalbe easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hel.

16 ¶ ✣ He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And he said vnto them, I sawe Satan, like lightening, [f] fal downe from heauen.

✣ *Deut.24.14. Mat.10.10. 1.Tim.5.18.*

✣ *Mat.10.11.*

d Content your selues with that meat, that is set before you.

3 God is a most seuere reuenger of ỹ ministerie of his Gospel.

∴ *Chap.9.5. Act.13.51. and 18.6.*

* *Mat.11.21.*

✣ *Mat.10.40. Iohn.13.20.*

4 Neither the gift of miracles, neither what els soeuer excellent gift, but only our election giueth vs occasion of true ioye: And the only publishing of ỹ gospel is the destruction of Satan.

e For Christs disciples vse no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christs name. *f Paul placeth the deuil and his angels, in the ayre, Ephe. 6.12. and he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospell.*

19 Beholde, I giue vnto you power to tread on Serpents, and Scorpions, and ouer al the power of the enemie, and nothing ſhal g hurt you.

20 Neuertheles, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ [5] That ſame houre reioyced Ieſus in the ſpirite, & ſaid, I confeſſe vnto thee, Father, Lord of heauen and earth, that thou haſt hid theſe things from the h wiſe and vnderſtanding, and haſt reueiled them to babes: euen ſo, Father, becauſe it ſo pleaſed thee. ||

22 [6] Al things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, ſaue the Sonne, and he to whome the Sonne wil reueile him.

23 ¶ [7] And he turned to his diſciples, and ſaid ſecretely, ✣ Bleſſed *are* the eyes, which ſee that ye ſee.

24 For I tel you that manie Prophets and Kings haue deſired to ſee thoſe things, which ye ſee, and haue not ſeene *them*: and to heare thoſe things which ye heare, and haue not heard *them*.

25 ¶ ✣ [8] Then beholde, i a certaine Lawyer ſtode vp, and tempted him, ſaying, Maſter, what ſhal I do, to inherite eternal life?

26 And he ſaid vnto him, What is written in the Law? how readeſt thou?

27 And he anſwered, & ſaid, ·Thou ſhalt loue thy Lord God with al thine heart, and with al thy ſoule, and with al thy ſtrength, and with al thy thought, * and thy neighbour as thy ſelfe.

28 Then he ſaid vnto him, Thou haſt anſwered right: this do, and thou ſhalt liue.

29 ? But

g *Shal do you wrong.*

5 The Church is contemptible, if we beholde ŷ outward face of it, but the wiſdome of God, is not ſo maruelous, in any thing, as in it.

h *Of this world.*

|| Then he turned to his diſciples, and ſaid, *Is read in ſome copies.*

6 Whoſoeuer ſeeketh the father wout the ſonne, wandreth out of the way.

7 The differēce of the old Teſtament and the new conſiſteth in the meaſure of reuelation.

✣ *Mat.13.16.*

✣ *Mat.22.35. Mar.12.28.*

8 Faith doeth not take away, but eſtabliſheth the doctrine of the Law.

i *One of them, that profeſſed him ſelfe, to be learned in the rites and lawes of Moſes.*

· *Deut.6.5.*

* *Leuit.19.18.*

29 But he willing to k iustifie him selfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, & fell among theeues, and they robbed him of his raiment, and wounded him, & departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he sawe him, he passed by on the otherside.

32 And likewise also a Leuite, when he was come nere to the place, went and looked *on him*, and passed by on the otherside.

33 Then a certaine Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bound vp his woũds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed, he tooke out two pence, & gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him: Go, and do thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

9 Al they are comprehended in the name of our neighbour, by the Lawe whomsoeuer we may helpe.

k *That is to vouch his righteousnes, or shewe, that he was iust, that is, voide of all faute: and Iames 5. vseth the worde of iustification in this sence.*

10 Christ careth not to be intertayned delicately: but to be heard diligẽtly, that is it, which he especially requireth.

40 But Martha was combred about much ſeruing, and came to him, & ſaid, Maſter, doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore, that ſhe helpe me.

41 And Ieſus anſwered, & ſaid vnto her, Martha, Martha, thou careſt, and art troubled about manie things.

42 But one thing is needful, Marie hath choſen the good part, which ſhal not be taken away from her.

CHAP. XI.

1 He teacheth his Apoſtles to pray. 14 The domme deuil driuen out. 27 A woman of the companie lifteth vp her voyce. 29 The Iewes require ſignes. 37 He being feaſted of the Phariſe reproueth the outward shewe of holines.

1 AND ſo it was, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid vnto him, Lord, teach vs to pray, as Iohn alſo taught his diſciples.

2 ✣ And he ſaid vnto them, When ye pray, ſay, [1] Our father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy wil be done, euen in earth, as *it is* in heauen.

3 Our daily bread giue vs [a] for the day:

4 And forgiue vs our ſinnes: for euen we forgiue euerie man that is indetted to vs: And lead vs not into temptation: but deliuer vs from euil.

5 ✣ [2] Moreouer he ſaid vnto them, Which of you ſhal haue a friend, and ſhal go to him at midnight, & ſay vnto him, Friend, lend me three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to ſet before him?

7 And he within ſhould anſwere, and ſay, Trouble me not: the dore is now ſhut, and my children

✣ *Mat. 6. 9.*

1 A forme of true prayer.

a *That is, as much as is needeful for vs this day, whereby we are not debarred, to haue an honeſt care for the maintenance of our liues, but that carping care which killeth a number of men, is cut of and reſtrained.*

2 We muſt pray with faith.

children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doutles because of his [b] importunitie, he would rise, & giue him as manie as he neded.

9 ✣ And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.

10 ✣ For euerie one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 ✣ If a sonne shal aske bread of anie of you that is a father, wil he giue him a stone? or if he aske a fishe, wil he for a fishe giue him a serpent?

12 Or if he aske an egge, wil he giue him a scorpion?

13 If ye then which are euil, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holie Ghost to them, that desire him?

14 ¶ ✣ Then he cast out ✣ deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.

15 But some of them said, ✣ He casteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 ✣ But he knew their thoughts, & said vnto them, ✣ Euerie kingdome deuided against it self, shalbe desolate, and an house *deuided* against an house, falleth.

18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils [c] through Beelzebub.

[b] *Word for word, impudencie, but that impudencie which is spoken of here, is not to be found fault withal, but is verie commendable before God, for he liketh wel of such importunitie.*

✣ *Mat. 7.7. and 21.22. Mar. 11.24. Io. 14.13. and. 16.23 Iam. 1.5.*

✣ *Mat. 7.7.*

✣ *Mat. 7.9.*

✣ *Mat. 9.32. and 12.22.*

3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euil conscience, and pretenced malice, the power of God is blasphemed.

✣ *Mat. 9.34. and 12.24. Mar. 3.22.*

4 The true way to know ỹ true Christ, from ỹ false, is this, that the true Christ hath no accord or agreement ẅ Satan: And it re-

maineth ỹ after we know him, we acknowledge him. ✣ *Mat. 12.25. Mar. 3.24.*

[c] *By the name and power of Beelzebub.*

19 If I through Beelzebub caſt out deuils, by whome do your children caſt them out? Therefore ſhal they be your iudges.

20 But if I by the [d] finger of God caſt out deuils, doutles the kingdome of God is come vnto you.

21 When a ſtrong mã armed, kepeth his [e] palace, the things that he poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, and ouercommeth him: he taketh from him al his armour wherein he truſted, and deuideth his ſpoiles.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 ✣ [6] When the vncleane ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and when he findeth none, he ſaith, I wil returne vnto mine houſe whence I came out.

25 And when he cõmeth, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeuen other ſpirits worſe then him ſelfe: and they enter in, and dwel there, ✣ ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And it came to paſſe as he ſaid theſe things, a certaine woman of the companie lifted vp her voyce, and ſaid vnto him, Bleſſed is the wombe that bare thee, and the pappes which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed are they that heare the word of God, and keepe it.

29 ¶ [8] And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhal no ſigne be giuen them, but the ſigne of ✣ Ionas the Prophet.

30 For as Ionas was a ſigne to the Ninimites,

d That is by the power of God: ſo it is ſaide. Exo. 8. 19

e The word ſignifieth properlie an open and voyde roome before an houſe, and ſo by tranſlation is taken for noble mens houſes.

5 Againſt indifferent men, and ſuch as loue to haue a meane, which ſeeke meanes to reconcile Chriſt and Satan together.

✣ Mat. 12. 43.

6 He that doeth not continue, is in worſe caſe, then he that neuer begonne.

✣ Ieb. 6. 4. 2. Pet. 2. 20.

7 Chriſt ſeeketh not praiſe in him ſelfe, but in our ſaluation.

✣ Mat. 12. 38. 39.

8 They that are fond deſirers of miracles, in ſtead of miracle ſhall receiue puniſhment.

Ion. 4. 1. 12.

so shall also the Sonne of man be to this generation.

31 ✣The Quene of the South shall rise in iudgement, with the men of this generation and shal cõdemne them: for she came from the vtmost parts of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Niniue shall rise in iudgement with this generation, and shall condemne it: for they ✣repented at the preaching of Ionas: & beholde, a greater then Ionas is here.

33 ¶ ⁹ No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 ✱The light of the body is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy body is darke.

35 Take hede therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body *shalbe* light, hauing no parte darke, then shall all be light, euen as when a candle doth light thee with the brightnes.

37 ¶ ¹⁰ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, he maruelled that he had not first washed before diner.

39 ✣And the Lord said to him, In deede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is full of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore

✣ *1. King. 10. 1. 2. Para. 9. 1.*

✣ *Ionas 3. 5.*

⁹ *Chap. 8. 16. Mat. 5. 15. Mar. 4. 21.*

9 Our myndes are therfore lightned with the knowledge of God, that we should giue light vnto others, and therfore our chiefest labour ought to be to pray for that light.

✱ *Mat. 6. 22.*

10 The seruice of God consisteth not in outward cleanlines, and deuised rites or ceremonies, but in the spirituall righteousnes of the heart, and charitie.

✣ *Mat. 23. 25.*

41 Therefore, giue almes [f] of thoſe thinges which you haue, and beholde, all thinges ſhalbe cleane to you.

42 [11] But wo *be* to you, Phariſes: for ye [g] tithe the mynt and the rewe, and [h] all maner herbes, and paſſe ouer [i] iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 ✣ [12] Wo *be* to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, and gretings in the markets.

44 [13] Wo *be* to you, Scribes and Phariſes, hypocrites: ✣ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ [14] Then anſwered one of the Lawyers, and ſaid vnto him, Maſter, thus ſaying thou puteſt vs to rebuke alſo.

46 And he ſaid, Wo *be* to you alſo, ye Lawyers: ∴ for ye lade men with burdens grieuous to be borne, & ye your ſelues touche not the burdens with one of your fingers.

47 [15] Wo *be* to you: ⁂ for ye buylde the ſepulchres of the Prophets, and your fathers killed them.

f That is, according to your abilitie: as who wold ſay, in ſted of your extorſions, which hyndred you, that you coulde not eate clenly, vſe charitie, and accordingly as your abilitie ſhal ſerue you, be good to the poore, and ſo ſhal that, that is within the platter, be ſanctified, though the platter be vnwaſhed.

11 It is the propertie of hypocrites, to ſtand ſtoutly for litle trifles, and let paſſe greater matters.

g You decide by Gods Lawe that the tenth parte is due to be payde.

h Of all kinde of herbes ſome, as Auguſt. expoundeth it in his Enchiridion to Laurence. cap. 99. where he sheweth in like ſort how that place of Paul. 1. Tim. 2. 4. God wil haue all men to be ſaued, is to be expounded after the ſame maner.

i That is to ſay, that, that is right and reaſon to do: for this word, Iudgment, contayneth the commaundements of the ſecond table, and thoſe wordes the loue of God, containe the firſt.

✣ *Chap. 20. 46. Mat. 23. 6. Mark. 12. 38. 39.*

12 Hypocriſie and ambition are commonly ioyned together.

13 Hypocrites deceiue men, with an outward ſhewe.

✣ *Mat. 23. 27.*

14 Hypocrites are very ſeuere againſt other men, but thinke all things lawfull to them ſelues. ∴ *Mat. 23. 4. Act. 15. 10.*

15 Hypocrites honour thoſe ſaincts when they are dead, whom they moſt cruelly perſecute, when they are aliue.

⁂ *Mat. 23. 29.*

48 Truely [k] ye beare witnes, and allow the dedes of your fathers: for they killed them, and ye buylde their sepulchres.

49 Therefore said the wisedome of God, I wil send them Prophets and Apostles, and of them they shall slay and [l] persecute away.

50 That the bloud of all the Prophetes, [m] shed from the foundation of the world, may be required of this generation,

51 From the bloud of ✣ Abel vnto the bloud of ✣ Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye haue [n] taken away the keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 [17] And as he said these things vnto them, the Scribes and Pharises began to vrge him sore, and to [o] prouoke him to speake of many things,

54 Laying wait for him, and seking to catche some thing of his mouth, whereby they might accuse him.

k *When you persecute Gods servants, like mad men, euen as your fathers did, though you colour it with a pretence of godlines, yet not withstanding, in that you beutifie the sepulchers of the Prophets, what do you els, but glorie in your fathers cruelti e, and set vp monuments (as it weare) in glorie and triumph of it?*

l *They shall so vexe them & trouble them, that at length, they shall banish them.*

m *That you may be called to an accompt for it, yea & be punished, for the sheding of that blood of the Prophets.*

✣ *Gen.4.8.* ✣ *2.Cron.24.21.*

16 They haue of long time chiefly hyndred the people, from entering into the knowledge of God, which ought to be the dore keepers of the Church.

n *You haue hidden and taken away, so that it cannot be founde any where.*

17 The more the world is reprehended, the worse it is, and yet must we not betraye the trueth.

o *They proposed many questions to him, to draw some thinge out of his mouth which they might trayterously carpe at.*

CHAP. XII.

1 The leauen of the Phariſes. 5 VVho is to be feared. 8 To confesse Christ. 17 The Parable of the richeman whose land was very fertil. 22 Not to care for earthly thinges, 31 But to seke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospel sake.

✣ *Mat.16.5. Mar.8.14.*

1 The faithful teachers, of Gods worde, which are appoynted by him for his people, muſt both take good hede of them, which corrupt the puritie of doctrine with goodli gloſes, and alſo take paynes through the helpe of God, to ſet forth ſincere doctrine, openly and without feare.

a VVord for word ten thouſands of people, a certaine number for an vncertayne.

✝ *Mat.10.26. Mar.4.22.*

∵ *Mat.10.28.*

2 Although hypocrites haue princes to execute their cruelties, yet there is no cauſe why we ſhould be afrayed of them, the leſt iote that maye bee, ſeinge they can do nothing, but what pleaſeth God, and God wil not any thing that may be againſt the ſaluation of his elect.

b He warneth them of dangers that preſently hang ouer their heads, for thoſe that come vpon the ſodaine do make the leſſe wounde. ✱ *1.Sam.14.45. Act.27.34.*

✣ *Chap.9.26. Mat.10.32. Mark.8.38. 2.Tim.2.12.*

3 Greate is the reward of a conſtant confeſsion: and horrible is the puniſhment, of the denying of Chriſt, yea impoſsible to be called back againe ſhal the puniſhment be, if vpon ſet purpoſe, both with mouth and heart we blaſpheme a knowne trueth.

1 IN ✣ the meane time, there gathered together [a] an innumerable multitude of people, ſo that they trode one another: & he began to ſay vnto his diſciples firſt, Take hede to your ſelues of the leaué of the Phariſes, which is hypocriſie.

2 ✣ For there is nothing couered, that ſhal not be reueiled: neither hid, that ſhal not be knowen.

3 Wherefore whatſoeuer ye haue ſpoken in darkenes, it ſhalbe heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes.

4 ∵ [2] And I ſay vnto you, my friends, be not afrayd of them that kil the bodie, and after that are not able to do any more.

5 But I wil [b] forewarne you, whome ye ſhal feare: feare him which after he hathe killed, hath power to caſt into hel: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✱ Yea, and all the heares of your head are nombred: feare not therefore; ye are more of value then many ſparowes.

8 ✣ [3] Alſo I ſay vnto you, Whoſoeuer ſhal confeſſe me before men, him ſhal the Sonne of man confeſſe alſo before the Angels of God.

9 But he that shal denye me before men, shalbe denyed before the Angels of God.

10 ✤ And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgiuen him: but vnto him, that shal blaspheme the holy Ghost, it shal not be forgiuen.

11 ✝[4] And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 For the holy Ghost shal teache you in the same houre, what ye ought to say.

13 [5] And one of the companie said vnto him, Maister, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of [c] couetousnes: for though a man haue aboundance, *yet* his life [d] standeth not in his riches.

16 [6] And he put forthe a parable vnto them, saying, The [e] grounde of a certaine riche man brought forthe fruites plenteously.

17 Therefore he [f] thought with him self, saying, What shal I do, because I haue no *rowme*, where I may lay vp my fruites?

18 And he said, This wil I do, I wil pul downe my barnes, and buylde greater, and therein wil I gather all my fruites, and my goods.

✤ *Mat.12.31. Mark.3.28. 1.Ioh.5.15.*

✝ *Mat.10.19. Mark.13.11.*

4 It is a greate & hard conflict to confesse the trueth, yet he that can doe all things, and is almightie wil not be wantinge to the weakest which striue & cõtẽd, in his appointed time.

5 Christ would not for three causes be a iudge to diuide an inheritance: first for that he wold not foster vp & cherish the fleshly opinion that the Iewes had of Messias: Secondly, for that he would distinguysh the ciuill gouernance, frõ the Ecclesiastical: Thirdly, to teach vs to be ware of them which abuse the shew of the Gospell and also the name of ministers, to their owne priuate commodities.

c *By couetousnes is meant, that gredie desier to get, commonly with other mens hurt.*

d *God is the authour and preseruer of mans life, goods are not.*

6 There are none more mad, then richmen which hang vpon their riches.

e *Or rather countrie, for here is set forth a man that possesseth not a piece of ground only, but an whole coũtry, as they do, which ioine house to house, & field to field. Esa.5.8*

f *Made his rekoning with him self, which is the propertie of couetous churles that spend their lyfe in those trifles.*

19 And

19 And I wil say to my soule; Soule thou hast muche goods laid vp for many yeres: liue at ease, eate, drinke and [g] take thy pastime.

20 But God said vnto him, O foole, this night wil they fetche away thy soule from thee: then whose shal those things be which thou hast prouided?

21 So *is* he that gathereth riches [h] to himself, and is not riche in God.

22 [7] And he spake vnto his disciples, Therefore I say vnto you; ✣ Take no thought for your life, what ye shal eate: neither for your bodie, what ye shal put on.

23 The life is more then meate: and the bodie *more* then the raiment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, & *yet* God fedeth them: how muche more are ye better then foules?

25 And which of you with taking thought can adde to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Solomon him self in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morow is cast into the ouen, how muche more *vvil he clothe* you, O ye of litle faith?

29 Therefore aske not what ye shal eate, or what ye shal drinke, neither [i] hang you in suspense.

30 For all such things the people of the world seke for: and your Father knoweth that ye haue nede of these things.

31 [8] But rather seke ye after the kingdome of God,

g Be mery and make good chere.

h Caring for no man but for him self, and minding to trust in him self.

7 An earnest thinkinge vpon the prouidence of God, is a present remedie against the most foolish, & pininge carefulnes of mē, for this life.
✣ Mat. 6. 25.
1. Pet. 5. 7.
Psal. 55. 23.

i A Metaphore taken of things that hang in the ayer, for they that are careful for this worldly lyf, & hang vpon the arme of man, haue alwayes wauering & doutful mindes, swaing somtimes this way, and somtimes that way.

8 They shall lacke nothing, which are careful for the kingdom of heauen.

God, and all these things shalbe cast vpon you.

32 [9] Feare not, litle flocke: for it is your fathers pleasure, to giue you the kingdome.

33 ¶ ✣ [10] Sel that ye haue, [k] and giue almes: make you bagges, which wax not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there wil your heartes be also.

35 ¶ ✣ [11] Let your loines be girde about and your lights burning.

36 And ye your selues like vnto men that waite for their master, when he wil returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed *are* those seruaunts, whome the Lord when he commeth shal finde waking: verely I say vnto you, he wil girde him self about, & make them to sit downe at table, and wil come forthe, and serue them.

38 And if he come in the seconde watche, or come in the thirde watche, and shal finde them so, blessed are those seruaunts.

39 ∵ Now vnderstand this, that if the good man of the house had knowen at what houre the theefe woulde haue come, he woulde haue watched, and woulde not haue suffred his house to be digged through.

40 [12] Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

9 It is a foliſh thing, not to loke for ſmall things, at his hands, which giueth vs frely the greateſt thinges.

✣ *Mat.6.20.*

10 A godly bountifulnes is a redy way to get true riches.

k *This is the figure metonomie for by this word, Almes, is meant that compaſsion, and friendlines of an heart, that tendreth the miſerie and poore eſtate of a man, and sheweth forth it ſelf by ſom gift, and hath the name giuen it in the Greke tongue, of mercie and compaſsion: And therfore he is ſayde to giue almes, who parteth with ſom thing to an other and giueth to the poore, shewing thereby, that he pitieth their poore eſtate.*

✣ *1.Pet.1.13.*

11 The life of the faithful ſeruants of God, in this world is a certaine watchfull peregrination, hauinge the light of the word goinge before it.

∵ *Mat.24.43. Reuel.16.15, & 3.3.*

12 None haue more nede to watch, then they that haue ſome degree of honour, in the houſholde of God.

42 And

42 And the Lord ſaid, Who is a faithfull & wiſe warde, & wiſe, whome the maiſter ſhal make ruler ouer his houſeholde, to giue them their [l] portion of meate in ſeaſon?

43 Bleſſed *is* that ſeruaunt, whome his maiſter when he commeth, ſhal finde ſo doing.

44 Of a trueth I ſay vnto you, that he wil make him ruler ouer all that he hathe.

45 But if that ſeruaunt ſay in his heart, My maiſter doeth deferre his cõming, and ſhal begin to ſmite the ſeruaunts, and maidens, and to eate, and drinke, and to be drunken,

46 The maiſter of that ſeruaunt wil come in a day when he thinketh not, and at an houre when he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.

47 ¶ And that ſeruaunt that knew his maiſters wil, and prepared not him ſelf, neither did according to his wil, ſhalbe beaten with manie *ſtripes*.

48 But he that knewe it not, and yet did commit things worthie of ſtripes, ſhalbe beaten with fewe *ſtripes*: for vnto whomſoeuer muche is giuen, of him ſhalbe muche required, and to whome men muche commit, [m] the more of him wil they aske.

49 ¶ [13] I am come to put fire on the earth, & what is my deſire, if it be all ready kindled?

50 Notwithſtanding I muſt be baptized with a baptiſme, and how am I grieued, till it be ended?

51 ✣ Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hence forth there ſhalbe fiue in one houſe deuided, three againſt two, and two againſt three.

53 The father ſhalbe deuided againſt the ſonne: & the ſonne againſt the father: the mother againſt

l That is, euery moneth ſuch meaſure of corne as was appoynted them.

m More then of him, to whom, ſo much was not giuen.

13 The Goſpell is the only cauſe of peace, betwen the godly, and ſo is it the occaſion of great trouble among the wicked.

✣ Mat. 10. 34.

againſt the daughter, and the daughter againſt the mother: ỹ mother in law againſt her daughter in lawe, and the daughter in lawe againſt her mother in lawe.

54 ¶ ✣ [14] Then ſaid he to the people, When ye ſee a cloude [n] riſe out of the Weſt, ſtraight way ye ſay, A ſhower commeth: and ſo it is.

55 And when *ye ſee* the South winde blowe, ye ſay, that it will be hoate: and it commeth to paſſe.

56 Hypocrites, ye can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?

57 [15] Yea, and why iudge ye not of your ſelues what is right?

58 ¶ ✣ While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the waye, that thou maiſt be deliuered from him, leſt he drawe thee to the iudge, & the iudge deliuer thee to the [o] iayler, & the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

✣ *Mat.16.2.*

14 Men which are very quicke of ſight in earthly things, are blinde, in thoſe thīgs, which pertaine to the heauenly life, and ỹ through their owne malice.

n VVhich appeareth, and gathereth it ſelfe together, in that part of the ayre.

15 Men that are blinded with ỹ loue of themſelues, and therfore are deteſtable & ſtubborne ſhall beare the rewarde of their foly.

✣ *Mat.5.25.*

o To him that had to demaunde and gather the amerciamentes, which they were cõdemned vnto, that had wrongfully troubled men moreouer the magiſtrates officers make them which are condemned, pay that, that they owe yea and oftentimes, if they be obſtinate, they do not onely take the coſtes and charges of them, but alſo impriſon them.

CHAP. XIII.

1 Of the Galileans, 4 And thoſe that were ſlayne vnder Siloam. 6 The fig tree that bare no fruite. 11 The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her, by Satan, is healed. 19 The parable of the graine of muſtard ſeede. 21 Of leauen. 23 How few ſhalbe ſaued. 31 Herode that foxe

1 THere [1] were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe bloud [a] Pilate had migled

1 We muſt not reioyce, at the iuſt puniſhment of others, but rather be inſtructed therby to repentance.

a Pontius Pilate was gouernour of Iudea, almoſt ten yeres, and about the fourth yere of his gouernement, which might be about the 15. yere of Tyberius raigne, Chriſt finiſhed the worke of our redemption by his death.

with their sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, that these Galileans were greater sinners then all the *other* Galileans, because they haue suffred such things?

3 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [b] Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except ye amende your liues, ye shall all likewise perish.

6 ¶ [2] He spake also this parable, A certain man had a figge tree planted in his vineyarde: and he came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyarde, Behold, this three yeres haue I come and sought fruite of this figge tree, and finde none: cut it downe: why kepeth it also the ground [c] barren?

8 And he answered, and said vnto him, Lord, let it alone this yere also, till I digge round about it, and doung it.

9 And if it beare fruite, *well*: if not, then after thou shalt cut it downe.

10 ¶ [3] And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [d] spirit of infirmitie eighteene yeres, and was bowed together, and could not lift vp *her selfe* in any wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art [e] loosed from thine infirmitie.

13 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 [1] And

b To wit, in the place, for riuer: for Siloam was a smal riuer, from whence the conduites of the citie came, whereof Iohn. 9. 7. & Esai. 8. 6. and therfore it was a towre or castle, built vpon the conduit side, which fell down sodenly and killed some.

2 Great & long suffering, is the patience of God, but yet so that at length he executeth iudgement.

c Maketh the ground barren in that part, which otherwise were good for vines.

3 Christ came to deliuer vs frō the bāds of Satā

d Troubled with a disease which Satā brought.

e For Satan had the woman bound, as if she had bene in chaynes, in so much that for eighteene yeres space, she could not holde vp her head.

14 And the ruler of the Synagogue answered with indignatiō becauſe that Ieſus had healed on the Sabbath *day*, and ſaid vnto the people, There are ſix daies in which men ought to worke: in the therefore come & be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, & ſaid, Hypocrite, doeth not eache one of you on the Sabbath looſe his oxe or his aſſe from the ſtall, & lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bounde, lo, eightene yeres, be looſed from this bonde on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things, that were done by him.

18 ✣ Then ſaid he, What is the kingdome of God like? or whereto ſhall I compare it?

19 It is like a graine of muſtard ſeede, which a man tooke and ſowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made neſtes in the branches therof.

20 ✣ And againe he ſaid, Whereunto ſhal I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ✣ And he went through all cities and townes, teaching, and iournying towards Hieruſalem.

23 Then ſaid one vnto him, Lord, *are there* fewe that ſhalbe ſaued? And he ſaid vnto them,

24 Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, & ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the dore, and ye beginne to

4 A liueli image of hypocriſie, & reward therof.

f One of the Rulers of the Synagogue, for it appeareth by Mar. 5. 22. & Act. 13. 15. that there were many rulers of the Synagogue.

✣ Mat. 13. 31. Mar. 4. 31.

5 God beginneth his kingdome with ſmal beginnings, that the vnlooked for proceding of it, may better ſet forth his power.

✝ Mat. 13. 33.

∵ Mat. 9. 35. Mar. 6. 6.

6 Againſt them which had rather erre with many, then goe right with a few, and by that meanes through their own ſlownes, are ſhut out of the kingdom of God.

✻ Mat. 7. 13.

ſtand without, and to knocke at the dore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I knowe you not whence ye are.

26 [7] Then ſhall ye begin to ſay, We haue eaten & drunke in thy preſence, & thou haſt taught in our ſtreates.

27 ✣ But he ſhall ſay, I tell you, I knowe you not whence ye are: departe from me, all ye workers of iniquitie.

28 [8] There ſhalbe weping & gnaſhing of teeth when ye ſhall ſee Abraham and Iſaac, and Iacob, and all the Prophets in the kingdome of God, & your ſelues thruſte out at dores.

29 Then ſhall come *many* from the [g] East, and from the West, and from the North, and from the South, and ſhal ſit at table in the kingdome of God.

30 ✣ And beholde, there are laſt, which ſhalbe firſt, and there are firſt, which ſhalbe laſt.

31 [9] The ſame day there came certaine Phariſes, and ſaid vnto him, Departe, and go hence: for Herode will kill thee.

32 Then ſaid he vnto them, Go ye and tel that [h] foxe, Behold, I caſt out deuils, and will heale ſtill [i] to day, and to morow, and the third day I ſhalbe [k] perfected.

33 [10] Neuertheles I muſt walke to day, and to morowe, and the day folowing: for it can not be that a Prophet ſhould periſh out of Hieruſalem.

34 ∴ O Hieruſalé, Hieruſalem, which killeſt the

7 He is in vayne in the Church, which is not of the Church, which thing the cleanes of life ſheweth.
8 The caſting of of the Iewes, & the calling of ỹ Gentiles is foretolde.
✣ *Mat.7.23. & 25.41.*
∴ *Pſal.6.8.*
g *From all the quarters of the world, and theſe are foure of the chiefeſt.*
✣ *Mat.19.30. & 20.16. Mar.10.31.*
9 We muſt go forward in the caſe of our calling, through ỹ middeſt of terrours, whether they be true or fayned.
h *That deceitfull and trecherous mā*
i *That is, a ſmall time, and Theophil. ſaieth, it is a prouerbe: or els by, to day, we may vnderſtande, the time that now is, and by, to morowe, the time to come, meaning thereby all the time of his miniſterie and office.*
k *To wit, when the ſacrifice for ſinne is ended.*
10 There are no where more cruell enemies of the godly, thē they, which are within the Sanctuarie and Church it ſelfe: but God ſeeth it, and will in his time haue an accompte of it. ∴ *Mat.13.37.*

Prophets

Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne *gathereth* her [1]broode vnder *her* winges, and ye would not!

35 Beholde, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee me vntill *the time* come that ye ſhall ſay, Bleſſed *is* he that commeth in the name of the Lord.

[1] *Word for word the neſt: now the broode of chickins is the neſt.*

CHAP. XIIII.

1 The dropſie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore muſt be called to our feaſtes. 16 Of thoſe that were bid to the great ſupper. 23 Some compelled to come in. 28 One about to build a towre.

1 [1]And it came to paſſe that whē he was entred into the houſe of [2]one of the chiefe Phariſes on ȳ Sabbath *day*, to eate bread, they watched him.

2 And behold, there was a certaine mā before him, which had the dropſie.

3 Thē Ieſus anſwering, ſpake vnto the Lawyers and Phariſes, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they helde their peace. Then he tooke him, and healed him, and let him go,

5 And anſwered them, ſaying, Which of you *ſhal haue* an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ [2]He ſpake alſo a parable to the gheſtes, when he marked howe they choſe out the chiefe roomes, and ſaid vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leſt a more honourable man then thou, be bidden of him,

1 The lawe of ȳ very Sabbath ought not to hinder the offices of charitie.

a Either one of the elders whom they called the Sanhedrin: or one of the chiefe of the Synagogue: for all the Phariſies were not chiefe pṙes of the Synagogue. Io. 7. 48. for this word Phariſe was the name of a ſecte, though it appeare by the whole hiſtorie that the Phariſies were in great credit.

2 The reward of pride is ignominie: & the reward of true modeſtie is glory.

9 And he that bad both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 ✣ But when thou art bidden, go & sit downe in the lowest roome, that whē he that bade thee, cōmeth, he may say vnto thee, Friend, sit vp hier: then shalt thou haue worship in the presence of them that sit at table with thee.

11 ✣ For whosoeuer exalteth him selfe, shalbe brought low, and he that humbleth him self, shalbe exalted.

12 ¶ Then said he also to him that had biddē him, ∴ Whē thou makest a dinner or a supper, call not thy friends, nor thy brethrē, neither thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But whē thou makest a feast, cal the poore, the maimed, the lame, *and* the blind,

14 And thou shalt be blessed, because they em not recompense thee: for thou shalt be recompēsed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these things, he said vnto him, Blessed *is he* that eateth bread in the kingdome of God.

16 Then said he to him, ⁂ A certaine man made a great supper, and bad many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ⁴But they al with ᵇone *minde* began to make excuse: The first said vnto him, I haue bought a farme, and I must nedes go out and see it: I pray thee haue me excused.

19 And an other said, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue maried a wife, & there-

✣ *Prou.25.5.*
✣ *Chap.18.14. Mat.23.12.*
3 Against them, which lauish out their goods either ambitiously, or for hope of recompēse where as Christian charitie respecteth onely ỹ glorie of God, and the profit of our neighbour.
∴ *Prou.3.27. Tob.4.7.*
⁂ *Mat.22.1. Reuel.19.9.*
4 The most part euen of thē to whom God hath reueiled him selfe, are so mad, that such helpes as they haue receiued of God, they willingly turne into lettes and hinderances.
ᵇ *As of set purpose, and a thing agreed vpon before: for though they alleage seuerall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.*

therefore I can not come.

21 So that seruant returned, & shewed his master these things. Then was the good man of the house angry, & said to his seruant, Go out quickly into the [c] streates and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruāt said, Lord, it is done as thou hast commaunded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 [5] Nowe there went great multitudes with him, and he turned and said vnto them,

26 ✣If any man come to me, and [d] hate not his father, and mother, and wife, and children, & brethren, & sisters: yea, and his owne life also, he can not be my disciple.

27 ✣ [6] And whosoeuer beareth not his crosse, and cōmeth after me, can not be my disciple.

28 For which of you minding to buyld a towre [e] sitteth not down before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foūdation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to mete him that cōmeth against him with twentie thousand?

32 Or els while he is yet a great way of, he sendeth an ambassage, and desireth peace.

c *Vvide & broade quarters.*

5 Euen those affections, which are of them selues worthy of prayse and commendatiō, must be ruled and ordered, that godlines may haue the vpper hand and preeminēce.

✣*Mat.10.37.*

d *If the matter stand betwene God and him, as Theophil. saieth: and therfore these wordes are not spoken simply but by comparison.*

✣*Chap.9.23. Mat.16.24. Mar.8.34.*

6 The true folowers of Christ must at once buyld and fight, and therfore be ready and prepared to suffer al kind of miseries.

e *At home, and casteth all his costes before he begin the worke.*

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 ✣7 Salt is good: but if salt haue lost his sauour, wherwith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

✣ *Mat.5.13. Mar.9.50.*

7 The disciples of Christ must be wise both for themselues and for other: other wise they become the foolishest of all

CHAP. XV.

The parable of the lost sheepe, 8 Of the groat, 11 And of the prodigall sonne.

1 THen "resorted vnto [1] him [2] al the Publicanes and sinners, to heare him.

2 Therfore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✣ What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernes, & go after that which is lost, vntill he finde it?

5 And when he hath founde it, he laieth it on his shoulders with ioye.

6 And when he commeth home, he calleth together his friendes and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewyse ioye shalbe in heauen for one sinner that conuerteth, *more then* for ninetie and nine iust men, which neede none amendement of life.

8 Either what woman hauing ten groates, if she lose one groate, doeth not light a candle, and swepe the house, and seeke diligently till she finde it?

9 And

"*Or drewe nere,*

1 We must not despeyer of the, which haue gone out of the waye, but according to the exãple of Christ, we must take great paynes about them.

a Some Publicanes and sinners came to Christ from all quarters.

✣ *Mat.18.12.*

9 And when she hath found it, she calleth her friends, & neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [2] He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So he deuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered al together, he toke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine.

16 And he woulde faine haue filled his bellie with the huskes, that the swine ate: but no man gaue *them* him.

17 [3] Then he came to him selfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against [b] heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way of, his father sawe him, and had compassion, and ran and fell on his necke, and kissed him.

21 [4] And

2 Men by their voluntary falling from God, hauing spoyled them selues of the benefites which they receyued of him, cast them selues headlong into infinite calamities: but God of his singular goodnes, offering him selfe freely to them, whom he called to repentaunce, through the greatnes of their misery wherew they were tamed, doeth not only gently receiue them, but also enricheth them with farre greater giftes, & blesseth them with ỹ chiefest blisse.

3 The beginig of repentance is the acknowledging of ỹ mercie of God, which stirreth vs vp to hope well.

b Against God, because he is said, to dwell in heauen.

4 In true repentance there is a feeling of our sinnes, ioyned with sorow and shame, from whence springeth a confessiō, after which followeth forgiuenes.

21 [4] And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calf, and kill him, and let vs eate, and be merie:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is founde. And they began to be merie.

5 Such as truly feare God, desire to haue all men to be their felowes.

25 [5] Now the Elder brother was in the field, & when he came and drewe nere to the house, he heard melodie, and dauncing,

26 And called one of his seruants, and asked what those things ment.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sounde.

28 Then he was angrie, and would not go in: therfore came his father out and entreated him.

29 But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, & yet thou neuer gaueste me a kid that I might make merie with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was mete that we should make mery, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is founde.

CHAP. XVI.

1 *The parable of the Steward accused to his master,* 13 *Dis-*

two maſters. 16 The Law and the Prophetes. 19 Of Diues and Lazarus.

1 AND he ſaid alſo vnto his diſciples, There was a certaine riche man, which had a ſtewarde, and he was accuſed vnto him, that he waſted his goods.

2 And he called him, and ſaid vnto him, How is it that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou mayeſt be no longer ſtewarde:

3 Then the ſtewarde ſaid within him ſelfe, What ſhall I do: for my maſter taketh away from me the ſtewardſhip? I can not digge, *and* to begge I am aſhamed.

4 I knowe what I wil doe, that when I am put out of the ſtewardſhip they may receiue me into their houſes.

5 Then called he vnto him euerie one of his maſters detters, and ſaid vnto the firſt, how much oweſt thou vnto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, Howe much oweſt thou? And he ſaid, An hundreth meaſures of wheate. Then he ſaid to him, Take thy writing, & write foure ſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generatiō wiſer then the children of light.

9 And I ſay vnto you, Make you friends

1 Seeing that men oftentimes purchaſe frendſhip to themſelues, by other mens coſtes, it is ſhame for vs if with a free and liberall beſtowing of the goods which the Lord hath giuen vs to that purpoſe, we doe not pleaſe him, nor procure the good wil of our neighbours, ſeeing that by this onely meanes, riches, which are oftentimes occaſions of ſinne, are turned to an other end and purpoſe.

a This parable doeth not approue the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to ſhewe a thing couertly, and as it were vnder a figure to repreſent the trueth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable, to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlaſting life. b Men that are giuen to this preſent life, contrary to whom the children of light are ſet: S. Paul calleth thoſe ſpirituall and the other carnall.

with

with the riches [c] of iniquitie, that when ye shall want, they may receyue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, he is also faithful in much: & he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the the wicked riches, who will trust you in the [e] true treasure?

12 And if ye haue not bene faithfull in [f] another mans goods, who shall giue you that which is yours?

13 ✣ [3] No seruaunt can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they scoffed at him.

15 [4] Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 ✣ [5] The Law and the Prophets endured vntil Iohn: and since that time the kingdome of God is preached, and euery man preaseth into it.

17 ∴ Nowe it is more easie that heauen and earth should passe away, then that one title of the Lawe shoulde fall.

18 ¶ ✱ Whosoeuer putteth away his wife, and marieth

c *This is not spoken of goods that are euill gotten, for God will haue our bountifulnes to the poore, proceede and come from a good fountaine, but he calleth those riches of iniquitie, which men vse naughtely.*

d *To wit, the pore Christians: for they are the inheritours of these Tabernacles. Theophil.*

2 We ought to take heede, that for abusing our earthly functiō and duetie, we be not depriued of heauenly giftes: for how can they vse spirituall giftes aright, who abuse worldly things.

e *That is, heauenly and true riches: which are contrary to worldly & slitting substance.*

f *In wordly goods, which are called other mens, because they are committed to our credit.* ✣ *Mat. 6. 24.*

3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are. ✣ *Mat. 11. 12.*

5 The Pharises despised the excellencie of the newe couenaunt, in respect of the olde, being ignorant of the perfect righteousnes of the Lawe, and howe false expounders they were of the lawe, Christ declareth by the seuenth commandement. ∴ *Mat. 5. 18.* ✱ *Mat. 5. 32. and 19. 9. 1. Cor. 7.*

marieth another, committeth adulterie: and who soeuer marieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ [6] There was a certaine riche man, which was clothed in [h] purple and fine linnen, and fared wel and delicately euerie day.

20 Also there was a certaine begger named Lazarus, which was laied at his gate ful of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caryed by the Angels into Abrahams bosome. The riche man also dyed and was buryed.

23 And being in hell in torments, [i] he lift vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the typ of his finger in water, & coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he cõforted, and thou art tormented,

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which woulde go from hence to you, cã not: neither can they come from thence to vs.

27 [7] Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto thẽ, least they also come into this place

g They that gather by this place, that a man cã not be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speketh of those diuorces, which the Iewes vsed, of which sort, we can not take the diuorcement, for adulterie, for adulterers were put to death by the Lawe.

6 The end of ỹ pouertie and miserie of the godly, shalbe euerlasting ioy: as the end of the riotousnes & cruel pride of ỹ riche, shalbe euerlasting miserie, without al hope of mercy.

h Very gorgeously and sumpteously, for purple garmẽts were costly, & this fine linnen which was a kind of linẽ that came out of Achaia, was as deare as golde.

i Heauenly and spiritual things are expressed and set forth vnder colours and resemblances, fit for our senses.

7 Seing that we haue a most sure rule to liue by, layed forth vnto vs in the word of God, rashly and vainly do men seeke for other reuelations.

of torment.

29 Abraham ſaid vnto him, They haue Moſes and the Prophetes: let them heare them.

30 And he ſaid, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither wil they be perſuaded, though one riſe from the dead againe.

CHAP. XVII.

1 Offences. 3 We muſt forgiue him that treſpaſſeth againſt vs. 10 We are vnprofitable ſeruaunts. 11 Of the ten lepers. 20 Of the cõming of the kingdome of heauen. 33 Falſe Chriſts. 36 After what maner Chriſtes comming shalbe.

1 THen ſaid he to the diſciples, ✣ [1]It can not be auoided, but that offences will come, but wo *be* to him by whom they come.

✣ *Mat.18.7. Mar.9.42.*

1 The Church is of neceſſitie ſubiect to offences, but the lord will not ſuffer them vnpuniſhed, if any of the leaſt be offended.

2 It is better for him that a great milſtone were hanged about his necke, and that he were caſt into the ſea, then that he ſhoulde offende one of theſe litle ones.

3 ¶ [2]Take heede to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

2 Our reprehenſions muſt be iuſt, and proceede of loue and charitie.

4 ✣ And though he ſinne againſt thee ſeuen times in a daye, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

✣ *Mat.18.21.*

5 ¶ [3] And the Apoſtles ſaid vnto the Lorde, Increaſe our faith.

3 God will neuer be vtterly lacking to the godly, (although he be not ſo perfitly with them, as they woulde) euen in thoſe difficulties, which can not be ouercome by mans reaſon.

6 And the Lord ſaid, ∴ If ye had faith *as much as is* [2]a graine of muſtard ſede, and ſhould ſay vn-

∴ *Mat.17.20.*

a *If you had no more faith, but the quantitie of the grayne of muſtard ſeede.*

to this

to this mulbery tree, plucke thy ſelfe vp by the rootes, and plante thy ſelfe in the ſea, it ſhoulde euen obey you.

7 ¶ [4] Who is it alſo of you, that hauing a ſeruant plowing or feeding cattell, woulde ſay vnto him by and by, when he were come frō the field, Go, and ſit downe at table?

8 And woulde not rather ſay to him, Dreſſe wherewith I may ſuppe, and girde thy ſelfe, and ſerue me, till I haue eaten and dronken, and afterwarde eate thou, and drinke thou?

9 Doeth he thanke that ſeruaunt, becauſe he did that which was commaunded vnto him? I trowe not.

10 [5] So likewiſe ye, when ye haue done al thoſe things, which are commaunded you, ſay, We are vnprofitable ſeruaunts: we haue done that which was our duetie to do.

11 ¶ [6] And ſo it was when he went to Ieruſalem, that he paſſed through the middes of Samaria, and Galile.

12 And as he entred into a certayne towne, there met him ten men that were lepers, which ſtoode a farre of.

13 And they lift vp their voyces and ſaid, Ieſus, Maſter, haue mercie on vs.

14 And when he ſawe *them*, he ſaid vnto them, † Go, ſhewe your ſelues vnto the Prieſts. And it came to paſſe, that as they wēt, they were clenſed.

15 Then one of them, when he ſawe that he was healed, turned backe, and with a loude voyce prayſed God,

16 And fel downe on his face at his feete, and gaue him thankes: and he was a Samaritan.

17 And Ieſus aunſwered, and ſaid, Are there not ten clenſed? but where *are* the nine?

18 There are none found that returned to giue

4 Seeing that God may challenge vnto him ſelfe of right, both vs and all that is ours, he can be better vnto vs for nothing, although we labour manfully euen vnto death.

5 The moſt perfit keeping of ỹ lawe, which we can performe, deſerueth no reward.

6 Chriſt doeth well, euen vnto ſuch, as wilbe vnthankful, but the benefites of god profit them onely to ſaluation, which are thankfull.

† *Leuit. 14. 2.*

God

God praise, saue this straunger.

19 And he said vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ [7] And whē he was demanded of the Pharises, when the kingdome of God shoulde come, he aunswered them, and said, The kingdome of God commeth not with [b] obseruation.

21 Neither shall men say, Lo here, or lo there: for beholde the kingdome of God is [c] within you.

22 [8] And he said vnto the disciples, The dayes will come, when ye shall desire to see [d] one of the daies of the Sonne of man, and ye shal not see it.

23 ✣ [9] Then they shall say to you, Behold here, or beholde there: *but* goe not thither, neither followe them.

24 For as the lightening that lighteneth out of the one *parte* vnder heauē, shineth vnto the other *parte* vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reproued of this generation.

26 ✣ [10] And as it was in the dayes of Noe, so shall it be in the daies of the Sonne of man.

27 They ate, they dranke, they maried wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flould came, & destroyed them

7 The kingdōe of God is not marked of many, although it be most present before their eies: because thei fondly persuade them selues, that it is ioyned with outward pōpe.

b With any outward pompe and shew of maiestie, to be knowen by: for there were otherwise many playne and euident tokens whereby mē might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes, which the Pharises dreamed of, which looked for an earthly kingdome of Messias.

c You looke about for Messias, as though he were absent, but he is amongst you, in the middes of you.

8 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vayne.

d The time will come that you shall seeke for the Sonne of man, with great sorow of heart, and shall not finde him. ✣ Mat.24.23. Mar.13.21.

9 Christ forewarneth vs, that false Christes shall come, and that his glorie shall sodaynely be spread farre and wide through the worlde, after that the ignominie of the crosse is put out and extinguished.

✣ *Genes.7.5. Mat.24.38. 1.Pet.3.20.*

10 The worlde shalbe taken vnawares with the sodayne iudgement of GOD: and therefore the faythefull ought to watche continually.

them all.

28 ✣ Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *ensamples* shall it be in the day when the Sonne of man is reueiled.

31 [11] At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ✣ Remember Lots wife.

33 ∴ Whosoeuer wil seke to saue his soule, shall lose it: and whosoeuer shall lose it, shall [e] get it life.

34 ✣ I tell you, in that night there shalbe two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left.

36 Two shalbe in the fielde: one shalbe receiued, and another shalbe left.

37 [12] And they answered, and said to him, Where, Lord? And he said vnto them, ✣ Where soeuer the bodie *is*, thither shall also the egles be gathered together.

✣ *Gen.19.24.*

11 We must take good heede, that neither distrust, nor the intices-ments of this world, nor any respect of friendship hinder vs the least that may bee.

✣ *Gen.19.26.*

∴ *Chap.9.24. Mat.10.39. Mar.8.35. Iohn 12.25.*

e *That is, shall saue it, so Matthew expoundeth it: for the life that is here spoken of is euerlasting salvation.*

✣ *Mat.24.41.*

12 The only way to continue in to cleaue to Christ.

✣ *Mat.24.28.*

CHAP. XVIII.

1 The Parable of the vnrighteous iudge and the widow. 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.

1 AND ♣ [1] he spake also a parable vnto them to this ende, that they ought alwayes to pray, and not to [a] waxe fainte,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuereneed man.

3 And there was a widowe in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

4 And he woulde not of a long time: but afterward he said with him selfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I will do her right, lest at the last she come and [c] make me vearie.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though [d] he suffer long for them?

8 I tell you he will auenge them quickely: but when the Sonne of man commeth, shal he finde faith on the earth?

9 ¶ [2] He spake also this parable vnto certaine which trusted in them selues that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publican.

11 [3] The Pharise stode and prayed thus with

♣ *Rom. 12. 12. 1. Thes. 5. 17.*

1 God will haue vs to continue in prayer, not to weary vs, but to exercise vs, therefore we must so striue with impatience, that long delaye cause vs not to breake of the course of our prayers.

a Yeld to afflictions, and aduersities, as they do which are out of heart.

b He doth not compare thinges that are equal together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hands much more shal the prayers of the godly, preuayle before God.

c Word for word beate me downe with her blowes, and it is a metaphore taken of wrestlers who beate their aduersaries with their fists or clubbes: so do they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes. *d Though he seme slow in reuenging the iniuries done to his.*

2 Two thinges especially make our prayers voyde and of none effect, confidence of our owne righteousnes, and the contempte of other, and an humble heart is contrarie to both these.

3 Although wee confesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude and arrogant, if we put neuer so little trust in our owne workes before God.

him selfe, O God, I thanke thee that I am not as other men, extorsioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all that euer I possesse.

13 But the Publicane standing [e] a farre of, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: ✣ for euery man that exalteth him selfe, shalbe brought low, and he that humbleth him selfe, shalbe exalted.

15 ¶ ✣ [f] They brought vnto him also babes that he shoulde touch them. [g] And when his disciples sawe it, they rebuked them.

16 But Iesus [h] called them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 [6] Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shal not enter therein.

18 ✣ Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commaundements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother.

21 [7] And he said, All these haue I kept from

e Far from the Pharise in a lower place.

✣ *Chap.14.11. Mat.23.12.*

✣ *Mat.19.13. Mar.10.13.*

f The children were tender and young, in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked against them that are enemies to the baptizing of children.

4 To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptiõs

5 The children also of the faithful are comprehended in the free couenant of God.

g Them that caried the children, whom the disciples drone awaye.

6 Childelike innocencie is an ornament of Christians.

✣ *Mat.19.18. Mark.10.17.* * *Exod.20.13.*

7 The intisement of riches carieth away many from the right waye.

my youth.

22 Now when Ieſus heard that, he ſaid vnto him, Yet lackeſt thou one thing. Sell all that euer thou haſt, and diſtribute vnto the poore, & thou ſhalt haue treaſure in heauen, and come followe me.

23 But when he heard thoſe things, he was very heauy: for he was marueilous rich.

24 [8] And when Ieſus ſaw him verie ſorowfull, he ſaid, With what difficultie ſhall they that haue riches, entre into the kingdome of God!

8 To be both rich and godly, is a ſingular gift of God.

25 Surely it is eaſier for a camel to go through a nedles eye, then for a rich man to enter into the kingdom of God.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſaid, The things which are vnpoſſible with men, are poſſible with God.

28 ¶ ✣ Then Peter ſaid, Lo, we haue left all, and haue followed thee.

✣ Mat. 19. 27. Mar. 10. 28.

29 [9] And he ſaid vnto them, Verely I ſay vnto you, there is no man that hath lefte houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

9 They become the richeſt of all which refuſe not to be poore for Chriſts ſake.

30 Which ſhall not receiue much more in this worlde, and in the worlde to come life euerlaſting.

31 ¶ ✣ [10] Then Ieſus tooke vnto him the twelue, & ſaid vnto them, Beholde, we goe vp to Hieruſalem, and all things ſhalbe fulfilled to the Sonne of man, that are written by the Prophets.

✣ Mat. 20. 17. Mar. 10. 32.

32 For he ſhalbe deliuered vnto the Gentiles, and ſhalbe mocked, and ſhalbe ſpitefully entreated, and ſhalbe ſpitted on.

10 As ſure and certaine as perſecution is, ſo ſure is the glorie which remaineth for the conquerours.

33 And when they haue ſcourged him, they wil put him to death: but the third day he ſhall riſe againe.

34 But they vnderſtode [h] none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

35 ¶ ✣ [11] And it came to paſſe, that as he was come nere vnto Iericho, a certaine blinde man ſate by the way ſide begging.

36 And when he heard the people paſſe by, he asked what it ment.

37 And they ſaid vnto him, that Ieſus of Nazareth paſſed by.

38 Then he cried, ſaying, Ieſus the Sonne of Dauid, haue mercy on me.

39 [12] And they which went before, rebuked him that he ſhould holde his peace, but he cried much more, O Sõne of Dauid, haue mercy on me.

40 And Ieſus ſtode ſtill, and commaunded him to be brought vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he ſaid, Lord, that I may receiue my ſight.

42 And Ieſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

43 Then immediatly he receiued his ſight, and followed him, praiſing God: and all the people, when they ſawe *this*, gaue praiſe to God.

h *Hereby we ſee how ignoraunt the diſciples were.*

✣ *Mat.20.29. Mar.10.46.*

11 Chriſt ſheweth by a viſible miracle, that he is the light of the world.

12 The more ſtoppes and letts that Satã layeth in our way euen by them which profeſſe Chriſts name, ſo much the more ought we to go forward.

CHAP. XIX.

1 Zaccheus the publicane. 13 Ten pieces of mony deliuered to ſeruants to occupie withall. 29 Ieſus entreth into Hieruſalem. 41 He foretelleth the deſtruction of the citie with teares. 45 He caſteth the ſellers out of the Temple.

1 NOw [1] when Ieſus entred and paſſed through Iericho,

2 Beholde, there was a man named Zaccheus, which *was* the [a] chief receiuer of the tri-

1 Chriſt preuenteth them with his grace eſpecially, which ſemed to be furtheſt from it.

a *The ouerſeer and head of the publicanes, which were there together: for the publicanes were deuided into companies, as we may gather by many places of Cicero his orations.*

bute, and he was riche.

3 And he sought to see Iesus, who he should be, and coulde not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tree, that he might see him: for he shoulde come that *vvay*.

5 And when Iesus came to the place, he loked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastely, and receiued him ioyfully.

7 * And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 [3] And Zaccheus stode forthe, and said vnto the Lord, Beholde, Lord, the halfe of my goodes I giue to the poore: and if I haue taken from any mam by [b] forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also be come the [c] sonne of Abraham.

10 ✣ For the Sonne of man is come to seke, and to saue that which was lost.

11 [4] And whiles they heard these thinges, he continued and spake a parable, because he was nere to Hierusalem, & because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, ✣ A certaine noble man

2 The world forsaketh the grace of God, & yet is vnwilling that it should be bestowed vpō other.

3 The example of true repentance, is knowne by the effect.

b By falsly accusinge any man: and this agreeth most fitly to the master of the customers person: for cōmonly they haue this trade among ther, when they robbe & spoyle the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, in so much that if men reproue and go about to redresse their robberie, and spoyli nge, they cry out, the common weale is hindred.

c Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the housholde were circumcised. ✣ *Mat. 18. 11.*

4 We must paciently waygh for the iudgement of God, which shalbe reuelled in his time. ✣ *Mat. 25. 14.*

went into a farre countrey, to receiue for him selfe a kingdome, and so to come againe.

13 [5] And he called his ten seruaunts, and deliuered them ten pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commaunded the seruaunts to be called to him, to whome he gaue his money, that he might knowe what euery man had gained.

16 Then came the first, saying, Lord, [d] thy piece hath encreased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath encreased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 [6] So the other came, and said, Lord, beholde thy piece, which I haue laid vp in a napkin,

21 For I feared thee, because thou art a streight man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne mouth wil I iudge thee, O euil seruāt, Thou knewest that I am a streight man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

5 There are three sortes of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, bestowe the giftes, which they haue receiued of God, to his glorie with great paynes and diligence: the third liue idlely and do no good. As for the first, the Lord when he commeth will iustly punish thē in his time: the other he wil blesse, according to the paynes which they haue taken: & as for the shouthfull and idle persons he will punish them as the first.

d *This was a piece of money which the Grecians vsed and was in value about an hundred pence, which is about ten crownes.*

6 Against them which spend their life idlely in deliberatinge and otherwise in contemplation.

e *To the bankers and thaungers.*

24 And he ſaid to them that ſtode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaid vnto him, Lord, he hath ten pieces.)

26 ✣ For I ſay vnto you, that vnto all them that haue, it ſhalbe giuen: & from him that hath not, euen that he hath, ſhalbe taken from him.

✣ *Chap. 8. 18. Mat. 13. 12. & 25. 29. Mark. 4. 25.*

27 Moreouer thoſe mine enemies, which would not that I ſhould raigne ouer them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, [f] he went forth before, aſcending vp to Hieruſalem.

[f] *The diſciples ſtaggered & ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.*

29 ✣ [7] And it came to paſſe, when he was come neare to Bethphage, and Bethania, beſides the mount which is called *the mount* of Oliues, he ſent two of his diſciples,

✣ *Mat. 21. 1. Mar. 11. 1.*

7 Chriſt ſheweth in his owne perſon, that his kingdome is not of this worlde.

30 Saying, Go ye to the towne which is before *you*, wherein, aſſone as ye are come, ye ſhall finde a colte tied, whereon neuer man ſate: looſe him, and bring him *hither*.

31 And if any man aske you, why ye looſe *him*, thus ſhall ye ſay vnto him, Becauſe the Lord hath nede of him.

32 So they that were ſent, went their way, & founde it as he had ſaid vnto them,

33 And as they were looſing the colte, the owners thereof ſaid vnto them, Why looſe ye the colte?

34 And they ſaid, The Lord hath nede of him.

35 ¶ ✣ So they brought him to Ieſus, and they caſt their garments on the colte, and ſet Ieſus thereon.

✣ *Mat. 21. 7. Ioh. 12. 14.*

36 And as he went, they ſpred their clothes in the way.

37 And when he was now come nere to the going

going downe of the mounte of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for al the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glorie in the hiest *places*.

39 [8] Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 ¶ [*] [9] And when he was come nere, he beholde the Citie, and wept for it,

42 [§] Saying, O [h] if thou haddest euen knowen [i] at the least in this [k] thy day those things, which *belong* vnto thy [l] peace: but now are they hid from thine eies.

43 For the daies shal come vpon thee, that thine enemies shal cast a trench about thee, and cõpasse thee round, & kepe thee in on euery side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou kneweste not [m] that season of thy visitation.

45 ¶ [†] [10] He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, [‡] Mine

8 When they linger which ought to be the chiefest preachers and setters forth of the kingdome of God, he wil raise vp other, extraordinarily in despite of them.

[*] *Chap. 21. 6. Mat. 24. 1. Mar. 13. 1.*

9 Christ is not simply delited with the destruction no not of the wicked.

g Christ breaketh of his speache, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraide them for their trecherie and stubburnes against him, such as hath not lightly bene heard of.

h At least wise thou O Hierusalem, to whome this message was properly sent. i If after the slaying of so manie Prophets, and so oft refusing me the Lord of the Prophets, now especially in this my last comming to thee thou hadest had anie regard to thy selfe. k The fit and commodious time is called the day of this Citie. l That is, those things wherein thy happines standeth. m That is, this verie instant where-in God visited thee. [†] *Mat. 21. 12.*

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office inioyned him of his father to purge the Temple.

[‡] *Mat. 11. 17. Isa. 56. 7.*

✣Iere.7.11. house is the house of praier, ✣ but ye haue made it a denne of theeues.

47 And he taught dailie in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for al the people hanged vpon him when they heard him.

CHAP. XX.

✣ *From whence Iohns Baptisme was.* 9 *The wickednes of the Priests is noted by the parable of the vineyard and the husbandmen.* 21 *To giue tribute to Cesar.* 27 *He conuinceth the Sadduces denying the resurrection.* 41 *How Christ is the sonne of Dauid.*

✣Mat.21.23. Mar.11.27.

1 The Pharises being ouercome with the trueth of Christs doctrine, moue a question about his outward calling and are ouercome by the witnes of their own conscience.

1 AND ✣ it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

✣Mat.21.33. Mar.12.1. Isa.5.1. Iere.2.21.

2 It is no new thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holie place: but at length they shal not scape vnpunished.

3 And he answered, and said vnto them, I also wil aske you one thing: tel me therefore,

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people will stone vs: for they be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tel whence it *was*.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I do these things.

9 ¶ ✣ Then began he to speake to the peo-

ple

ple this parable, A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbādmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and foule entreated him, and sent him away emptie.

12 Moreouer he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shal I do? I wil send my beloued sonne: it may be that they wil do reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shal the Lord of the vineyarde therefore do vnto them?

16 He wil come and destroy these husbandmen, and wil giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he behelde them, and said, What meaneth this then that is written, ✣ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shal fal vpon that stone, shalbe broken: and on whomsoeuer it shal fall, it wil grinde him to pouder.

19 Then the hie Priests, and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✣ [3] And they [a] watched *him*, and sent forth [b] spies,

✣ *Psalme.118.22. Isa.28.16. Act.4.11. Rom.9.33. 1.Pet.2.8.*

✣ *Mat.22.16. Mar.12.13.*

3 The last refuge that false Prophets haue to destroye the true Prophets, is to lay seditiō and treason to their charge.

a *A fit time to take him in.*

[b] spies, which should faine them selues iust men, [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftines, and said vnto them, Why tempt ye me?

24 Shewe me a peny. Whose image and superscription hath it? They answered, & said, Cesars.

25 Then he said vnto them, ✣ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and helde their peace.

27 ✣ [g] Then came to him certaine of the Sadduces (which denie that there is anie resurrection) and they asked him,

28 Saying, Master, [h] Moses wrote vnto vs, If anie mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he dyed without children.

30 And the second tooke the wife, & he dyed childles.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them,

The

b VVhom they had deceitfully hyred.

c That they might take some holde in his talke, and there by forge some false accusation against him.

d To put him to death.

e Thou art not moued by fauour of anie man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are in deede alike.

f Craftines is a certaine diligence and wittines to do euil, gotten by much vse and great practise in matters.

✣ *Rom 13.7.*

✣ *Mat.22.23. Marke.12.18.*

g The resurrection of ỹ flesh is auouched against the Sadduces.

h Deut.25.5.

The [g] children of this worlde mary wiues, and are maried.

35 But they which shalbe counted worthy to enioye that worlde, & the resurrection from the dead, neither marry wiues, neither are married.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shal rise againe, euen ✤Moses shewed it besides the bush, whē he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for al [i] liue vnto him.

39 Then certaine of the Scribes answered, & said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at al.

41 ¶ ✤[5] Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self saith in the booke of the Psalmes, ✣ The Lord said vnto my Lord, sit at my right hand,

43 Til I shall make thine enemies thy foote-stoole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audience of al the people he said vnto his disciples,

46 ✤[6] Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the hiest seates in the assemblies, & the

[g] They are called here in this place, the children of this world, which liue in this world: and not they, that wholy are giuen to the world, as before, ca. 16. 8. which are contrary to the children of light.

[h] That is, men partakers of the resurrection: for as we say truely that they shal liue in deede, which shall enioye euerlasting blisse, so do they rise in deede, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

✤ Exod. 3. 6.

[i] That is, before him, a notable saying, the godlie do not die though they die here on earth.

✣ Mat. 22. 44. Mar. 12. 35.

[5] Christ is so ✣ sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting sonne of God) according to the spirite. ✣ Psalme. 110. 1. ✤ Chap. 18. 43. Mat. 23. 6. Mar. 12. 38.

[6] We must auoyde the example of ambitious and couetous pastours.

chiefe

chief roomes at feasts:

47 Which deuoure widowes [k] houses, and in shewe make long praiers: These shal receiue greater damnation.

k This is spoken by the figure Metonymie, houses for the goods and substance.

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the ruine of the destruction of the Temple, 19 And Hierusalem. 25 The signes going before the last iudgement.

1 AND ✣ [1] as he beheld, he sawe the riche men, which cast their gifts into the treasurie.

✣ Mar.12.41.

1 The poore may excede in bountie and liberalitie, euen ỹ richest, according to Gods iudgement. & Chap.19.43. Mat.24.1. Mar.13.1.

2 And he sawe also a certaine poore widowe which cast in thither two mites:

3 And he said, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in al the liuing that she had.

5 ✣ [2] Now as some spake of the Temple, how it was garnished with goodlie stones, and with [a] consecrate things, he said,

2 The destruction of ỹ Temple is foretolde, that that true spiritual building may be built vp, whose head builders must and ought to be circumspect.

a These were things, that were hanged vpō walles and pillers.

6 Are these the things that ye looke vpon? the daies wil come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

✣ Ephe.5.6. 2.Thes.2.3.

7 Then they asked him, saying, Maister, but when shal these things be? and what signe shal there be when these things shal come to passe?

8 ✣ And he said, Take heede, that ye be not deceiued: for manie wil come [b] in my Name, saying, I am Christ, and the time draweth nere: follow ye not them therefore.

b Vsing my name.

9 [3] And when ye heare of warres and seditions, be not afrayde: for these things must first come,

3 The true Tēple of God is built vp euen in the middest of incredible tumultes, and most sharpe miseries, through inuincible patience, so that the end therof cannot be but most happie.

come, but the end followeth not by and by.

10 Then said he vnto them, Nation shal rise against nation, and kingdome against kingdome,

11 ✣ And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, & great signes shal there be from heauen.

12 But before al these, they shal lay their hands on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shal turne to you, for [c] a testimonial.

14 ✣ Lay it vp therefore in your hearts, that ye cast not before hand, what ye shal answere.

15 For I wil giue you a mouth and wisdome, where against al your aduersaries shal not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shal they put to death.

17 And ye shalbe hated of all men for my Names sake.

18 ⁘ Yet there shal not one heare of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ ✱ [4] And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil al things that are written.

23 But wo *be* to them that be with childe, and to them that giue sucke in those dayes: for there shalbe

✣ *Mat.24.7. Mar.13.8.*

c *This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man, as well of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godlie and holie men pertaine to the witnes of the trueth.*

✣ *Chap.12.12. Mat.10.19. Mar.13.11.*

⁘ *Mat.10.30.*

d *Though you are compassed about on al sides with many miseries, yet notwithstanding be valiant and courageous, & beare out these things manfully.*

✱ *Mat.24.15. Mar.13.14. Dan.9.27.*

4 *The final destruction of the whole citie is foretolde.*

shalbe great distresse in this lande, and e wrath ouer this people.

24 And they shall fall on the f edge of the sworde, and shalbe led captiue into all nations, & Hierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 ✣ g Then there shalbe signes in the sonne, & in the moone, & in the starres, & vpō the earth trouble among the nations with perplexitie: the sea and the waters shal roare.

26 h And mens hearts shal faile thē for feare, & for loking after those things which shall come on the worlde: for the powers of heauen shalbe shaken.

27 And then shall they see the Soone of man come in a cloude, with power and greate glorie.

28 And when these things begin to come to passe, then loke vp, and lifte vp your heades: for your redemption draweth nere.

29 i And he spake to them a parable, Behold the figge tree, and all trees,

30 When they now shote forthe, ye seing thē knowe of your owne selues, that sommer is then nere.

31 So likewise ye, when ye see these thinges come to passe, knowe ye that the kingdome of God is nere.

32 Verely I say vnto you, This age shal not passe, til all *these* things be done:

33 Heauen and earth shal passe away, but my wordes shal not passe away.

34 ∴ Take hede to your selues, lest at any time your hearts be oppressed with surfeting & drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shal it come k on al them that dwel

e By wrath those things are ment, which God sendeth when he is displeased.

f VVord for word mouthe, for the Hebrewes call the edge of a sword, the mouth, because the edge byteth.

✣ Isa. 13. 10. Ezech. 32. 7. Mat. 24. 29. Mar. 13. 24.

g VVhen the times are expired, appointed for the saluatiō of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.

5 After diuers tempests ỹ Lord wil at ỹ length plainely appeare to deliuer his Church.

✣ Rom. 8. 17.

6 We must be sober and watchful both day & night for the Lords cōming that we be not taken at vnwares.

∴ Rom 13. 13.

h On al men where soeuer they be.

dwell on the face of the whole earth.

36 Watche therefore, and pray continually, that ye may be counted worthy to escape al these things that shall come to passe, and that ye may [i] stand before the Sonne of man.

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of Oliues.

38 And al the people came in the morning to him, to heare him in the Temple.

i You may so appeare, that you well abyde the countenance and sentence of the Iudge without feare.

CHAP. XXII.

1 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shalbe chiefest. 30 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut of and healed. 57. 58. 60. Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himself to be the sonne of God.

1 NOwe ✣ the [1] feast of vnleauened bread drew nere, which is called the Passeouer.

2 And the hie Priests and Scribes sought howe they might kill him: for they feared the people.

3 ✣ [2] The entred Satã into Iudas, who was called Iscariot, and was of the nomber of the twelue.

4 And he went his way, and communed with the hie Priests and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were [b] away.

✣ *Mat.26.1. Mar.14.1.*

1 Christ is take vpon the day of the Passeouer, rather by the prouidence of his father, then by the will of men.

✣ *Mat.26.14. Mar.14.10.*

2 God by his wonderful prouidence, causeth him to be ỹ minister of our saluatiõ, who was the author of our destruction.

a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the lii. verse of this Chap. b Without tumult vnwitting to the people which vsed to followe him: and therefore in deede they watched their time, when they knew he was alone in the garden.

7 ¶ ✣ [3] Then

7 ¶ ✣[3] Thē came the day of vnleauened bread when the Passeouer [c] must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe & prepare vs the [d] Passeouer, that we may eate it.

9 And they said to him, Where wilt thou, that we prepare *it*.

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then he shal shewe you a great hie chamber trimmed: there make it ready.

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 ✣[4] And when the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this passeour with you, before I [f] suffer.

16 For I say vnto you, Hence forth I will not eat of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, & said, Take this, and deuide it amonge you,

18 For I say vnto you, I wil not drinke of the fruite of the vine, vntil the kingdome of God be come.

19 ∴[5] And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

∴ *Mat.26.26. Mar.14.22. 1.Cor.11.24.*

✣ *Mat.26.17. Mar.14.13.*

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid frō him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

d The Lābe which was the figure of the Passeouer: And this is spoken by the figure Metonomie, which is very vsuall in the matter of the Sacramentes.

✣ *Mat.26.20. Mar.14.17.*

4 Christ hauing ended the Passeouer according to the order of the Law, forewarneth them that this shalbe his last banquet with them, after the maner & necessitie of this lyfe.

e The euening and twylight at what time this supper was to be kept.

f I am put to death.

5 Christ establisheth his newe couenant, and his communicating with vs with new signes.

20 Likewiſe alſo after ſupper *he tooke* the cup, ſaying, This [g] cup *is* [h] that new Teſtament in my bloud, which is ſhed for you.

21 ✣ [6] Yet beholde, the [i] hand of him that betrayeth me, is with me at the table.

22 [7] And truely the Sonne of man goeth as it is appointed: but wo *be* to that man, by whom he is betrayed.

23 Then they began to enquire among them ſelues which of them it ſhould be, that ſhould do that.

24 ¶ ✣ [8] And there aroſe alſo a ſtrife among thē, which of them ſhould ſeeme to be the greateſt.

25 But he ſaid vnto them, The kings of the Gētiles reigne ouer them, & they that beare rule ouer them, are called [k] bountifull.

26 But ye *ſhal* not *be* ſo: but let the greateſt among you be as the leaſt: and the chiefeſt as he that ſerueth.

27 For who is greater, he that ſitteth at table, or he that ſerueth? Is not he that ſitteth at table? And I am among you as he that ſerueth.

28 [9] And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me.

30 ∴ That ye may eate, and drinke at my table in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

g Here is a double Metonomie: for firſt the veſſell is taken for that which is conteyned in the veſſell, as the cup, for the wine which is within the cup. Then the wine is called the couenant or Teſtament, whereas in deede it is but the ſigne of the Teſtament, or rather of the bloud of Chriſt, whereby the Teſtament was made: neither is it a vain ſigne, though it be not al one with the thing that it repreſenteth.

h This word, that, sheweth the excellencie of the Teſtament, and anſwereth to the place of Ieremie, Chap. 31. 31. where the newe Teſtament is promiſed.

✣ *Mat. 26. 21. Mar. 14. 18. Pſal. 41. 9.*

6 Chriſt ſheweth agayne that he goeth to death willingly, although he be not ignorant of Iudas treaſon.

i *That is his practiſe, ſo vſe the Hebrewes to ſpeake, as 2. King. 14. 19. is the hande of Iacb in this matter?*

7 Although the decree of Gods prouidence come neceſſarily to paſſe, yet it excuſeth not the fault of the inſtruments. ✣ *Mat. 20. 25. Mar. 10. 42.*

8 The Paſtours are not called to rule, but to ſerue.

k *Haue great titles, for ſo it was the cuſtome to honour Princes with ſome great titles.*

9 Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome. ∴ *Mat. 19. 28.*

31 ¶ [10] And the Lord ſaid, Simon, Simon, beholde, ✣ Satan hath deſired you,[l] to winowe you as wheat.

32 [11] But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

33 ✣ [12] And he ſaid vnto him, Lord, I am ready to goe with thee into priſon, and to death.

34 But he ſaid, I tell thee, Peter, the cocke ſhal not crowe this day, before thou haſt thriſe denied that thou kneweſt me.

35 ¶ And he ſaid vnto them, ∴ When I ſent you without bagge, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 [m] Then he ſaid to them, But nowe he that hath a bagge, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſell his coate, and buye a ſworde.

37 For I ſay vnto you, That yet the ſame which is written, muſt be performed in me, * Euen with the wicked was he nombred: for douteles thoſe things which *are vvritten* of me haue an ende.

38 And they ſaid, Lorde, beholde, here are two ſwordes. And he ſayde vnto them, It is ynough.

39 ¶ ✣ And he came out, and went (as he was wonte) to the mounte of Oliues: and his diſciples alſo followed him.

40 * [13] And when he came to the place, he ſaid to them, Pray, leſt ye enter into tentation.

41 And

10 We muſt alwayes thinke vpon the waite that Satan layeth for vs.
✣ *1. Pet. 5. 8.*

l *To toſſe you as ſcatter you, and alſo to caſt you out.*

11 It is thorough the prairs of Chriſt, ỹ ỹ elect do neuer vtterly fal away from the faith: and that for this cauſe, that they ſhould ſtir vp one an other.
✣ *Mat. 26. 34. Mar. 14. 30. Iohn. 13. 38.*

12 Chriſt ſheweth that faith differeth much from a vaine ſecuritie, in ſetting before vs ỹ grieuouſe exãple of Peter.
∴ *Mat. 10. 9.*

m *All this talke is by way of an allegorie: as if he ſaid: O my friends and fellowe ſouldiers, you haue liued hither vnto as it were in peace: but nowe there is a moſte ſharpe battell at hande to be fought, and therefore you muſt laye all other things aſide, and thinke vpon furniſhing your ſelues in armoure. And what this armour is, he ſhewed by his owne examp'e, when he prayed afterwarde in the garden, and reproued Peter for ſtriking with the ſworde.*
* *Eſai. 53. 12.* ✣ *Mat. 26. 36. Mar. 14. 32. Iohn. 18. 1.* * *Mat. 26. 41. Mar. 14. 38.*

13 Chriſt hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curſe of God.

41 [14]And he was drawē aſide frō them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an [n] agonie, he prayed more earneſtly: and his ſweate was like [o] droppes of bloud, trickling downe to the grounde.

45 [15]And he roſe vp from prayer, and came to his diſciples, & found them ſleeping for heauines.

46 And he ſaid vnto them, Why ſleepe ye? riſe and pray, leſt ye enter into tentation.

47 ¶ ✣ [16]And while he yet ſpake, beholde a cōpanie, and he that was called Iudas one of the twelue, went before them, and came nere vnto Ieſus to kiſſe him.

48 And Ieſus ſaid vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 [17]Now when they which were about him, ſawe what would follow, they ſaid vnto him, Lord, ſhall we ſmite with ſworde?

50 And one of them ſmote a ſeruaunt of the hie Prieſt, and ſtrake of his right eare.

51 Then Ieſus anſwered, and ſaid, Suffre *them* thus far: and he touched his eare, & healed him.

52 [18]Then Ieſus ſaid vnto the hie Prieſts, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a

14 Prayers are a ſure ſuccour againſt the moſt perillous aſſaults of our enemies.

n This agonie ſhewith that Chriſt ſtroue much and was in great diſtreſſe: for Chriſt ſtroue not onely with the feares of death, as other mē vſe to doe, for ſo, many Martyrs might ſeeme more conſtant then Chriſt, but with the fearful iudgement of his angrie father, which is the fearfulleſt thing in the world: and the matter was, for ỳ he toke the burden of all our ſinnes vpon him ſelf.

o Theſe do not onely ſhewe that Chriſt was true man, but other things alſo which the godly haue to conſider of, wherein the ſecret of the redemptiō of al mankind is conteyned in the ſonne of God his debaſing him ſelf to the ſtate of a ſeruant: ſuch things as no man can ſufficiently declare.

15 Men are vtterly ſluggiſh, euen in their greateſt dangers, vntill Chriſt ſtirre them vp. ✣ *Mat 26.47. Mar.14.43. Iohn.18.3.*

16 Chriſt is willingly betrayed and taken, that by his obedience he might deliuer vs, which were giltie for the betraying of Gods glorie. 17 That zeale which carieth vs out of the boundes of our vocation, pleaſeth not Chriſt. 18 Euen the very feare of them which tooke Chriſt, proueth partly their euill cōſcience, and partly alſo ỳ al theſe things were done by Gods prouidence.

theefe with ſwordes and ſtaues?

53 When I was daily with you in the Temple, ye ſtretched not forth the hands againſt me: but this is your very houre, and the [p] power of darkenes.

54 ¶ ✣Then toke they him, and led him, and brought him to the hie Prieſts houſe. [19] And Peter followed a farre of.

55 ✣ And when they had kindled a fire in the middes of the hall, and were ſet downe together, Peter alſo ſate downe among them.

56 And a certaine maid beheld him as he ſate by the fire, and hauing well looked on him, ſaid, This man was alſo with him.

57 But he denied him, ſaying, Woman, I know him not.

58 And after a litle while, another man ſawe him, and ſaid, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, a certaine other affirmed, ſaying, Verely euen this man was with him: for he is alſo a Galilean.

60 And Peter ſaid, Man, I knowe not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had ſaid vnto him, ✣ Before the cocke crowe, thou ſhalt deny me thriſe.

62 And Peter went out, and wept bitterly.

63 ¶ [20] ✱ And the men that held Ieſus, mocked him, and ſtroke him.

64 And when they had blinde folded him, they ſmote him on the face, and aſked him, ſaying, Prophecie who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ✣

p *The power that was giuen to darknes, to oppreſſe the light for a ſeaſon.*

✣ *Mat.26.58.*

19 We haue to behold in Peter an exãple both of the fragilitie of mans nature, and of the ſingular goodnes of god, towards his elect.

✣ *Mat.26.58.69. Mar.14.66. Iohn.18.25.*

✣ *Mat.26.34. Iohn.13.38.*

20 Chriſt bore the ſhame that was due to our ſinnes.

✱ *Mat.26.67. Mar.14.65.*

66 ✣ [21] And assoone as it was day, the Elders of the people, & the hie Priests and the Scribes came together, and led him into their counsell.

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 Hereafter shall the sonne of man sit at the right hand of the power of God.

70 Then sayde they all, Art thou then the sonne of God? And he said to them, Ye say, that I am.

71 Then said they, What nede we any further witnes? for we our selues haue heard it of his owne mouth.

✣ *Mat.27.1. Mar.15.1. Iohn.18.28.*

21 Christ is wrongfully cõdemned of blasphemie before the hie Priests iudgement seat, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewayle him. 33 He is crucified. 39 One of the theues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 He is buried.

1 THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue founde this mã [2] peruerting the nation, ✣ and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ✣ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, & said, Thou saist it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no faulte in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through out all Iudea, beginning at Galile, euen to this place.

1 Christ, who is now ready to suffre for the seditiõ, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffred not for his owne sinnes (which were none) but for ours.

a Corrupting the people, and leading them into errours.

✣ *Mat.27.11. Mar.15.2. ✣ Mat.27.11. Mar.15.2. Iohn.18.33.*

6 [2]Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b]Herodes iurisdictiō, he sent him to Herode, which was also at Ierusalem in those dayes.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue sene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode forth, and accused him vehemently.

11 And Herode with his [c]men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate & Herode were made friends together: for before they were enemies one to another.

13 ¶ [4]Then Pilate called together the hie Priests and the [d]rulers, and the people,

14 ✣And said vnto thē, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, & haue founde no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthie of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

2 Christ is a laughing stocke to Princes, but to their great smart.

b This was Herode Antipas the Tetrarche, in the time of whose gouernance, which was almost the space of 22. yeres, Iohn the Baptist preached and was put to death, and Iesus Christ also dyed and rose againe, and the Apostles began to preache, and diuers things were done at Hierusalē, almost seuen yeres after Christes death. This Herode was sent into banishment to Lions, about the seconde yere of Caius Cesar.

c Accompanied with his Nobles and souldiers which followed him from Galile.

3 The hatred of godlines ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is cōdemned, that it might appeare, how he being iust, redemed vs which were vniust.

d Those whom the Iewes called the Sanhedrin. ✣ Mat. 27. 23. Mar. 15. 14. Iohn 19.

5 The wisedome of the flesh, of two euils choseth the lesse, but god curseth such counsels.

17 (For of neceſſitie he muſt haue let one looſe vnto them at the feaſt.)

18 Then al the multitude cried at once, ſaying, Away with him, and deliuer to vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murther was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cried, ſaying, Crucifie, crucifie him.

22 [6] And he ſaid vnto them the third time, But what euill hath he done? I find no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

6 Chriſt is quit the third time, before he was condemned once that it might appeare, how your ſinnes were condemned in him.

23 But they were inſtant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Prieſts preuailed.

24 So Pilate gaue ſentence, that it ſhould be as they required.

25 And he let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, & deliuered Ieſus to do with him what they would.

26 ✣ [7] And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the croſſe, to beare it after Ieſus.

✣ *Mat.27.32. Mar.15.21.*

7 An example of the outrageouſnes & diſordre of ſouldiers.

27 [8] And there folowed him a great multitude of people, and of women, which women bewailed and lamented him.

8 The triũphe of the wicked hath a moſt horrible end.

28 But Ieſus turned backe vnto them, and ſaid Daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

29 For behold, the daies will come, when men ſhal ſay, Bleſſed *are* the barren, & the wombs that neuer bare, & the pappes which neuer gaue ſuck.

30 Then ſhal they begin to ſay to the mountaines, ✣ Fall on vs: and to the hilles, Couer vs:

✣ *Iſa.2.19. Hoſe.10.8. Reuel.6.16.*

31 ✣ For

31 ✣ For if they do these things to a [e] greene tree, what shalbe done to the drye?

32 ✣ And there were two others, which were euill doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stode, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himself, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offred him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEVVES.

39 ¶ [g] And [12] one of the euill doers, which were hãged, railed on him, saying, If thou be that Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same condemnation?

41 We are in dede righteously *here*: for we receiue things worthy of that we haue done: but this man hath done nothing [h] amisse.

42 And

✣ *1. Pet. 4. 17.*

e *As if he sayd, if they do thus to me that am fruitfull and alwayes florishing, and who liue for euer by reason of my Godhead, what will they do to you, that are vnfruitfull, and voyde of all liuely righteousnes?*

✣ *Mat. 27. 38. Mar. 15. 27. Iohn. 19. 18.*

9 Christ became accursed for vs vpon the crosse, suffring the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice and ỹ priest.

f *VVhom God loueth more then all other.*

11 Pilate at vnwares is made a preacher of the kingdõ of Christ

g *Therefore either we must take that spoken by Synecdoche which Matthew sayeth, or that both of them mocked Christ: But one of them at the length ouercome with the great pacience of God, brake forth into that cõfession worthy all memorie.*

12 Christ in the middest of the humbling of him selfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleuers, and of death to reuenge the rebellious.

h *More then he ought.*

42 And he said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [13] And it was about the sixt houre: and there was a darkenes ouer all the land, vntill the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and said, ✣ Father, into thyne hands I commend my spirit. And when he thus had said, He gaue vp the ghost.

47 ¶ [15] Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the thinges, which were done, smote their brests, and returned.

49 [16] And al his acquaintance stode a farreof, and the women that folowed him from Galile, beholding these thinges.

50 ¶ ✣ [17] And behold, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 He did not consent to the counsel, & dede of them, *vvich vvas* of Aramathea, a citie of the Iewes: who also him selfe wayted for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it down, and wrapped it in a linnen cloth

i God made the visible Paradise in the East part of the world: but that which we behold with the eies of our minde is the place of euerlasting ioye and saluation, through the goodnes and mercie of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.

13 Christ being euen at ỹ point of death, sheweth him selfe to be God almighty, euen to the blinde.

14 Christ entreth stoutely in to the very darknes of death, for to ouercome death euen with in his most secret places. ✣ *Psal.31.6.*

15 Christ causeth his very enemies to giue honorable witnes on his side, so oft as it pleaseth him. 16 Christ gathereth together, and defendeth his litle flock, in the middest of the tormentours. ✣ *Mat.27.57. Mar.15.43. Iohn.19.38.*

17 Christ through his famous buriall, confirmeth the trueth both of his death, and resurrection, by the playne and euident witnes of Pilate.

nen cloth, and laid it in a toumbe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath [k] drewe on.

55 [18] And the women alſo that folowed after, which came with him from Galile, beheld the ſepulchre, and how his bodie was laid.

56 And they returned and prepared odores, and ointments; and reſted the Sabbath *day* according to the commaundement.

k VVord for word dawning, as nowe beginning, for the light of the former day drewe toward the going downe, & that was the day of preparation for the feaſt which was to be kept the day folowing.

18 Chriſt being ſet vpon by the deuill and all his inſtrumentes, and being euen in deathes mouth, ſetteth weake women in his forewarde, minding ſtraightwayes to triumphe ouer thoſe terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 The women come to the ſepulchre. 9 They report that which they heard of the Angels vnto the Apoſtles. 13 Chriſt doeth accompanie two going to Emmaus. 27 He expoundeth the ſcriptures vnto them. 39 He offreth him ſelfe to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is caried vp into heauen.

1 NOw the ✣ [1] firſt *day* of the weke [a] early in the morning, they came vnto the ſepulchre, & brought the odores, which they had prepared, and certaine *vvomen* with them.

✣ *Mar.16.1. Iohn.20.1.*

1 Poore ſilly women, euen beſide their expectatiō are choſen to be the firſt witneſſes of the reſurrection, ỹ there might be no ſuſpicion either of deceite or violence.

2 And they founde the ſtone rolled away frō the ſepulchre,

3 And went in, but founde not the body of the Lorde Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, beholde, two men ſodenly ſtode by them in ſhining veſtures.

5 And as they were afraide, & bowed downe their faces to the earth, they ſaid to them, Why ſeke ye him that liueth, among the dead?

6 He is not here, but is riſen: remember [†] how he ſpake vnto you, when he was yet in Galile,

a Very early, as Marke ſayeth, or as Iohn ſayeth, while it was yet darke, that is, when it was yet ſcarſe the dawning of the daye. † *Chap.9.22. Mat.17.23. Mar.9.31.*

7 Saying,

7 Saying, that the sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his wordes,

9 [2] And returned from the sepulchre, and told all these thinges vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other women with them, which told these thinges vnto the Apostles.

11 But their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 ✣ [3] Then arose Peter, and ran vnto the sepulchre, and [b] looked in, and sawe the linnen clothes laid by them selues, and departed wondering in him selfe at that which was come to passe.

13 ¶ ✣ [4] And beholde, two of them went that same day to a towne which was from Hierusalem about threescore furlonges, called Emmaus.

14 And they talked together of al these things that were done.

15 And it came to passe, as they cõmuned together, and reasoned, that Iesus himselfe drewe nere, and went with them.

16 [c] But their eyes were holden, that they could not knowe him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And [d] the one (named Cleopas) answered,

2 The cowardly and dastardly minde of the disciples is vpbrayded by the stout courage of womẽ (so wrought by Gods great mercy) to shewe that ỹ kingdom of God cõsisteth in an extraordinary power. ✣ *Iohn.20.6.*

3 Christ vseth the incredulitie of his disciples to the fuller setting forth of the trueth of his resurrection, lest they should seeme to haue beleeued that to lightly, which they preached afterward to all the worlde.

b As it were holding down his head and bowing his necke looked diligently in.

✣ *Mar.16.12.*

4 The resurrectiõ is proued by two other witnesses, which sawe it and that it was no forged thing framed of purpose in their owne braynes, all the circumstances do declare.

c Were holden back and stayed, God so appointing it, no doubte: and therfore his bodie was not inuisible but their eyes were dimmed. d Some of the old fathers thinke that the other disciple, was this our Euangelist, but Epiphanius writing against the Satumilias saith it was Nathanael, but all these are vncertainties.

and

and ſaid vnto him, Art thou onely a ſtraunger in Hieruſalem, & haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophet, mightie in dede and in worde before God, and all the people,

20 [5] And how the hie Prieſts, and our rulers deliuered him to be condemned to death, & haue crucified him.

21 But we truſted that it had bene he that ſhould haue deliuered Iſrael, & as touchīg al theſe thīgs, to day is the third day, that they were dōe.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulcher.

23 And when they founde not his bodie, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſaid that he was aliue.

24 Therefore certaine of them which were with vs, went to the ſepulcher, & found it euen ſo as the women had ſaid, but him they ſawe not.

25 Then he ſaid vnto them, O fooles & ſlowe of heart to beleeue all that the Prophetes haue ſpoken?

26 Ought not Chriſt to haue ſuffred theſe things, and to enter into his glory?

27 And he began at Moſes, and at all the Prophets, and interpreted vnto them in al the Scriptures the things which were *vvritten* of him.

28 And they drew nere vnto the towne, which they went to, but he made as though he woulde haue gone further.

29 But they conſtrained him, ſaying, Abide with vs: for it is towards night, and the day is farre ſpent. So he went in to tarie with them.

30 And it came to paſſe, as he ſat at table with them, he tooke the bread, and bleſſed, and brake

5 It appeareth by ỹ conferring of ỹ forewarnings of ỹ prophets, ỹ al thoſe things are true & certaine, which the Euangeliſtes haue put downe in writing of Chriſt.

brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: and he was [e] no more ſeene of them.

32 And they ſaid betwene them ſelues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Hieruſalem, and founde the Eleuen gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen in dede, and hath appeared to Simon.

35 Then they tolde what things *vvere* done in the way, and how he was knowē of them in [f] breaking of bread.

36 ¶ ✣ [6] And as they ſpake theſe thinges, Ieſus himſelf ſtode in the middes of them, and ſaid vnto them, Peace *be* to you.

37 But they were abaſhed & afraid, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto them, why are ye troubled? & wherfore do [g] doutes ariſe in your hearts?

39 Behold mine hands and my feete: for it is I my ſelf: handle me, and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me haue.

40 And when he had thus ſpoken, he ſhewed them *his* hands and feete.

41 And while they yet beleeued not for ioye, and wondered, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an honie combe,

43 And he tooke it, and did eate before them.

44 [7] And he ſaid vnto them, Theſe are the wordes, which I ſpake vnto you while I was yet

e Sodenly taken away, and therfore we may not imagine that he was there in ſuch a body as could not be ſeene, but beleeue in deede that he changed his place.

f When he brake bread, which that people vſed, as the Iewes vſe yet at this day, at the beginning of their meales, and ſay a prayer.

✣ *Mar. 16. 14. Iohn. 20. 19.*

6 The Lord himſelfe ſheweth by certaine and neceſſary ſignes, that he was riſen againe and that in the ſame body which he tooke vpon him.

g Diuerſe & doutful thoughts which fall oft into mens heads, when any ſtraunge thing falleth out, whereof there is no great likelyhood.

7 The preaching of the Goſpell, which was promiſed to the Prophets and performed whereof is, Re-

in his time, is committed vnto the Apoſtles: the ſomme

pentance and Remiſſion of ſinnes.

with

with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ✣ promes of my Father vpon you: but tary ye in the citie of Hierusalem, [i] vntil ye be endued with power from an hie.

50 [8] Afterwarde he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as he blessed thē, ✣ he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioye,

53 And were continually in the Temple, praising, and lauding God, Amen.

THE

h *The Apostles, who are the preachers of the Gospell beginning at Hierusalem.*

✣ *Iohn.15.26. Act.1.4.*

i *Vntill the holy Ghost come down from heauen vpon you.*

8 Christ ascendeth into heauē and departing bodily from his disciples filleth their harts with the holy Ghost.

✣ *Mar.16.19. Act.1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1. That word begotten of God before al worlds, 2 And which was euer with the Father, 14 Is made man. 6.7. For what end Iohn was sent from God: 16 His preaching of Christs office. 19.20. The record that he bare giuen out vnto the Priests. 40 The calling of Andrew, 42 Of Peter, 43 Philippe, 45 And Nathanael.

1 IN the[a] beginning [b]was [c]that Word, and that Word was [d]with God, and that [e]Word was God.

2 This same was in the beginning with God.

3 [f][2] Al[f] things were made by it, and [g]without it [h]was made nothing that was made.

4 [i]In it [k]was life, and that life was [l]that light of men.

1 The sonne of God is of one, & the self same eternitie or euerlastingnes, & of one and the self same essence or nature, with the father.

a From the beginning, as the Euangelist saith.1.epistle 1.1. as though he said, that the word began not then to haue his being, when God began to make all that was made: for the word was euen then when al things that were made began to be made, and therefore he was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betwene this word, which is the sonne of God, and the lawe of God, which otherwise are also called the word of God. d This word, VVith, pointeth out the distinction of persons to vvit. e This word, (VVord) is the first in order in the sentence, & is that which the learned cal (Subiectum) and this word (God) is the later in order, and the same which the learned call (predicatum.) f Col.1.16.

2 The Sonne of God declareth that same his euerlasting Godhead, both by y creating of al things, & also by y preseruing of them, and especially by the excellent giftes of reason and vnderstanding, wherwith he hath beautified man aboue al other creatures.

f Paul expoundeth this place, Col.1.15. & 16. verses. g That is, as the Father did work so did the Sonne worke with him: for he was fellowe worker with him. h Of al those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby, that by his force and working power al life commeth to the world. k To wit, euen then, when al things were made by him, for als he would haue said, Life is in him, and not life was. l That force of reason and vnderstanding which is kindled in our minds to acknowledge him, the author of so great a benefite.

3 The light of mē is turned into darkenes, but yet so, ỹ there is clearnes enough to make them w̄ out excuse.

5 And that light shineth in the darkenes, & the darkenes [m] comprehended it not.

6 ¶ ✣ [4] There was a man sent frō God, whose name was Iohn.

7 This same came for a witnes, to beare witnes of that light, that al men [n] through him might beleue.

8 He was not [o] that light, but was sent to beare witnes of that light.

9 [5] This was [p] that true light, which lighteth euerie man that commeth into the world.

10 [q] He was in the world, and the worlde was ✣ made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them he gaue [s] prerogatiue to be the Sonnes of God, even to them that beleue in his Name.

13 Which are borne not of blood, nor of the [t] wil of the flesh, nor of the wil of mā, but of God.

14 ✣ [7] And that Worde was made [u] flesh, and

4 There is an other more full manifestation of ỹ Sonne of God; to ỹ consideratiō whereof, men are in good time stirred vp, euen by Iohns voice, who is as it were ỹ herault of Christ.

n Through Iohn. o That light which we spake of, to wit, Christ, who only can lighten our darkenes. 5 When as the Sonne of God sawe, ỹ men did not acknowledge him by his works, although they were endued ✣ vnderstanding (which he had giuen to them al,) he exhibited him self vnto his people to be sene of them with their corporal eyes: yet neither so, did they acknowledge him, nor receiue him. p Who onely and properly deserueth to be called the light, for he shineth of him self and borowe th light of none. q That person of the worde, was made manifest euen at that time when the world was made. ✣ Hebr. 1. 3. r The word shewed him selfe againe, when he came in the flesh.

6 The Sonne being shut out of ỹ most of his people, & acknowledged but of a fewe, doeth regenerate them by his owne vertue & power, & reuoketh them into ỹ honour which is common to al ỹ children of God, that is, to be the Sonnes of God. *s He vouchsafed to giue them this prerogatiue to take them to be his children. t Of that grosse and corrupt nature of man, which throughout the Scriptures set as enemie to the Spirite. ✣ Mat. 1. 16.*

7 That Sonne, who is God frō euerlasting tooke vpon him mans nature, ỹ one and ỹ selfsame might be both God & mā, which manifestly appeared to many witnesses, that saw him, amongst whom he was cōuersant, & vnto whom by sure & vndoubted arguments he shewed both his natures.

u That is, man: so that the part is taken for the whole, by the figure Synecdoche. for he tooke vpon him al our whole nature, that is to say, a true bodie, & a true soule.

[a] dwelt among vs, (and we ✣ sawe the [y] glorie ther of, [z] as the glorie of the onely begotten Sonne of the Father) [a] ful of grace and trueth.

15 ¶ [8] Iohn bare witnes of him, & cried, saying, This was he of whō I said, He that cōmeth [b] after me, was [c] before me: for he was better then I.

16 ✣ [9] And of his fulnes haue al we receiued, and [d] grace for grace.

17 For the Lawe was giuen by Moses, but grace, and trueth came by Iesus Christ.

18 [10] ✣ No man hath sene God at anie time: that onely begotten Sonne, which is in the [e] bosome of the Father, he hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when

x For a season, and when that was ended, he went vp into heauen: for the worde which he vseth, is taken frō tents: and yet notwithstanding, his absence from vs in bodie is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his Spirite.

✣ *Mat. 17. 2. 2. Pet. 1. 17.*

y The glorie which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were laied open before our eyes whē the Sonne of God appeared in flesh.

z This word (As) doeth not in this place betoken a likelines, but the trueth of the matter, for his meaning is this, that we sawe such a glorie, as beseemed and was meete for the true and only begotten Sonne of God, who is Lord and King ouer al the worlde.

a He was not only a partaker of grace and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithful witnes, of the excellencie of Christ.

b That is, He before whome I am sent to prepare him the way: so that these wordes are referred to the time of his calling, and not of his age, for Iohn was sixe moneths elder then he.

c This sentence hath in it a turning of the reason as we call it, as who woulde say, a setting of that first which should be last, and that last which should be first: for in plaine speache this it is: He that commeth after me, is better then I am, for he was before me. The like kinde of turning the reason we find in Luk. 7. 47. manie sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, becaus e manie sinnes are forgiuen her. ✣ *Col. 1. 19. and 2. 9.*

d Christ is the most plentiful fountaine of al goodnes, but then he powred out his gifts most bountifully when as he exhibited & shewed him self to the world.

e That is, grace vpō grace, as a man would say, graces heaped one vpon another.

f The true knowledge of God proceedeth only from Iesus Christ.

g 1. Tim. 6. 16. 1. Iohn. 4. 12. *h Who is nearest to his father, not only in respect of his loue towardes him, but by the bond of nature, and for that vnion or oneuesse that is betweene them, whereby the father and the Sonne are one.* *i Reconciled him and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the weakenes of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him seeth the Father also.*

k Iohn is neither the Messias, nor like to anie of the other Prophets, but the herault of Christ, who is now present.

the Iewes sent Priests & Leuites from Hierusalem, to aske him, Who art thou?

20 And he [g] confessed and [h] denied not, and said plainely, I ✣ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, [i] I am not. Art thou [k] that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou that we may giue an answere to them that sent vs? what sayst thou of thy selfe?

23 He said, I ✣ am the voyce of him that crieth in the wildernes, Make straight the way of the Lord, as said the Prophet Esaias.

24 [12] Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, [l] Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one [m] among you, whome ye know not.

27 ∴ He it is that commeth after me, which was before me, whose shoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ [13] The next day Iohn seeth Iesus cõming

g He did acknowledge him & spake of him plainely & openly.

h This rehearsing of one and the selfe same thing though in diuers wordes, is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it out more certainely & plainely.

✣ Act. 13. 25.

i The Iewes thought that Elias should come againe before the daies of Messias, and they tooke the groind of that their opinion out of Malac. 4. 5. which place is to be vnder stode of Iohn, Mat. 11. 14. And yet Iohn denieth that he is Elias, answering them in deede according as they ment.

k They inquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent, like vnto Moses, wresting to that purpose that place of Deut. 18. 15. VVhich is to be vnderstode of all the companie of the Prophets and ministers, which haue bene and shalbe to the end, and especially of Christ, who is the head of all Prophets. ✣ Isa. 42. Mat. 3. 3. Luke. 3. 4.

12 Christ is the authour of baptisme, & not Iohn and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.

l Hereby we may proue that the Iewes knew there should be some change in religion vnder Messias. *m VVhome all the world seeth, and euen amongst you.* ∴ *Mat. 3. Mar 1. 7 Luke. 3. 16. Act. 1. 5. & 11. 16. & 19. 4.*

13 The bodie and trueth of al the sacrifices of the Lawe, to make satisfaction for the sinne of the world, is in Christ.

vnto

vnto him, and saith, Behold [n] that lambe of God, which [o] taketh away the [p] sinne of the world.

30 This is he of whome I said, After me commeth a man, which was before me: for he was better then I.

31 And [q] I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 [14] So Iohn bare record, saying, I beheld ✤ that Spirit come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see that Spirit come downe, & tary stil on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is [r] that Sonne of God.

35 ¶ [15] The next day, Iohn stode againe, and two of his disciples.

36 [16] And he beheld Iesus walking by, and said, behold that lambe of God.

37 [17] And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) [s] where dwellest thou?

n This word (That) which is added hath great force in it, not only to set forth the worthines of Christ, and so to separate him from the Lambe which was a figure of him and from al other sacrifices of the Lawe, but also to bring into our mindes the prophecies of Esay and others.

o This word of the present time, signifieth a continuall acte, for the Lambe hath this vertue proper vnto him and for euer, to take away the sinnes of the world.

p That is, that roote of sinnes, to wit, our corruption, and so consequently the fruites of sinne, which are commonly called in the plural nomber, sinnes.

q I neuer knew him by face, before. 14 Christ is proued to be ✤ Sonne of God, by ✤ comming downe of ✤ holie Ghost, by ✤ Fathers voyce, and by Iohns testimonie. ✤ Mat. 3. 16. Mar. 1. 10. Luke. 3. 22. r This word (That) poynteth out vnto vs some excellent thing, and maketh a difference betwene Christ and other, whom Moses and the Prophets comonly cal the sonnes of God, or the sonnes of the most high. s 15 Iohn gathered disciples not to him self, but to Christ. 16 Christ is set before vs to follow, not as a vaine shadow, but as our Mediatour. 17 In this first gathering of ✤ disciples, we haue shewed vnto vs, that ✤ beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so preuenting vs) we must also heare, and follow him home, that being instructed by him, we may also instruct others. s Where is thy lodging?

39 He ſaid vnto them, Come, and ſee. They came and ſawe where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrewe, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The ſame found his brother Simon firſt, & ſaid vnto him, we haue found that Meſſias, which is by interpretation, that [u] Chriſt.

42 And he brought him to Ieſus. And Ieſus behelde him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 ¶ The day following, Ieſus would go into Galile, and found Philippe, and ſaid vnto him, Followe me.

44 Now Philippe was of Bethſaida, the citie of Andrewe and Peter.

45 [18] Philippe found Nathanael, and ſaid vnto him, We haue foũd him, of whom ✣ Moſes did write in the Law, and the ✣ Prophets, Ieſus that ſonne of Ioſeph, that was of Nazareth.

46 [19] Then Nathanael ſaid vnto him, Can there any good thing come out of Nazareth? Philippe ſaid to him, Come, and ſee.

47 [20] Ieſus ſawe Nathanael comming to him, and ſaid of him, Beholde, in dede an Iſraelite, in whome is no guile.

48 [21] Nathanael ſaid vnto him, Whence kneweſt thou me? Ieſus anſwered, and ſaid vnto him, Before that Philippe called thee, when thou waſt vnder the figge tree, I ſaw thee.

49 Nathanael anſwered, and ſaid vnto him, Rabbi, thou art that Sonne of God: thou art that King of Iſrael.

50 Ieſus anſwered, and ſaid vnto him, Becauſe I ſaid vnto thee, I ſawe thee vnder the figge tree, beleueſt

t The night grewe on.

u That is, anointed, and king after the maner of the Iewish people.

18 The good indeuours euen of the vnlearned God doeth ſo allowe, that he maketh them maſters to the learned.

✣ Gen. 49. 10. Deut. 18. 18.

✣ Iſa. 42. & 40. 10. & 45. 8. Iere. 23. 5. & 33. 14. Ezech. 34. 23. & 37. 24. Dan. 9. 24.

19 We muſt eſpecially take heede of falſe preſumptions, which ſhut vp againſt vs ✣ entrance to chriſt.

20 Simple vprightnes diſcerneth the true Iſraelites frõ ✣ falſe.

21 The end of miracles is to ſet before vs chriſt the almightie, and alſo the only author of our ſaluation, that we may apprehend him by faith.

beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye see heauen open, and the Angels of God ✣ [x] ascending, and descending vpon that Sonne of man.

✣ *Gene. 28. 12.*

x By these wordes, the power of God is signified which should appeare in his ministerie by the Angels seruing him, as the head of the Church.

CHAP. II.

1 Christ turneth water into wine, 11 Which was the beginning of his miracles. 12 He goeth downe to Capernaum, 13 From thence he goeth vp to Hierusalem, 15 And casteth the marchandise out of the Temple. 19 He foretelleth that the Temple, that is, his bodie shalbe destroyed of the Iewes. 23 Many beleue in him, seing the miracles which he did.

1 [a] AND the [a] third day, was there a marriage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 [a] Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine [b] houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six [c] waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Iesus said vnto them, Fil the waterpots with water. Then they filled them vp to the brim.

8 Then he said vnto them, Drawe out now & beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had

1 Christ declaring openly in an assemblie by a notable miracle, that he hath power ouer the nature of things, to feede mans bodie, leadeth the mindes of al mē, to his spiritual and sauing vertue & power.

a After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.

2 Christ is careful enough of our saluation, & therefore hath no neede of others to put him in minde of it.

b Mine appointed time. c These were vessels appointed for water, wherein they washed them selues. d Euerie firkin conteined an hundreth pound, at twelue ounces the pound: Whereby we gather that Christ helpe them with a thousand and eight hundred poundes of wine.

tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegrome,

10 And said vnto him, Al men at the beginning set forth good wine, & when men haue [e] wel drunke, then that which is worse: *but* thou hast kept backe the good wine vntil now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleued on him.

12 After that he wēt downe into Capernaum, he & his mother, & his [f] brethren, and his disciples: but they continued not many daies there.

13 [3] For the Iewes Passeouer was at hād. Therefore Iesus went vp to Hierusalem.

14 [4] And he found in the Temple those that solde oxen, and shepe, and doues, and changers of money, sitting *there*.

15 Then he made a scourge of smal cordes, & draue them al out of the Temple with the shepe and oxen, and powred out the changers money, and ouerthrew the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, ✣ The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and said vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

[e] *Word for word, are drunken: Now this speach, to be drunken, is not alwayes taken in euil part in the Hebrewe tongue, but signifieth some time such store, & plentiful vse of wine, as doeth not passe measure, as Gene. 43. 34.*

[f] *That is, his Cousins.*

3 Christ being made subiect to the Law for vs, satisfieth ỹ Law of ỹ Passeouer.

4 Christ being ordeined, to purge ỹ church, doeth ẅ great zeale begin his office both of Priest and Prophet.

✣ *Psal. 69. 9.*

[g] *Zeale in this place is taken for a wrathful indignation and displeasure of the minde conceiued of some naughtie and euill dealing towardes them whome we loue well.*

5 Against them which so binde God to an ordinarie calling which they them selues most shamefully abuse, that they wil not admit an extraordinarie, which God cōfirmeth frō heauē (and they al though in vaine would haue it extinguished) vnles it be sealed ẅ outward and bodilie miracles.

[h] *With what miracle doest thou confirme it, that we may see that heauenlie power & vertue, which giueth thee authoritie to speake and do thus.*

19 Iesus

19 Iesus answered and said vnto them, ✣ Destroy this temple, and in thre dayes I will raise it vp againe.

✣ *Mat.26.61, & 27.40. Mar.14.58, & 15.29.*

20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

21 But he spake of the [i] temple of his body.

i That is, of his bodie.

22 Assone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said.

23 Now when we was at Ierusalem at the Passeouer in the feast, many beleued in his name, when they sawe his miracles which he did.

24 [6] But Iesus did not commit him selfe vnto them; because he knewe them all,

6 It is not good crediting them, which stād only vpon miracles.

25 [7] And had no nede that any should testifie of man: for he knewe what was in man.

7 Christ is the searcher of hartes, and therfore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernes. 23 Iohn baptizeth, 27 & teacheth his, that he is not Christ.

1 THere [1] was now a man of the Pharises, named Nicodemus, a [a] ruler of the Iewes.

1 There are none sometimes more vnlearned, then the learned: but as wel the learned, as the vnlearned must desire wisedom of Christ only.

2 This *man* came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a [b] teacher come from God: for no man could do these miracles that thou doest, except [c] God were with him.

3 [2] Iesus answered, & said vnto him, Verely,

a A man of great estimation, and a ruler amongst the Iewes. b VVe knowe that thou art sent from God to teache vs. c But he in whome some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ a right, he would not only haue said that God was with him, but in him, as Paul doeth, 2. Corint. 1. 19.

2 The beginnyng of Christianitie consisteth in this, that we knowe our selues not only to be corrupt in part, but to be wholy deade in sinne: so that our nature hath nede to be created a newe, as touching the qualities thereof: which can be done by no other vertue, but by that diuine and heauenly, whereby we were first created.

verely

verely I say vnto thee, except a man be borne a-
gaine, he can not [a] see the [c] kingdome of God.

4 Nicodemus said vnto him, How [f] can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it [h] listeth, and thou heareſt the ſounde thereof, but canſt not tell whence it commeth, and whether it goeth: so is euery man that is borne of the Spirit.

9 [3] Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, & said vnto him, Art thou a teacher of Israel, & knoweſt not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, and testifie, that we haue seene: but ye receiue not our [i] witnes.

12 If when I tell you earthly things, ye beleue not, how should ye beleue, if I shal tell you of heauenly things?

13 For no [k] man [l] ascendeth vp to heauen, but

a That is, goe in, or enter, as he expoundeth himself afterward, ver. 5.

c The Church: for Christ sheweth in this place, how we come to be citezins and to haue ought to doe in the citie of God.

f How can I that am olde, be borne againe? for he answereth as if Christ his words belonged to none but to him.

g That is, fleshly to wit, wholy vncleane & vnder the wrath of God; and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is the man inspired into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortal, though the strife of the flesh remaineth.

h With free and wandring blasties as it listeth.

3 The secret misterie of our regeneration which can not be comprehended by mans capacity, is perceiued by faith, & that in Christ only: because that he is both God on earth, & man in heauen, that is to say, in such sort man, that he is God also, and therfore almightie: and in such sort God, that he is man also, and therfore his power is manifest vnto vs.

i You handle doubtful things and such as you haue no certaine authour for, & yet when I beleue you but I teache those things that are of a trueth & wel knowen, & you beleue me not. *k* Only Christ can teache vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light & vnderstanding, or euer had, but onely that Sonne of God, which came downe to vs.

he that hath descéded from heauen, [m] that Sonne of man which [n] is in heauen.

14 ✣ And as Moses lift vp the serpent in the wildernes, so must that Sonne of man be lift vp,

15 That whosoeuer beleueth in him, shoulde not perish, but haue eternall life.

16 ✣ [5] For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoeuer beleueth [o] in him, should not perish, but haue euerlasting life.

17 ✣ [6] For God sent not his Sonne into the world, that he should [p] condemne the world, but that the [q] worlde through him might be saued.

18 He that beleueth in him, is not condemned: but he that beleueth not, is condemned already, because he hath not beleued in the name of that onely begotten Sonne of God.

19 ✣ [7] And this is the [r] condénation, that that light came into the world, & mē loued darkens rather thē that light, because their dedes were euil.

20 For euery man that euil doth, hateth the light, neither commeth to light, lest his dedes should be reproued.

21 But he that [s] doth truth commeth to the light, that his dedes might be made manifest, that they are wrought [t] according to God.

22 ¶ After these things, came Iesus and his

m Where as he is saide to haue come downe from heauē, that must be vnderstoode of his Godheade, and of the manner of his conception: for Christ his byrth vpon the earth was heauēly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spokē of whole Christ, to giue vs to vnderstand that he is but one person, wherin two natures are vnited, and this kinde of speache men call, the communicating of proprieties.

✣ Num. 21. 9.
Chap. 12. 32.
✣ 1. Ioh. 4. 9.

5 Nothing els but the free loue of the Father, is the beginning of our saluation, & Christ is he in whome our righteousnes & saluation is resident: and faith is the instrument or meane whereby we apprehend it, & life euerlasting is that which is set before vs to apprehend.

6 It is not all one to beleue in a thing, & to beleue of a thing, for we may not beleue (in any thing) saue only in God, but we may beleue (of any thing) whatsoeuer, this saith Nazianzen in his oration of the Spirit.

7 Chap. 9. 39, & 12. 47.

6 Not Christ, but the despising of Christ doeth condemne.

p That is, to be the cause of the condening of the world, for in deede synnes are the cause of death, but Christ shal iudge the quicke, & the deade. q Not only the people of the Iewes, but whosoeuer shal beleue in him. x Chap. 1. 9.

7 Only wickednes is the cause, why mē refuse the light that is offred thē.

r That is the cause of condenation, which sticketh fast in men, vnlesse through God his great benefit, they be deliuered from it. s That is, he that leadeth an honest life, & voyde of all craft and deceite. t That is, with God, God as it were going before.

disciples into the land of Iudea, and there tarried with them, and ✣ baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 [8] Then there arose a question betwene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome ✣ thou bearest witnes, beholde, he baptizeth, and all men come to him.

27 Iohn answered, & said, A man [u] can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that [v] I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the brigedromes voyce. This my ioye therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that is come from an hie, is aboue all: he that is of the earth, is of the [x] earth, & [y] speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath [z] sene and heard, that he testifieth: but [a] no mā receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that ✱ God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, and hath ✣ [b] giuen all things into his hand.

36 *He that beleueth in the Sōne, hath euerlasting

✣ *Chap.4.1.*

8 Satā inflameth the disciples of Iohn with a fōd emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not only breake of their ēdeuours, but also taketh occasion therby to geue testimonie of Christ, how that in him only the father hath set forth life euerlasting.

✣ *Chap.1.34.*

u *VVhat meane you to goe about to better my state: this is euery mans lot & portion, that they can not better thē selues one iote.*

v *Chap.1.20.*

x *Is nothing els but man, a piece of worke made of the slyme of the earth.*

y *Sauoureth of nothing, but corruption, ignorance, dulnes, &c.*

z *VVhat he knoweth fully & perfectly*

a *That is, very few.*

✱ *Rom.3.4.*

✣ *Mat.11.27.*

b *Commited them to his power & will.*

✱ *Abac.2.4.*

1.Iohn.5.10.

lasting life, & he that obeyeth not the Sonne, shal not see life, but the wrath of God abideth on him. c *Shal not enioye.*

CHAP. IIII.

1 Iesus being wearie asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

1 NOw [1] when the Lord knewe, how the Pharises had heard, that Iesus made ✣ & baptized mo disciples then Iohn.

2 (Though Iesus him self baptized not: but his disciples.)

3 He left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

5 [2] Then came he to a citie of Samaria called Sychar, nere vnto the possession that ✣ Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [a] thus on the well: it was about the [b] sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meate.

9 Then said the womā of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes [c] medle not with the Samaritans.

10 Iesus answered and said vnto her, If thou knewest [d] that gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrefied frō going forward, neither by rashnes procure or plucke daungers vpon our heads.

✣ *Chap. 3. 22.*

2 Christ leauing the proude Pharises, communicateth the treasures of euerlasting life with a poore sinfull woman & strāger, refelling the grosse errours of the Samaritans, & defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of thē backe to him self, as one whōe

only all the fathers, & also all the ceremonies of the Lawe, did regard, & had a respect vnto. ✣ *Gen. 33. 19, & 48. 22. Iosua 24. 32.*

a *Euen as he was wearye, or, because he was wearie.* b *It was almost noone.*

c *There is no familiaritie nor friendship, betwene the Iewes, and the Samaritanes.*

d *By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of him self, whome his Father offred to this woman.*

haue

haue asked of him, & he would haue giuen thee, e water of life.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is depe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he him self dranke therof, and his sonnes, and his cattel?

13 Iesus answered, & said vnto her, Whosoeuer drinketh of this water, shal thirst againe:

14 But whosoeuer drinketh of the water that I shal giue him, shal neuer be more a thirst: but the water that I shal giue him, shalbe in him, a wel of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast wel said, I haue no husband.

18 For thou hast had fiue husbands, and he whome thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Syr, I see that thou art a Prophet.

20 Our fathers worshipped in this f mountaine, & ye say, that in ✣ Hierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre commeth, when ye shal neither in this mountaine, nor at Hierusalem w[illegible] Father.

e *This euerlasting water, that is to say, the exceading loue of God, is called lyuing, or of life, to make a differēce betwene it, and the water that should be drawen out of a well: and these metaphores, are very much vsed of the Iewes. Ier. 2. 13. Ioel 3. 18. Zach. 13. 11.*

3 All the religion of superstitious people, stādeth for the most part, vpon two pillars but veary weake, that is to say, vpon the examples of the fathers, peruerted, and a foolish opinion of outward thinges: against which errours we haue to set the word & nature of God.

f *The name of this mountaine is Garizim, where vpon Sanabaletta the Cuthite buylt a temple by Alexander of Macedonie his [illegible] after the victorie of Issica: and made there Manasses his sonne in lawe, high [illegible] Ioseph. booke 11.*

✣ *Deut. 12. 6.*

22 Ye worship that which ye † knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shal worshippe the Father in [g] spirit, and trueth: for the Father requireth euen such to worship him.

24 ¶ God is a [h] Spirit, and they that worship him, must worship him in spirit and trueth.

25 The woman said vnto him, I know wel that Messias shal come which is called Christ: when he is come, he wil tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, & went her way into the citie, and said to the men,

29 Come, see a man which hath tolde me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But he said vnto them, I haue meate to eate that ye knowe not of.

33 Then said the disciples betwene them selues, Hath ani man brought him meate?

34 Iesus said vnto them, My meate is that I may do the wil of him that sent me, and finish his worke.

35 Saye not ye, There are yet foure mo-

† 2. King. 17. 29.

g This word (Spirit) is to be taken here, as it is set against that commaundement, which is called carnall, Hebr. 7. 16. as the commaundement is considered in it self: and so he speaketh of (Trewth) not as we set it against a lye, but as we take it in respect of the outward ceremonies of the Lawe, which did onely shadowe that which Christ performed in deede.

† 2. Cor. 3. 17.

h By the word (Spirit) he meaneth the nature of the Godheade, and not the third person in the Trinitie.

4 We may haue care of our bodies, but yet so that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdom

of God, before all necessities of this life whatsoeuer.

5 When the spirituall corne is ripe, we must not linger, for so the children of this world would condemne vs.

neths,

neths, & *then* cómeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harueſt.

36 [6] And he that reapeth, receiueth reward, and gathereth fruite vnto life eternal, that both he that ſoweth, and he that reapeth, might reioyce together.

37 For herein is the [i] ſaying true, that one ſoweth, an another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other men laboured, & ye are entred into their labours.

39 [7] Now manie of the Samaritans of that citie beleued in him, for the ſaying of the woman which teſtified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they beſought him, that he woulde tarie with them: and he abode there two dayes.

41 And manie mo beleued becauſe of his owne worde:

42 And they ſaid vnto the woman, Now we beleue, not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is in deede that Chriſt the Sauiour of the worlde.

43 ¶ [8] So two dayes after he departed thence, and went into [k] Galile.

44 For Ieſus him ſelf had ✣ teſtified that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had ſene all the things that he did at Hieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 [9] And Ieſus came again into ∴ Cana

✣ *Mat.9.37. Luk.10.2.*

6 The doctrine of the Prophets was as it were a ſowing time: & the doctrine of the Goſpell, as the harueſt, and there is an excellét agremét betwene thé both, & the miniſters of them bothe.

i *That prouerb.*

7 The Samaritanes doe moſt ioyfully embrace that, which the Iewes moſt ſtubburnly reiected.

8 The deſpiſers of Chriſt depriue them ſelfs of his benefite: yet Chriſt prepareth a place for him ſelf.

k *Into the townes and villages of Galile, for he would not make abode in his coütrie of Nazareth, becauſe they deſpiſed him, and when (as the other Euangeliſts write) the efficacie of his benefits, was hindred, through their merueillous ſtifneckednes.*

9 Although Chriſt be abſent in bodie, yet he worketh mightelie in the beleuers, by his word.

✣ *Mat.13.57. Mark.6.4. Luk.4.24.*

∴ *Chap.2.1.*

of Galile, where he had made of water wine. And there was a certain [1] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he would go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Syr go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was nowe going downe, his seruaunts met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre whe he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, & al his housholde.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

1 *Some of Herodes courtiers, for though Herode was not a king but a Tetrarche, yet the loftie name only except, he was a king, or at lest the people called him a king.*

CHAP. V.

1 Of the lying at the poole, 5 is healed of Christ on the Sabbath: 10. The Iewes that rashely finde faulte with that his deede, 17 He conuinceth with the authoritie of his Father. 19. 20 He proueth his diuine power by many reasons, 45 And with Moses testimonie.

1 AFter ✣ that, there was a feast of the Iewes and Iesus went vp to Hierusalem.

2 [1] And there is at Hierusalem by the place of the shepe, a [a] poole called in Ebrew [b] Bethesda hauing fiue porches:

✣ *Leuit. 23. 3. Deut. 16. 1.*

1 *There is no disease so old, which Christ can not heale.*

a VVhereof cattel dranke, and vsed to be p[u]nged in, whereof there could not be but great store at Hierusalem. b That is to say, the house of powring out, because great store of water was powred out into that place.

3 In the which lay a great multitude of ſicke folke, of blinde, halte, and withered, wayting for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeares.

6 When Ieſus ſawe him lie, and knewe that he nowe long time had bene diſeaſed, he ſaid vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſtepeth downe before me.

8 Ieſus ſaid vnto him, Riſe: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, & walked: and the ſame day was the Sabbath.

10 [2] The Iewes therefore ſaid to him that was made whole, It is the Sabbath *day*: ✣ it is not lawfull for thee to carie thy bed.

11 He anſwered them, He that made me whole he ſaid vnto me, Take vp thy bed, and walke.

12 Then aſked they him, What man is that which ſaid vnto thee, Take vp thy bed and walke?

13 And he that was healed, knewe not who it was: for Ieſus had conueyed him ſelf away from the multitude that was in that place.

14 And after that, Ieſus founde him in the Temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that

2 True religion is not more cruelly aſſaulted by any meanes, thē by the pretence of religion it ſelfe.

✣ *Ier.17.22.*

that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these thinges on the Sabbath *day*.

17 [3] But Iesus answered them, My Father worketh hitherto, and I worke.

18 ✣ Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was [c] his Father, and made him selfe equall with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can do nothing [d] of him selfe, saue that he [e] seeth the Father do: for whatsoeuer things he doth, the same things doeth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him selfe doeth, and he will shew him greater workes then these, that ye should marueile.

21 [4] For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath

3 The worke of God, was neuer the breache of the Sabbath: but the workes of Christ, are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.

✣ *Chap. 7. 19.*

c *That is, his onely and no mans els, which they gather by that, that he saieth (And I worke) applying this word (worke) to him selfe, which is proper to God, & therfore maketh him selfe equall to God.*

d *Not onely without his Fathers authoritie, but also without his mightie working and power.* e *This must be vnderstode of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then he saieth that his Father moueth and gouerneth him in all things, but yet notwithstanding when he saieth he worketh with his Father, he vnderstandeth his Godhead.* f *In like sort, ioyntly and togither. Not for ỹ the Father doeth some thinges, and then the Sonne worketh after him and doeth the like, but because the might and power of the Father and the Sonne doe worke equally and ioyntly together.*

4 The Father maketh no man partaker of euerlasting life, but in Christ, in whom onely also he is truely worshipped.

g *This word (Iudgeth) is taken by the figure Synecdoche, for all gouernement.*

h *These wordes are not so to be taken, as though they symply denied that God gouerneth the worlde, but as the Iewes imagined it, which separate the Father frō the Sonne, where as in dede, the Father doeth not gouerne the world but onely in the persone of his Sonne, being made manifest in the flesh: so saieth he afterward vers. 30. that he came not to doe his owne will: that his doctrine is not his owne, chap. 7. 16. that the blind man and his parentes sinned not, &c. chap. 9. 3.*

committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 [5] Verely, verely, I say vnto you, he that heareth my word, and beleeueth him that sent me hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 [6] Verely, verely, I say vnto you, [5] houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe.

27 And hath giuen him [i] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 [8] And they shall come [l] forth, ✣ that haue done good, vnto the [m] resurrectiō of life: but they that haue done euill, vnto the resurrection of cōdemnation.

30 [9] I can [n] do nothing of mine own self: [o] as I heare, I iudge: and my iudgment is iust, because I seke not mine owne will, but the wil of the Father who hath sent me.

31 If I ✣ should beare witnes of my selfe, my

5 The Father is not worshipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

6 We are all dead in sinne, & can not be quickened by any other meanes, thē by the word of Christ apprehended by faith.

i That is, high and soueraigne power to rule and gouerne all things, in so much that he hath power of life and death.

k That is, he shall not onely iudge the world as he is God, but also as he is mā he receiued this of his Father to be iudge of the world.

7 All shall appeare before the iudgement seate of Christ at length, to be iudged.

8 Faith and infidelitie, shalbe iudged by their fruites.

l Of their graues.

✣ Mat. 25. 41.

m To that resurrection which hath life euerlasting folowing it: against which is set the resurrection of condemnation, that is, which condemnation foloweth.

9 The Father is the author and approuer of al things which Christ doth.

n Looke vers. 22.

o As my Father dwelleth me, who dwelleth in me.

✣ Chap. 8. 14.

witnes? were not true.

32 ✣ There is an other that beareth witnes of me, and I knowe that the witnes, which he beareth of me, is true.

33 ✣ [t] Ye sent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the recorde of man: neuertheles these things I say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the workes which the Father hath giuen me to finish, the same works that I do, beare witnes of me, that the Father sent me.

37 And the [r] Father him self, which hath sent me, beareth witnes of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his worde haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Searche the Scriptures: for in them ye thinke to haue eternal life, & they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue * honour one of another, & seeke not the honour that commeth of God alone?

45 ✣ Do not thinke that I wil accuse you to my

p *Faithfull, that is, worthy to be credited. Looke chap. 8.14.*

✣ *Mat.3.17.*

✣ *Chap.1.27.*

10 Christ is declared to be the onely sauiour by Iohns voyce, and infinite miracles, and by ỹ testimonies of al the Prophets. But ỹ world not withstãding being addicted to false Prophetes, and desirous to seme religious, seeth none of all these things.

q *A litle while.*

r *Mat.3.17. and 17.5.*

* *Deut.4.12.*

✣ *Act.17.11.*

r *Loue toward God.*

* *Chap.12.43.*

✣ *This denial doth not put away that which is here said, but correcteth him, as if Christ said, the Iewes shall haue no sorer an accuser, then Moses.*

Father: there is one that accuseth you, *even* Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: ✤ for he wrote of me.

47 But if ye beleeue not his writings, how shal ye beleeue my wordes?

✤ *Gen.3.15. & 22.18. & 49.10. Deut.18.15.*

CHAP. VI.

3 Fiue thousand are fed with fiue loaues and two fishes. 15 Christ goeth a part, from the people. 17 As his disciples were rowing, 19 He commeth to them walking on the water. 26 He reasoneth of the true, 27 And euerlasting 35 Bread of life. 41 The Iewes murmur. 60 And many of the disciples 66 Depart from him. 69 The Apostles confesse him to be the sonne of God.

1 AFter these things, Iesus went his way ouer the sea of Galile, which is Tiberias.

2 And a great multitude folowed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a ✤ feast of the Iewes, was nere.

5 ∴ [1] Then IESVS list vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he said to proue him: for he him selfe knewe what he would do)

7 Philip answered him, Two hundreth peny worth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hath fiue barlie loaues, and two fishes: but what are they among

a *Not that he cut ouer the lake of Tiberias, but by reason of the large crekes, his sayling made his iourney the shorter: therefore he is sayd to haue gone ouer the sea, when as he passed ouer from one side of a creke to the other.*

✤ *Leuit.23.7. Deut.16.1.*

∴ *Mat.14.16. Mar.6.37. Luk.9.13.*

1 They that folowe Christ doe sometime hunger, but they are neuer destitute of helpe.

mong so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in nomber, about fiue thousand.

11 And Iesus tooke the bread, and gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barly loaues, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a truth that Prophet that should come into the worlde.

15 When Iesus therfore perceiued that they would come, and take him to make him a King, he departed againe into a mountaine him selfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 And entred into a ship, and wet ouer the sea, towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the sea arose with a great wynde that blewe.

19 And when they had rowed about fiue and twenty, or thirtie furlonges, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraide.

20 But he said vnto them, It is I, be not afraide.

21 Then willingly they receiued him into the

2 Christ is not only not doluted, but also greatly offended with a prepostorous worship.

3 The godly are often in peril and daūger, but Christ cōmeth to them in time, euen in the middest of the tempests, and bringeth them to y haue.

a Mat. 14.23. Mar. 6.47.

b In Mar. 6.45. They are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.

ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, wherinto his disciples were entred, & that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, they said vnto him, Rabbi, when cammest thou hither?

26 [d] Iesus answered them, and said, Verely, verely I saye vnto you, ye seeke me, not because ye sawe the miracles, but because ye ate of the loaues, and were filled.

27 [d] Laboure not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Soune of man shall giue vnto you: for him hath [*] God the Father [e] sealed.

28 Then said they vnto him, What shal we do, that we might worke the [f] works of God?

29 Iesus answered, & said vnto them, [g] This is the worke of God, that ye beleeue in him, whom he hath sent.

4 They that seeke the kingdome of heauen lacke nothing: notwithstanding the Gospell is not the foode of the belly, but of the minde.

d Bestowe your labour and paine.

[*] *Cap.1.32. Mat.3.17. and.17.5.*

e That is, whom God the Father hath distinguished from all other men by planting his owne vertue in him, as though he had sealed him with his seale, that he might be a lively patern and representer of him: and that more is, installed him to this office, to reconcile vs men to God and bring vs to euerlasting life, which is onely proper to Christ.

f Which please God: for they thinke that euerlasting life hangeth vpon the condition of fulfilling the Law: therfore Christ calleth them back to faith.

5 Men torment them selues in vaine, when they go about to please God without faith.

[g] *1.Iohn.3.23.*

g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.

30 [a] They ſaid therefore vnto him, What ſigne
ſheweſt thou then, that we may ſee it, and beleue
thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſert,
as it is ✣ written, He gaue them bread from hea-
uen to eate.

32 [7] Then Ieſus ſaid vnto them, Verely, verely
I ſay vnto you, Moſes gaue you not [h] that bread
from heauen, but my Father giueth you that true
bread from heauen.

33 For the bread of God is he which cõmeth
downe frõ heauen, & giueth life vnto the worlde.

34 Then they ſaid vnto him, Lord, euermore
giue vs this bread.

35 And Ieſus ſaid vnto them, I am that bread
of life: he that cõmeth to me, ſhall not hunger,
and he that beleeueth in me, ſhal neuer thurſt.

36 But I ſaid vnto you, that ye alſo haue ſeene
me, and beleeue not.

37 [8] All that the Father giueth me, ſhal come
to me: and him that commeth to me, I caſt not a-
way.

38 For I came downe from heauen, not to do
mine [k] owne wil, but his will which hath ſent me.

39 And this is the Fathers wil which hath ſent
me, that of al which he hath giuẽ me, I ſhould loſe
nothing, but ſhould raiſe it vp againe at the laſt
day.

40 And this is the will of him that ſent me,
that euery man which [l] ſeeth the Sonne, and be-

6 The ſpiritual vertue of Chriſt is contemned of them which are deſirus of earthly miracles.

✣ *Exo.16.14. Nom.11.7. Pſal.78.25.*

7 Chriſt who is the true and onely author & giuer of eternall life, was ſignifi ed vnto the Fathers in Manna.

h He denieth that Manna vvas that true heauẽly bread, and ſaith that he him ſelfe is that true bread, becauſe he feedeth vnto the true and euerlaſting life. And as for that, that Paul 1.Cor. 10 calleth Manna, ſpirituall foode, it maketh nothing againſt this place, for he ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their own opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.

i VVhich haue life, and giue life.

8 The gifte of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: Therfore faith in Chriſt Ieſus is a ſure witnes of our election, and therefore of our glorification, which is to come.

k Looke aboue Cap. 5. verſ. 22.

l Seeing and beleeuing are ioyned together: for there is an other kinde of ſeeing which is general, which the deuils haue, for they ſee: but here he ſpeaketh of that kinde of ſeeing, which is proper to the elect.

leeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 ᵖThe Iewes the murmured at him because he said, I am that bread, which is come downe frō heauen.

42 And they said, ✣Is not this Iesus that sonne of Ioseph, whose father and mother we knowe? how then saith he, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.

45 It is written in the ✣ᵐ Prophets, And they shalbe allⁿ taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ᵠ Not that any man hath seene the Father, ʳsaue he which is of god, he hath sene the father.

47 Verely, verely I say vnto you, He that beleeueth in me, hath euerlasting life.

48 ˢ I am that bread of life.

49 ✣Your fathers did eate Manna in the wildernes, and are dead.

50 ᵗ This is that bread, which cōmeth downe from heauen, that he which eateth of it, shoulde not die.

51 ᵘ I am that liuing bread, which came down from heauen: if any man ˣ eate of this bread, he shall liue for euer: and the bread that I will giue,

9 Flesh can not perceyue spiritual things, and therfore the beginning of our saluation commeth from god, who chaungeth our nature, so ỹ we being inspired of him, may abide to be instructed and saued by Christ.

✣ *Mat.13.55.*

✣ *Isa.54.13. Iere.31.33.*

m *In the booke of the prophetes, for the olde Testament was deuided by them into three seuerall partes, into the Law, the Prophetes, and the Holy write.*

n *To wit, they shalbe childrē of ỹ church, for so the Prophet Esai expoundeth it, ca.54. 13. that is to say, or deined to life. Act. 13.48. and therfore the knowledge of the heauēly trueth, is the gift and work of God, and standeth not in any power of man.*

ᵖ *Mat.11.27.*

q *If the Sonne one ly hath seene the Father, then it is he onely that can teache and instruct vs truly.*

10 The true vse of Sacraments, is to ascend from them to the thing it self, that is, to Christ: by ỹ partaking of whom only, we get euerlasting life.

ˢ *Exod.16.15.*

p *He pointed out him selfe, when he spake these wordes.*

11 Christ being sent from the Father, is the self same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meat & drink are to the vse of this transitorie life.

q *Which giueth life to the world.*

r *That is to say, whosoeuer is partaker of Christ indeed, who is our foode.*

is my flesh, which I will giue for the life of the worlde.

52 [12] Then the Iewes stroue among them selues, saying, Howe can this man giue vs *his* flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his bloud, ye haue no life in you.

54 Whosoeuer † eateth my flesh, & drinketh my bloud, hath eternal life, and I will raise him vp at the last day.

55 For my flesh is meat in dede, and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloude, dwelleth in me, and I in him.

57 As ‡ that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen he shall liue by me.

58 This is that bread which came down from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These thinges spake he in the Sinagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if ye shoulde see that Sonne of man ascende vp ‖ where he was before?

12 Flesh can not put a difference betwene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith: and therefore it condemneth that which it vnderstandeth not: yet notwithstading ỹ trueth must be preached & taught

† *If Christ be present, life is present, but when Christ is absent, then is death present.*

‡ *1. Cor. 11. 27.*

‡ *In that that Christ is man, he receiueth that power which quickeneth & giueth life to them that are his, of his Father: and he addeth this worde (That) to make a difference betwene him and al other fathers.*

u *Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doth sucke & draw out of the Father that power which it hath to giue life.*

13 The reason of mā can not cōprehend the vniting of Christ and his mēber: therfore let it worship and reuerence that which is better thē it self.

‖ *Chap. 3. 13.*

63 [14] It is the [x] Spirit that quickneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleued not, & who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whome shal we go? Thou hast the wordes of eternal life:

69 And we beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 [16] Iesus answered them, Haue not I ✝ chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simon; for he it was that should betray him, though he was one of the twelue.

14 The flesh of Christ doeth therfore quicke vs, because that he that is mā, is God: which mysterie is only comprehended by faith, which is the gifte of God propre only to the elect.

x *Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue in it self, and to giue life to vs.*

15 Such is the malice of men, that they take occasiō of their own destructiō, euen of the very doctrine of saluation (vnlesse it be a fewe, which beleeue through the singular gift of God.) 16 The nomber of the professours of Christ is very small, and amongst them also there be some hipocrites, and worse then all other.

✝ *Mat. 26. 16.*

CHAP. VII.

Christ, after his cousins were gone vp to the feast of Tabernacles, 10 Goeth thither priuely. 12 The peoples sondry opinions of him. 14 He teacheth in the temple. 32 The Priests commaund to take him. 42 Strife among the multitude about him. 47 And betweene the Pharises and the officers that were sent to take him. 50 and Nicademus.

1 AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ✝ [a] feast of the Tabernacles

✝ *Leuit. 23. 34.*

a *This feast was so called, because of the boothes and tentes which they pight of diuers kinds of boughes, and sate vnder the, seuen dayes together, all which time the feast lasted.*

was at hand.

3 [1] His brethren therefore ſaid vnto him, Departe hence, and goe into Iudea, that thy diſciples may ſee thy workes that thou doeſt.

4 For there is no man that doth any thing ſecretly, & he himſelf ſeeketh to be famous. If thou doeſt theſe things, ſhewe thy ſelfe to the worlde.

5 For as yet his [b] brethrē beleued not in him.

6 [2] Then Ieſus ſaid vnto them, My time is not yet come: but your time is alway readie.

7 The world can not hate you: but me it hateth, becauſe I teſtifie of it, that the workes thereof are euill.

8 Goe ye vp vnto this feaſt: I will not goe vp yet vnto this feaſt: ✣ for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid vnto them, & abode ſtill in Galile.

10 [3] But aſſone as his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as *it were* priuely.

11 Then the Iewes ſought him at the feaſt, & ſaid, Where is he?

12 And much mourning was there of him among the people. Some ſaid, He is a good man: other ſaid, Nay: but he deceiueth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feaſt was done, Ieſus went vp into the Temple and taught.

15 And the Iewes marueiled, ſaying, Howe knoweth this man the Scriptures, ſeeing that he

1 The grace of God commeth not by inheritance, but it is a gift ỹ commeth other waies: whereby it commeth to paſſe, that often times the children of god ſuffer more affliction by their owne kinſfolkes, then by ſtraungers.

b His kinsfolk: for ſo vſe the Hebrewes to ſpeake.

2 We muſt not folowe the fooliſh deſires of our friends.

✣ *Chap. 8. 20.*

3 An example of horrible confuſion in ỹ very boſome of the Church. The Paſtors oppreſſe the people with terrour & feare: the people ſeeke Chriſt, when he appeareth not, when he offreth him ſelfe, they neglect him. Some alſo that know him, condemne him raſhly: a very fewe thinke wel of him, and that in ſecrete.

c Or, boldly and freely: For the chiefe of the Iewes, ſought nothing ſo much, as to burie his fame and name.

4 Chriſt ſtriueth with goodnes againſt the wickednes of the worlde: in the meane ſeaſon the moſt part of men take occaſion of offence euen by that ſame, whereby they ought to haue ben ſtirred vp to embrace Chriſt.

d About the fourth day of the feaſt.

neuer

neuer learned.

16 [5] Iesus answered them, and said, [d] My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shal knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of him self, seeketh his owne glorie: but he that seketh his glory that sent him, the same is true, and no vnrighteousnes is in him.

19 ✣ [7] Did not Moses giue you a Lawe, and yet none of you keepeth the Law? ✣ Why go ye about to kill me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, & said to them, I haue done one worke, and ye all marueile.

22 ∴ Moses therfore gaue vnto you circumcision, (not becausse it is of Moses, but of the *fathers*) and ye on the Sabbath *day* circūcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Lawe of Moses should not be broken, be ye angrie with me, becausse I haue made a man euery whit whole on the Sabbath *day*?

24 ✣ [9] Iudge not [g] according to the appearāce, but iudge righteous iudgement.

5 Therfore are there fewe to whom the Gospell sauoureth wel, becausse the studie of godlines is very rare.

e Looke aboue ca. 5. ver. 22. and he speaketh this after the opinion of the Iewes, as if he said, My doctrine is not myne, that is, it is not his whom you take to be a man as other are, and therfore set light by him, but it is his that sent me.

6 The true doctrine of saluation differeth frō the false in this, that the same setteth forth ỹ glorie of God, and this by pufing vp of men, darkeneth the glorie of God.

✣ *Exod. 24. 3.*

7 None doe more cōfidently boast them selues to be the defendours of the law of God, then they that doe most impudently breake it. ✣ *Chap. 5. 18.* 8 The Sabbath day (which is here set before vs for a rule of al ceremonies) was not appointed to hinder, but to further and practise Gods workes: amongst which the loue of our neighbour is the chiefest. ∴ *Leuit. 12. 3.* ✱ *Gene. 17. 10.*

f That is to say, if the law of circumcision which Moses gaue, be of so great accompt amongst you, that you dout not to circumcise vpon the Sabbath, do you rightly reproue me for healing a man throughly. ✱ *Deut. 1. 16.*

9 We must iudge according to the trueth of things, least the persons of men doe turne vs and carie vs away.

g By the shewe that I make: for I seme to be but an abiect and rascal of Galile, and a carpenters sonne, whom no man maketh accompt of, but marke the matter it selfe well, and iudge the tree by the fruite.

25 ¶ [10] Then said some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And beholde, he speaketh openly, & they say nothing to him: do the rulers know in deede that this is in deede that Christ.

27 [11] Howbeit we know this man whence he is: but when that Christ cōmeth, no man shal knowe whence he is.

28 ¶ [12] Then cryed Iesus in the Temple as he taught, saying, Ye both knowe me, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 [13] Thē they sought to take him, but no mā laid hands on hī, because his houre was not yet come.

31 Now manie of the people beleued in him, and said, When that Christ commeth, will he doe mo miracles then this man hath done?

32 [14] The Pharises heard that the people murmured these things of him, and the Pharises, & high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I a litle while with you, & thē go I vnto him that sent me.

34 ✣ Ye shall seeke me, and shall not finde *me*, and where I am, can ye not come.

35 Then said the Iewes amongs themselues, Whither will he go, that we shall not finde him? Wil he go vnto them that are [h] disperſed among the Grecians, and teache the Grecians?

36 What saying is this ỹ he said, Ye shal seke me, & shal not find *me*: & where I am, cā not ye come?

37 [15] Now in the [i] last & great day of the feast,

10 Many do marueile ỹ endeuours of the enemies of God haue no successe yet in the meane season they doe not acknowlege the vertue and power of God.

11 Men are very wise to procure stops and stayes to them selues.

12 The truth of Christ doth not hang vpon the iudgment of mā

13 The wicked can not do what they list, but what God hath appointed.

14 As ỹ kingdōe of god increseth so increaseth ỹ rage of his enemies, til at the length they in vaine seeke for those blessings absent, which they despised when they were present.

✣ *Chap. 13. 33.*

h *VVord for word (to the dispersiō of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongest the Gentiles, 1. Pet. 1. 1.*

15 There are two principles of our saluatiō: ỹ one is, to be throughly touched w a true feling of our extreme pouertie. the other, to seeke in Christ only (whom we catch hold on by faith) the aboundance of al good things.

i *The last day of the feast of Tabernacles, that is, the eight daie, was as high a day as the first.* ✣ *Leuit. 23. 36.*

Iesus

Ieſus ſtoode and cried, ſaying, If any man thirſt, let him come vnto me, and drinke.

38 He that beleueth in me, ✣as ſaith the ſcripture, out of his bellie ſhall flowe riuers of water of life.

39 (*k* This ſpake he of the Spirit which they that beleeued in him, ſhould receiue: for the holy Ghoſt was not yet *giuen*, becauſe that Ieſus was not yet *m* glorified.)

40 [16]So manie of the people, when they heard this ſaying, ſaid, ∴Of a trueth this is that prophet.

41 Other ſaid, This is that Chriſt: and ſome ſaid, But ſhal that Chriſt come out of Galile?

42 ✱Saith not the Scripture that that Chriſt ſhall come of the ſeede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there diſſention among the people for him.

44 And ſome of them would haue taken him, but no man laid hands on him.

45 [17]Then came the officers to the hie Prieſts and Phariſes, and they ſaid vnto them, Why haue ye not brought him?

46 The officers anſwered, Neuer man ſpake like this man.

47 Then anſwered them the Phariſes, Are ye alſo deceiued?

48 [18]Doeth any of the rulers, or of the Phariſes beleeue in him?

49 But this people, which knowe not the Law, are curſed.

50 Nicodemus ſaid vnto thē, (✱ he that came to Ieſus by night, and was one of them.)

✣ *Deut.18.15.*

k This is not read word for word in any place, but it ſemeth to be taken out of many places where mention is made of the giftes of the holy Ghoſt, as Ioel.2. Eſa.44. but eſpecially in Eſai.55.

✣ *Ioel.2.28. Act.2.17.*

l What is meant by the holy Ghoſt, he expreſſed a litle before, ſpeaking of the Spirit which they that beleeued in him ſhould receiue. So that by the name of holy Ghoſt, are meant the vertues and mightie workings of the holy ghoſt.

m That is, thoſe things were not yet ſeene and perceyued, which were to shewe and ſet forth the glorie of the onely begotten.

16 There is contention euen in the Church it ſelf about the chief point of religion: neither hath Chriſt any more cruell enemies, then thoſe that occupie the ſeate of trueth. yet can not they doe what they woulde. ∴ *Deut.18.15.* ✱ *Mich.5.2. Mat.2.5.*

17 God from heauen ſcorneth ſuch as are his Sonnes enemies. 18 Falſe paſtors are ſo fond & foliſh, ỹ they eſteme the church of God according to the multitude and outward ſhew. ✱ *Chap.3.2.*

51 Doeth

51 Doeth our Law iudge a man before it
heare him, † and knowe [n] what he hathe done?

52 They answered, and said vnto him, Art
thou also of Galile? Search and looke: for out of
Galile ariseth no Prophet.

53 [12] And euerie man went vnto his owne
house.

† *Deut.17.8, & 19.15.*

n *What he hath committed, who is accused.*

19 There is no counsell against the Lord.

CHAP. VIII.

1 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharisies aske where his father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuil the father of lying. 56 Abraham sawe Christs daye.

1 AND Iesus went vnto the mount of Oliues,
2 And early in the morning came againe
into the Temple, and all the people came vnto
him, and he sate downe, and taught them.

3 [1] Then the Scribes & the Pharises brought
vnto him a woman taken in adulterie, and set her
in the middes,

1 Whiles the wicked goe about to make a snare for good men, they make a snare for themselues.

4 And said vnto him, Master, we found this
woman committing adulterie, euen in the verie act.

5 † Now Moses in our Law commaunded,
that such should be stoned: what saist thou there-
fore?

† *Leuit.20.10.*

6 And this they said to tempt him, that they
might haue, whereof to accuse him. But Iesus
stouped downe, and with his finger wrote on the
grounde.

7 [2] And while they continued asking him,
he lift him self vp, and said vnto them, ÷ Let him
that is among you without sinne, cast the first
stone at her.

2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

÷ *Deut.17.7.*

8 And againe he stouped downe, and wrote
on the grounde.

9 And when they heard it, being accused by
their owne conscience, they went out one by one,

beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 [3] When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condéne thee: go & sinne no more.

12 [4] Then spake Iesus againe vnto them, saying, I ✣ am that light of the worlde: he that followeth me, shal not walke in darkenes, but shal haue that light of life.

13 [5] The Pharises therefore said vnto him, [a] Thou bearest recorde of thy self: thy recorde is not true.

14 ✣ Iesus answered, and said vnto them, [b] Though I beare recorde of my self, yet my recorde is true: for I know whence I came and whither I go: but ye can not tell whence I come, and whither I go.

15 Ye iudge after the flesh: I [c] iudge no man.

16 And if I also iudge, my iudgmẽt is true: for I am not alone, but I, & the Father, that sent me.

17 And it is also written in your Law, [*] that the testimonie of two men is true.

18 [d] I am one that beare witnes of my self, & the Father that sent me beareth witnes of me.

19 [e] Then

3 Christ would not take vpon him the ciuil Magistrates office: he contented him self to bring sinners to faith and repentance.

4 The worlde which is blinde in it self, can not come to haue any light but in Christ only.

✣ *Chap. 1. 5. & 9. 5*

5 Christ is without all exceptiõ, the best witnes of the trueth, for he was sent by his Father for that purpose, and was by him approued to the world by infinite miracles.

[a] *Thou bearest witnes of thy self, which thing by all mens opinion is nawght, and for a man to commend him self is very discommendable.*

✣ *Chap. 5. 31.*

[b] *That which he denied afore c. 5. vers. 31. must be taken by a manner of granting, for in that place he framed him self somwhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, & therfore he was content they should set him by his owne witnes, vnlesse it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnes, and agreeth with him.*

[c] *I doe now onely teache you, I condemne no man: but yet if I ought to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.*

[*] *Deut. 17. 6, & 19. 15. Mat. 18. 16. 2. Cor. 13. 1. Hebr 10. 28.*

[d] *The Godhead is plainly distinguished from the manhoode, els there were not two witnesses: for the partie accused is not taken for a witnes.*

19 [9] Then said they vnto him, Where is that Father of thine? Iesus answered, Ye neither knowe me, nor that Father of mine. If ye had knowen me, ye shoulde haue knowen that Father of mine also.

20 These wordes spake Iesus in the [e] treasurie, as he taught in the Temple, and no man laid hands on him: [?] for his houre was not yet come.

21 [8] Then said Iesus againe vnto them, I go my way, & ye shal seke me, & shal dye in your sinnes. Whither I go, can ye not come.

22 Then said the Iewes, Wil he kil him self, because he saith, Whither I go, can ye not come?

23 And he said vnto them, Ye are from beneth: I am from aboue: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

25 [9] Then said they vnto him, Who art thou? And Iesus said vnto them, Euen [f] the same thing that I said vnto you from the beginning.

26 [10] I haue manie things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 [11] They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self,

nour, for so I tolde you from the beginning that I was.

10 God is the reuenger of Christes doctrine despised.

11 Euen the contempt of Christ, maketh for his glorie: enemies shall feele at length to their great smart.

6 No man can knowe God, but in Christ only.

e This was some place appointed for the gathering of the offringes.

7 We liue and die at the pleasure of God and not of me: Therefore this one thing remaineth that we goe forward constantly in our vocation.

8 Because that men doe naturally abhorre heauenly things, no man can be a fit disciple of Christ, vnlesse the Spirit of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refuseth the life that is offred vnto it.

9 He shal at the length knowe who Christ is, which will diligently heare, what he sayeth.

f That is, I am Christ, and the Sa-

which thing his

but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those thinges that please him.

30 ¶ As he spake these things, many beleued in him.

31 [12] Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, and the trueth shal [g] make you free.

33 [h] They answered him, We be [i] Abrahams sede, and were neuer bonde to any man: why saist thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the ✣ seruaunt of sinne.

35 And the seruaunt abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shal make you free, ye shalbe free in dede.

37 [13] I knowe that ye are Abrahams sede, but ye seke to kil me, because my worde hath no place in you.

38 I speake that which I haue seene with my Father, and ye do that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye woulde do the workes of Abraham.

40 But now ye goe about to kil me, a man that

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truthe, they may be deliuered [g] from the most grieuous burde of sinne, into the true libertie of righteousnes & life.

g *From the slauerie of sinne.*

h *Some of the multitude, not they that beleued: for this is not the speache of men that consent vnto him, but of men that are against him.*

i *Borne and begotten of Abraham.*

✣ *Rom. 6. 20. 2. Pet. 2, 19.*

13 Our wicked maners declare, that we are plainely borne of a diueliish natute. But we are chaunged, and made of the housholde of God, according to the couenant which he made with Abraham, by Christ onely, apprehended and laid holde on by faith: which faith is knowen by a godly and honest life.

haue

haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then woulde ye loue me: for I proceded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my [k] talke? because ye can not heare my worde.

44 ✣ Ye are of your father the deuil, & the lustes of your father ye will do: he hath bene a murtherer from the [l] beginning, & [m] abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his [o] owne: for he is a liar, and the [p] father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleue me?

47 He that is of God, heareth Gods wordes: ye therfore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seke not mine owne praise: but there is one that seketh it, and iudgeth.

51 [16] Verely, verely I say vnto you, If a man

k. Or language, as though he saide, you doe no more vnderstand what I say, then if I spake an a straunge & an vnknowen language to you.

✣ 1. Ioh. 3. 8.

l. From the beginning of the world: for as soone as man was made, the deuil cast him headlong into death.

m That is, continued not constantly, or remained not.

n That is, in sincerite and vprightnes, that is, kept not his creation.

o Euen of his owne heade, and of his owne traine or disposition.

p The author of lies.

14 Christ did throughly execute the office that his Father inioyned him.

✣ Ioh. 4. 16.

15 The enemies of Christ make their brauerie for a while, but the Father wil appeare at his time to reuenge the reproche that is done vnto him in the person of his Sonne.

q That is, that will reuenge both your despising of me, and of him.

16 The true knowledge of the Gospel apprehended by faith, is a sure remedie against death.

kepe my worde, he shall neuer [r] see death.

52 [17] Then said the Iewes to him, Now knowe we that thou hast a deuil. Abraham is dead, and the Prophets, and thou saist, If a man kepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is [s] nothing worth: it is my Father that honoureth me, whome ye say, that he is your God.

55 [19] Yet ye haue not knowen him: but I knowe him, and if I shoulde say I knowe him not, I shoulde be a liar like vnto you: but I knowe him, and kepe his worde.

56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [y] I am.

59 [21] Then toke they vp stones, to caste at him, but Iesus hid him selfe, and went out of the Temple: And he passed through the middes of them and so went his way.

---

r That is, he shal not feele it: for euen in the middest of death, the faithful see life.

17 Against thē which abuse the glorie of the Saincts, to darken Christs glorie.

18 There is nothing farder of from all ambition thē Christ, but his Father hath set him aboue all things.

s This is spoken by maner of a graūt: as if the saide, be it so, let this report which I giue of my selfe, be of no force, yet there is another that glorifieth me, that is, that honoureth my name.

19 There is no right knowledg of God, without Christ, neither any right knowledge of Christ without his worde.

20 The vertue of Christ shewed it selfe through all former ages in the fathers, for they sawe in the promises, that he shold come, and did very ioyfully lay holde of him with a liuelie faith.

t *Vvas very desyrous.*

u *A day, is a space that a man liueth in, or doeth any notable acte, or suffreth any great thing.*

x *Vvith the eyes of faith. Hebr. 11. 13.*

y *Christ as he was God, was before Abraham: and he was the liuinge frame from the beginning of the worlde.*

21 Zeale without knowledge, breaketh out at length into a most open madnes: and yet the wicked can not doe what they list.

1 Christ giueth sight, on the Sabbath day, to him that was borne blinde. 13 Whom, after he had long reasoned against the Pharises, 22. 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledg of the euerlasting light.

1 AND [1] as Iesus passed by, he sawe a man which was blinde from his birth.

1 Sinne is the beginning euen of all bodely diseases, & yet doeth it not followe that God alway respecteth their synnes, whome he most sharply punisheth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God shoulde be shewed on him.

a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for synnes onely: whyre vpon he answereth that there was another cause of this mans blindenes, & that was that God his worke might be sene.

4 [2] I must worke the workes of him that sent me, while it is [b] day: the night commeth when no man can worke.

2 The workes of Christ, are as it were a light, which lighten the darkenes of the world.

5 As long as I am in the worlde, ✣ I am the light of the worlde.

6 [3] Assone as he had thus spoken, he spate on the grounde, and made claye of the spettle, & anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent): He went his way therefore, and washed, and came againe seing.

8 [4] Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that sate, and begged?

9 Some said, This is he: and other said, He

b By (day) is meant, the light, that is, the light of the doctrine of the heauenly trueth: and by night is meant the darkenes which commeth by the obscuritie of the same doctrine. &c. Ohan. 12. v. 8. 11. & 12. 35.

1 Christ healing the man borne blinde, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth sent) sheweth that as he at the beginning made man, so doeth he againe restore both his bodie and soule: and yet so, that he him self commeth first of his owne accord to heale vs. 4 A true image of all men, who as they are of nature blinde, doe neither them selues receiue the light that is offred vnto them, nor suffer it in other, and yet make a great a doe amongest

is like him: but he him selfe said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, & said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath *day*, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine eyes, & I washed, and do see.

16 ¶ Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde again, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him, that he had bene blinde, and receiued his sight, vntil they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not; or who hath opened his eyes, can we

e This is an Hebrew kinde of speache, for they call a mans eyes shut, when they can not receiue any light: And therfore they are saide to haue their eyes opened, which of blinde men are made to see.

f Religion is not assaulted by any meanes more, then by pretence of Religion: but the more it is prest downe, the more it riseth vp.

tel: he is olde enough: aske him: he shal answere for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordained alreadie, that if any man did confesse that he was Christ, he should be *excommunicate* out of the Synagogue.

23 Therefore said his parents, He is olde enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, [d] Giue glory vnto God: we knowe that this man is a [e] sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tel: one thing I knowe, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not hearde it: wherefore woulde ye heare it againe? wil ye also be his disciples?

28 [f] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and said vnto them, Doubles, this is a meruelous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde began was it not hearde that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They

d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, & do him his honour rather to confesse the whole matter openly, than to lie before him: Iosh. 7. 19. 1. Sam. 6. 5.

e He is called a sinner in the Hebrewe tongue, which is a wicked man, and maketh as it were an art of sinning.

f Proud wickednes must needes at length breake forth, which in vaine lieth hid vnder a zeale of godlines.

34 They answered, and said vnto him, f Thou art altogether borne in sinnes, & dost thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: & when he had found him, he said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleeue, & worshipped him.

39 8 And Iesus said, I am come vnto g iudgement into this worlde, that they h which see not, might see: and that they ✣ which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye shoulde not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f *Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.*

7 Most happie is their state, which are cast furdest out of the Church of ỹ wicked (which proudely boast them selues of the name of the Church) that Christ may come nearer to them.

8 Christ doeth lighten al them by ỹ preaching of the Gospel, which acknowledge their own darkenes, but such as seeme to them selues to see clearely enough, those he altogether blindeth: of which sort are they oftentimes, which haue the highest place in the Church.

g *With great power and authoritie, to do what is righteous and iust: as if he said, these men take vpon them to gouerne the people of God after their owne lust, as though they saw all things and no man but they: But I will rule farre otherwise then these men do: for whome they accompt for blinde men, them will I lighten, and such as make them selues to be wisest, them will I drowne in most grosse darkenes of ignorance.* h *In these wordes (of seing and not seing) there is a secrete taunting and checke to the Pharisies: for they thought all men blinde but them selues.* ✣ *Chap. 3. 17. and 12. 47.*

CHAP. X.

1 *Christ proueth that the Pharisees are the euill shepeherdes.* 7 *And by many reasons that him self is the good shepeherd.* 19 *And thereof dissention ariseth.* 31 *They take vp stones.* 39 *And go about to take him, but he escapeth.*

1 Verely,

1 VErely, verely I say vnto you, He that entreth not in by the dore into the shepefolde, but climeth vp another way, he is a theefe and a robber.

2 But he that goeth in by the dore, is the shepheard of the shepe.

3 To him the [a] porter openeth, & the sheepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out.

4 And when he hath sent forth his owne shepe, he goeth before them, and the shepe follow him: for they knowe his voyce.

5 And they wil not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This [b] parable spake Iesus vnto thē: but they vnderstode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am that dore of the shepe.

8 [1] Al, that [c] euer came before me, are theeues and robbers: but the shepe did not heare them.

9 [2] I am that dore: by me if any man enter in, he shalbe saued, and shal [d] go in, and go out, and finde pasture.

1 Seing that by Christ onely we haue accesse to ỹ Father, there are neither other true shepeheards then those which come to Christ themselues and bring other thither also, neither is anie to be thought the true shepefolde, but that which is gathered to Christ.

a In those daies they vsed to haue a seruant alwayes sitting at the dore and therefore he speaketh after the maner of those dayes.

b This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speach, when words are taken for their naturall meaning, to signifie an other thing to vs.

1 It maketh no matter how manie neither how olde the false teachers haue bene.

c These large termes must be applied to the matter he speaketh of. And therefore when he calleth him selfe the dore, he calleth all them theeues and robbers which take vpō them the name of Dore, which none of the Prophets can, for they shewed the shepe that Christ was the dore.

3 Only Christ is the true pastour, & that only is the true Church which acknowledgeth him to be properly their only pastour: To him are opposite, thieues which feede not the shepe, but kil them, and hirelings also, which forsake the flocke in time of danger, because they feede it only for their owne profite and gaines.

d That is, shall liue safely: So vse the Iewes to speake as Deut. 28. 6. and yet there is a peculiar alluding to the shepeheards office.

10 The

10 The theefe cometh not, but for to steale, & to kill, & to destroy: I am come that they might haue life, and haue it in abundance.

11 ✣ I am that good shepherd: that good shepherd giueth his life for his shepe.

12 But an hireling, & he which is not the shepherd, neither the shepe are his owne, seeth the wolfe comming, and he leaueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the shepe.

14 I am that good shepeherd, & knowe mine, and am knowne of mine.

15 As the Father [c] knoweth me, so knowe I the Father: and I lay downe my life for my shepe.

16 ✣ Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and ✣ there shall be one shepefolde, and one shepherd.

17 [5] Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

19 ¶ [6] Then there was a dissention againe among the Iewes for these sayings,

20 And many of them said, He hath a deuil, & is madde: why heare ye him?

21 Others said, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?

22 And it was at Hierusalem the feast of the

✣ Esay. 40. 11. Ezech. 34. 23.

[c] Loueth me, alloweth me.

4 The calling of the Gentiles.

✣ Ezech. 37. 22.

[5] The certaine marke of the Catholique Church throughout all the worlde, which hath one head, that is Christ, the onely keper, and only shepheard of it.

5 Christ is by ✣ decree of ✣ Father, ✣ only true shepeheard of ✣ true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

✣ Esay. 53. 7.

[6] He speaketh in the time that now is, because Christs whole life, was as it were a perpetuall death.

✣ Act. 2. 24.

6 The Gospel discouereth hypocrisie, and therefore the worlde must

Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porche.

24 Then came the Iewes round about him, & said vnto him, How long doest thou make vs doute? If thou be that Christ, tel vs plainely.

25 [8] Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

26 [9] But ye beleue not: for ye are not of my shepe, as I said vnto you.

27 My shepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they shal neuer perish, neither shal any plucke them out of mine hand.

29 My Father which gaue *them* me, is greater then al, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✠ [10] Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Manie good workes haue I shewed you from my [k] Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, [†] I said, ye are gods?

35 If he called them gods, vnto whome the word of God was *giuen*, and the Scripture cannot be [l] broken,

h The feast of the Dedication was instituted by Iudas Maccabeus, & his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Macchab. 4. 59.

7 The vnbeleuers and proude men, accuse the Gospel of darknes, which darknes in deede, is win themselues.

8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marueile that there do but a fewe beleue, seing that al men are by nature vntamed beastes: yet notwithstanding God hath his, which he turneth into shepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of al wilde Beastes.

i He giueth a reason why they beleue not, to wit, because they are none of his shepe.
✠ Chap. 8. 59. 10 Christ proueth his dignitie, by diuine workes.
k Through my Fathers authoritie and power. *† Psalme. 82. 6.* *l Voyde and of none effect.*

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleeue not me, yet beleeue the workes, that ye may knowe & beleeue, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptised, and there abode.

41 And many resorted vnto him, and saide, Iohn did no miracle: but al things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ to shewe that he is 25 The life and the resurrection, 43 cōmeth to Lazarus being dead, 17. 34 & buried, 43 & raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 Prophecieth that one must die for the people: 55 57 They command to seeke Christ out and to take him.

1 A [1] Nd a certaine man was sicke, *named* Lazarus of Bethania, the [a] towne of Marie, and her sister Martha.

2 (And it was that ✤ Marie which anointed the Lord with ointment, & wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, beholde, he whome thou loueſt, is sicke.

4 When Iesus heard it, he said, This sickenes is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, & Lazarus.

6 [2] And

[11] Christ fleeth danger not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in an other place.

[1] Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mightie power, and also of his singular good wil toward men: which is also an image of the resurrection to come.

[a] Where his sisters dwelt.

✤ Chap. 12. 3. Mat. 26. 7.

[b] That is to say, sent for the purpose to kill him.

6 [2] And after he had heard that he was ſicke, yet abode he two dayes ſtil in the ſame place where he was.

7 Then after that, ſaid he to his diſciples, Let vs go into Iudea againe.

8 [3] The diſciples ſaid vnto him, Maſter, the Iewes lately ſought to ✣ ſtone thee, and doeſt thou go thether againe?

9 Ieſus anſwered, Are there not [c] twelue houres in the day? If a man walke in the day, he ſtombleth not, becauſe he ſeeth the light of this worlde.

10 But if a man walke in the night, he ſtombleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after he ſaid vnto them, Our friend Lazarus [d] ſlepeth: but I go to wake him vp.

12 Then ſaid his diſciples, Lord, if he ſlepe, he ſhalbe ſafe.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſlepe.

14 Then ſaid Ieſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then ſaid Thomas (which is called Didimus) vnto his fellowe diſciples, Let vs alſo go, that we may die with him.

17 ¶ Then came Ieſus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was nere vnto Hieruſalem, about fiftene furlongs of.)

19 [4] And many of the Iewes were come to

2 In that, that God ſeemeth ſometimes to linger in helping of vs, he doeth it both for his glorie, and for our ſaluation, as the falling out of the matter in the end, plainely proueth.

3 This only is the ſure and right way to life, to followe God boldely without feare, who calleth vs and ſhineth before vs in the darkenes of this world.

✣ *Chap. 7. 30. and 8. 59. & 10. 33.*

c *All things are ſtilie wrought and brought to paſſe in their ſeaſon.*

d *The Iewes vſed a milder kinde of ſpeache and called death a ſlepe, whereupon in other languages the place of buriall where the dead are laid waiting for the reſurrection, is called a ſleping place.*

4 God who is the maker of nature, doeth ought to be exa

not condemne natural affections, but ſheweth that they muſt be ruled by the rule of faith.

Martha

Martha & Marie to comfort them, for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meete him: but Mary sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene deade.

22 But now I know also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I knowe that he shal rise againe † in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection & the life: ‡ he that beleeueth in me, though he were dead *yet* shal he liue.

26 And whosoeuer liueth, & beleeueth in me, shal neuer dye: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which shoulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickely, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Mary, that she rose vp hastely, & went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord, if thou haddest bene here, my

a That is, shal recouer life againe.

†*Chap. 5. 29. Luke. 14. 14.*

‡*Chap. 6. 35.*

my brother had not bene dead.

33 [e] When Iesus therfore sawe her wepe, and the Iewes *also* wepe which came with her, he [f] groned in the spirit, and was troubled in him selfe,

34 And said, Where haue ye laid him? They said vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, ✣ Coulde not he, which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lorde, he stinketh alreadie: for he hath bene *dead* foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shouldest see the glorie of God?

41 Then they tooke away the stone *from the place* where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bounde with a napkin. Iesus said vnto them, Loose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had seene the things, which Iesus

5 Christ tooke vpon him together with our flesh, all affections of mã (sinne onely excepted) and amongst them especially, mercy and compassion.

[f] *These are tokens that he was greatly moued, but yet they were without sinne: and these affections are proper to mans nature*

✣ *Chap. 9. 6.*

did, beleeued in him.

46 [6] But some of them went their way to the Phariſes, & told thē what things Ieſus had done.

47 Then gathered the hie Prieſts, & the Phariſes a [g] counſell, and ſaid, What ſhall we do? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come, and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the hie Prieſt that ſame yere, ſaid vnto them, Ye perceiue nothing at all,

50 ✣ Nor yet do you conſider that it is expedient for vs, that one man dye for the people, and that the whole nation periſh not.

51 [8] This ſpake he not of him ſelfe: but being hie Prieſt that ſame yere, he prophecied that Ieſus ſhould dye for that nation:

52 And not for that nation onely, but that he ſhould gather together in one the children of God, which [i] were ſcattered.

53 Then from that day forthe they conſulted together, to put him to death.

54 [9] Ieſus therfore walked no more openly among the Iewes, but went thence vnto a coūtrey nere to the wildernes, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the coūtrey vp to Ieruſalē before the Paſſeouer, to purifie them ſelues.

56 Then ſought they for Ieſus, & ſpake amōg themſelues, as they ſtoode in the Temple, What

6 The laſt point of hard and yrōlike ſtubburnes is this, to proclayme open warre agaynſt God, and yet ceaſeth not to make a pretence both of godlynes, and of the profit of ỹ common wealth.

g The Iewes called this counſell, Sanhedrin: and the word that Iohn vſeth is Synedrion.

h That is, take away from vs by force: For at that time, though the high Prieſts authoritie was greatly leſſened and decayed, yet there was ſome kinde of gouernement left among the Iewes.

7 The raging and mad companie of the falſe Church, perſuade thē ſelues that they cā not be in ſafetie, vnleſſe he be taken away who only vpholdeth the Church: And ſo likewiſe iudgeth the wiſedome of the fleſh in worldly affaires, which is gouerned by the ſpirit of giddines or madnes. ✣ *Chald. 14.*

8 Chriſt doth ſometimes ſo turne the tongues, euen of the wicked, that euen in curſing, they bleſſe.

i For they were not gathered together in one countrie, as the Iewes were, but they gathered from all quarters, from the East to the VVeſt.

9 We may giue place to ỹ rage of ỹ wicked, when it is expedient ſo to do, but yet in ſuch ſort, ỹ we ſwarue not frō gods vocation.

thinke ye, that he commeth not to the feast?

57 Now both the hie Priests and the Pharises had giuen a commaundement, that if any man mewe where he were, he should shewe it, that they might take him.

CHAP. XII.

As Christ is at supper with Lazarus, 3 Marie aneynteth his fete. 5 Iudas findeth fault with her, 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cōmeth to Hierusalē 18 The people meete him. 20 The Grecians desire to see him. 42 The chief Rulers that beleue in him but for feare, do not confesse him, 44 He exhorteth to feyth.

1 THen ✣ Iesus six dayes before the Passeouer came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenarde verie costlie, and anointed Iesus fete, and wipte his fete with her heare, and the house was filled with the sauour of the ointment.

4 Then said one of his disciples, *euen* Iudas Iscariot Simons *sonne*, which shoulde betray him:

5 [1]Why was not this ointment solde for three hundreth pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but becausse he was a theefe, and ✣ had the bagge, and bare that which was giuen.

7 [2]Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shall not haue alwaies.

9 [3]Then much people of the Iewes knew that

✣ *Chap. 26. 7. Mar. 14. 3.*

1 An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlines.

✣ *Chap. 13. 29.*

2 This extraordinarie anointing which was for a signe, is so allowed of God, that he witnesseth how he wil not be worshipped with outward pompe, or costly seruice, but with almes.

3 When ỹ light of the Gospell sheweth it selfe, some are found to be curious, & others (which least ought) to be open enemies: others in a rage honour him, whō they wil streight way fall from: and very fewe do so reuerently receiue him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in ỹ middes of his enemies.

he was there: and they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The hie Prieſtes therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

✣ *Mat.21.8. Mar.11.8. Luke.19.35.*

12 ¶ ✣ On the morow a great multitude that were come to the feaſt, when they heard that Ieſus ſhoulde come to Hieruſalem,

13 Tooke branches of palme trees: and went forth to mete him, and cryed, Hoſanna, Bleſſed is the King of Iſrael. that commeth in the Name of the Lord.

14 And Ieſus founde a yong aſſe, and ſate thereon as it is written,

✣ *Zacha.9.9.*

15 ✣ Feare not daughter of Sion: beholde, thy King commeth ſitting on an aſſes colte.

16 But his diſciples vnderſtoode not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

4 Euen they which go about to oppreſſe Chriſt, are made inſtruments of his glorie.

17 The people therfore that was with him, bare witnes that he called Lazarus out of the graue, and raiſed him from the dead.

18 Therfore met him the people alſo, becauſe they heard that he had done this miracle.

19 [4] And the Phariſes ſaid amõg them ſelues, Perceiue ye how ye preuayle nothing? Beholde, the worlde goeth after him.

20 ¶ Now there were certaine Grekes among them that [a] came vp to worſhip at the feaſt.

21 And they came to Philippe, which was of Bethſaida in Galile, and deſired him, ſaying, Syr, we would ſee that Ieſus.

22 Philippe came and tolde Andrewe: and againe

a After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the countrie of Grece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped falſe Gods, and were alſo called Heathens, were called by this name.

gaine Andrewe and Philippe tolde Ieſus.

23 And Ieſus aunſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorified.

24 [5] Verely, verely I ſay vnto you, Except the wheate corne fall into the grounde and [b] dye, it bideth alone: but if it die, it bringeth forth much fruite.

25 ✣ He that loueth his life, ſhall loſe it, and he that hateth his life in this worlde, ſhall kepe it vnto life eternall.

26 ✣ If anie man ſerue me, let him followe me: for where I am, there ſhall alſo my ſeruaunt be: & if anie man ſerue me, him wil my Father honour.

27 [6] Now is my ſoule troubled: and what ſhal I ſay? Father, ſaue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Thē came there a voyce from heauen, *ſaying*, I haue bothe glorified it, and will glorifie it againe.

29 Then ſaid the people that ſtoode by, and heard, that it was a thundre: other ſaid, An Angel ſpake to him.

30 [7] Ieſus anſwered, and ſaid, This voyce came not becauſe of me, but for your ſakes.

31 Now is the iudgement of this worlde: nowe ſhall the prince of this worlde be caſt out.

32 ✣ And I, if I were [e] lift vp from the earth,

5 The death of Chriſt is as it were a ſowing, which ſeemeth to be a dying to the corne, but in deede is ỹ cauſe of a far greater harueſt: & ſuch as is the condition of the head, ſo ſhall it be of the members.

b A wheat corne dyeth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.

✣ *Mat. 10. 39. and 16. 25. Mar. 8. 35. Luke. 9. 24. and 17. 33.*

✣ *Chap. 17. 24.*

6 whileſt chriſt went about to ſuffer al the puniſhment which is due to our ſinnes, and whyleſt his diuinitie did not yet ſhew his might and power ſo far, as this ſatisfaction might be throughly wrought, nowe, when he is ſtriken with the great feare of the curſe of God, he crieth out and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the wil & glorie of his Father before all things, whoſe obedience the Father alloweth euen from heauen.

c To wit, of death that is now at hand. d So the, the Fathers glorie, is Chriſt his glory.

7 Chriſt foretelleth to the deafe, the maner of his death, the ouercōming of the deuil and the world, and in concluſion his triumphe. ✣ *Chap. 3. 14.*

e Chriſt vſed a word, which hath a double meaning, for it ſignifieth either to lift vp, or to rid out of the way: for his meaning was to put them in minde of his death; but the Iewes ſeme to take it another way.

f Chrysost. & Theophil. referre this word, All, to al nations: that is, not to the Iewes onely.

will drawe f al men vnto me.

33 Now this said he, signifying what death he should dye.

34 The people answered him, We haue heard out of the ✣Law, that that Christ bideth for euer: and how saist thou, that that Sonne of man must be lift vp? who is that Sonne of man?

✣ Psal. 89. 36. and 110. 4. & 117. 2. Esa. 40. 8. Ezech. 37. 25.

35 [8] Then Iesus said vnto them, Yet a litle while is ✣the light with you: walke while ye haue that light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

8 Vnmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.

✣ Chap. 1. 9.

36 While ye haue that light, beleeue in that light, that ye may be the g children of the light. These things spake Iesus, and departed, and hid him selfe from them.

g That is, partakers of light.

37 ¶ [9] And though he had done so many miracles before them, *yet* beleued they not on him.

9 Faith is not of nature, but of grace.

38 That the saying of Esaias the Prophet might be fulfilled, that he said, ∵ Lord who beleued our reporte? and to whome is the h arme of the Lorde reuealed?

∵ Esai. 53. 1. Rom. 10. 16.

h The arme of the Lord, is the Gospel, which is, the power of God to saluation to al that beleeue: And therefore the arme of the Lord is not reuealed to them, whose hartes the Lord hath not opened.

39 Therefore could they not beleue, because that Esaias saith againe,

40 *He hath blinded their eyes, and hardened their heart, that they should not se with *their* eies, nor vnderstand with *their* heart, and shoulde be conuerted, and I should heale them.

* Esai. 6. 9. Mat. 13. 14. Mar 4. 12. Luke 8. 10. Act. 28. 26. Rom. 11. 8.

41 These things said Esaias when he sawe his glorie and spake of him.

42 [10] Neuertheles, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

10 So such as beleue, are not only few in nober, if they be cõpared with ỹ vnbeleuers, but also ỹ most of those few (yea and that especially the chiefest) doe feare men more then God.

43 *For they loued the praise of men, more then the prayse of God.

* Chap. 5. 44.

44 And

44 [11] And Ieſus cryed, and ſaid, He that beleeueth in me, beleeueth [i] not in me, but in him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 I ✣ am come a light into the worlde, that whoſoeuer beleeueth in me, ſhoulde not abide in darkenes.

47 ✣ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the worlde, but to ſaue the worlde.

48 He that refuſeth me, and receiueth not my wordes, hath one that iudgeth him: ∴ the worde that I haue ſpoken, it ſhall iudge him in the laſt day.

49 For I haue not ſpoken of my ſelfe: but the Father, which ſent me, he gaue me a commaundement what I ſhoulde ſay, and what I ſhoulde ſpeake.

50 And I knowe that his commaundement is life euerlaſting: the things therfore that I ſpeake, I ſpeake *them* ſo as the father ſaid vnto me.

11 The ſumme of the Goſpell, and therefore of ſaluatiō, which Chriſt witneſſed in the middeſt of Hieruſalē by his crying out, is this: to reſt vpon Chriſt, through faith, as the only Sauiour appointed and giuen vs of the Father.

i *This worde, Not, doeth not take any whit of this from Chriſt which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that beleeueth in me, doeth not ſo much beleue in me, as in him that ſent me. So 1. Ioh. 4.16.*

11 Mar. 9.37. ✣ Chap. 3.19. and 9.39. ✣ Chap. 3.17. ∴ Mat. 7.24.

CHAP. XIII.

Chriſt riſing from ſupper, 5 To commend humilitie to his Apoſtles, waſheth their feete. 21 He noteth the traytour Iudas 26 with an euident token. 34 He commendeth charitie. 37. 39. He foretelleth Peter of his deniall.

1 NOw ✱ [1] before the feaſt of the Paſſeouer, when Ieſus knewe that his houre was come, that he ſhould departe out of this world vnto the Father, for aſmuch as he loued his

✱ *Mat. 26.2. Mar. 14.1. Luke. 22.1.*

1 Chriſt no leſſe certaine of the victorie, then of the combate which was at hand, vſing the ſigne of waſhing the fete, doth partly therby giue an example of ſingular modeſtie, and his great loue toward his Apoſtles in this notable act, being like very ſhortly to departe from them: and partly witneſſeth vnto them, that it is he only which waſheth away the filthe of his people, and that by litle and litle, in their tyme and ſeaſon.

a Them of his housholde, that is, his saintes.

owne which were in the world, vnto the ende he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him)

3 Iesus knowing that the Father had giuen al things into his b hands, & that he was come forth from God, and went to God,

b Into his power.

4 He c riseth from supper, and layeth aside *his vpper* garments, and tooke a towell, and girde him selfe.

c In that he is said to rise, it argueth that there was a space betwene the ceremonie of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.

5 After that, he powred water into a basin, & began to wash the disciples fete, and to wipe the with the towell, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus aunswered him, If I wash thee not, thou shalt haue d no parte with me.

d Vnlesse thou suffer me to washe thee, thou shalt haue no part in the kingdome of heauen.

9 Simon Peter said vnto him, Lorde, not my feete onely, but also the hands and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash *his* fete, but is cleane euery whit; and ye are ✣ cleane, but not all.

✣ Chap. 15. 3.

11 For he knew who should betray him: therfore said he, Ye are not all cleane.

12 ¶ So after he had washed their fete, and had take his garments, & was set down againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lorde, and ye say well; for *so* am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to washe one anothers feete.

15 For

15 For I haue giuen you an example, that ye ſhould do, euen as I haue done to you.

16 Verely, verely I ſay vnto you, ✣ The ſeruant is not greater then his maſter, neither the "ambaſſadour greater then he that ſent him.

17 If ye knowe theſe things, bleſſed are ye, if ye do them.

18 ❡ I ſpeake not of you all: I knowe whom I haue choſen: but *it is* that the Scripture might be fulfilled, ✣ He that eateth bread with me, hath lift vp his hele againſt me.

19 From henceforth tel I you before it come, that when it is come to paſſe, ye might beleeue that I am he.

20 ∴ Verely, verely I ſay vnto you, If I ſende any, he that receiueth him, receiueth me, & he that receiueth me, receiueth him that ſent me.

21 When Ieſus had ſaid theſe thinges, he was troubled in the Spirit, and [e] teſtified, & ſaid, Verely, verely I ſay vnto you, that one of you ſhall betray me.

22 ⁂ Then the diſciples looked one on another, douting of whom he ſpake.

23 Now there was one of his diſciples, which [f] leaned on Ieſus boſome, whom Ieſus loued.

24 To him beckened therefore Simon Peter, that he ſhould aſke who it was of whom he ſpake.

25 He then, as he leaned on Ieſus breſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whom I ſhal giue a ſoppe, when I haue dipt it: and he wet a ſoppe, and gaue it to Iudas Iſcariot, Simons *ſonne*.

27 And after the ſoppe, Satan entred into him. Then ſaid Ieſus vnto him, That thou doeſt, do quickely.

28 But none of them that were at table, knew, for what cauſe he ſpake it vnto him.

29 For

✣ *Chap.15.20. Mat.10.24. Luk.6.40.*

" *The word ſignifieth an Apoſtle, which is, any one that is ſent from an other.*

2 The betraying of Chriſt was not caſuall, or a thing that happened by chance, but the Father ſo ordeined the cauſe of our ſaluation, to reconcile vs vnto him ſelfe in his Sonne, and ỹ Sonne did willingly and volũtarily obey the Father.

✣ *Pſal.41.9.*

∴ *Mat.10.40. Luk.10.16.*

e *He affirmed it openly and ſowthed it.*

⁂ *Mat.26.21. Mar.14.18. Luk.22.21.*

f *Iohn his leaning was ſuch, that ſitting down in his bedde, his head was toward Ieſus his head: ſo that it was an eaſy matter for him to touche Ieſus his boſome: for it is certaine that in old time men vſed not to ſit at the table, but to lie down on ỹ one ſide,*

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those thinges that we haue neede of against the feast: or that he shoulde giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ [3] When he was gone out, Iesus said, [g] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in him selfe, and shall straight way glorifie him.

33 [4] Litle children, yet a litle while am I with you: ye shal seke me, but as I said vnto the ✣Iewes, Whither I goe, can ye not come: also to you say I now,

34 ✣ A newe commaundement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 [5] Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not folowe me nowe: but thou shalt folowe me afterward.

37 Peter said vnto him, Lord, why can I not folowe thee nowe? ∵ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

3 We haue to consider the glorifying of Christ in his ignominie

g *This verse and the next folowing, are a most playne and euident testimonie of the diuinitie of Christ.*

4 The eternall glorie shall flow by litle and litle from the head into the members. But in the meane time, we must take good heede, that we passe ouer the race of this life in brotherly loue.

✣ *Chap. 7. 34.*

✣ *Leuit. 19. 18. Mat. 22. 39. Chap. 15. 12. 1. Iohn. 4. 21.*

5 An heauie example of rashe trust and confidence.

∵ *Mat. 26. 33. Mar. 14. 29. Luk. 22. 33.*

CHAP.

CHAP. XIIII.

1 He comforteth his disciples: 2. 7 Declaring his diuinitie and the fruite of his death, 16 Promising the comforter 17 Euen the holy spirit, 26 Whose office he setteth out. 27 He promiseth his peace.

1 LEt [r] not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, [a] I would haue tolde you: I go to [b] prepare a place for you.

3 [a] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, That where I am, there may ye be also.

4 [d] And whither I go, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we knowe not whither thou goest: howe can we then know the waye?

6 Iesus said vnto him, I am [d] that Way, & that Trueth, and that Life. No man commeth vnto the Father, but by me.

r He beleeueth in God that beleeueth in Christ, & there is no other way to confirme our myndes in greatest distresses.

a That is, if it were not so as I tell you, to wit, vnlesse there were place enough not onely for me but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue told you so, plainly.

b All this speache is by way of an allegorie, whereby the Lord comforteth his owne, declaring to them his departure into heauen, which is, not to raigne there alone, but to goe before and prepare a place for them.

c Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.

a These wordes are to be referred to the whole Church, and therfore the Angels said to the disciples when they were astonished, what stand you gasing vp into heauen? This Iesus shall so come as you sawe him goe vp: Act. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shalbe all in all, and is therefore called the daye of redemption.

d Christ onely is the way to true and euerlasting life, for he it is, in whom the Father hath reueiled him selfe.

d This saying sheweth vnto vs both the nature, the will and office of Christ.

7 [e] If ye had knowe me, ye ſhould haue knowe my Father alſo: and from henceforth ye knowe him, and haue ſeene him.

8 Philippe ſaid vnto him, Lord, ſhew vs *thy* Father, and it ſuffiſeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen me, Philip? he that hath ſeene me, hath ſeene my Father: how then ſaiſt thou, Shewe vs *thy* Father?

10 [4] Beleeueſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, & the Father *is* in me: at the leaſt, beleeue me for the very workes ſake.

12 [5] Verely, verely I ſay vnto you, he that beleeueth in me, the workes that I do, he ſhall do alſo, and [f] greater then theſe ſhall he do: for I go vnto my Father.

13 ✣ And whatſoeuer ye aſke in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye ſhall aſke any thing in my Name, I will do it.

15 [6] If ye loue me, keepe my cõmaundements,

16 And I will pray the Father, & he ſhall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the [g] Spirit of trueth, whom the [h] world

e It is playne by this place, that to knowe God, and to ſee God, is all one: Now where as he ſaid before, that no man ſawe God at any time, that is to be vnderſtoode thus, without Chriſt: or were it not through Chriſt, no man could euer ſee, nor ſawe God at any time: for as Chryſoſtome ſaieth, the Sonne, is a verie ſhort and eaſie ſetting forth of the Fathers nature to vs.

4 The maieſtie of God ſheweth it ſelf moſt euidently, both in Chriſts doctrine and deedes.

5 The approuing of the vertue of Chriſt, is not included w-in his owne perſone, but it is ſpread through the body of his whole Church.

f That is, not I only, do them, but I can alſo giue other men power to do greater. ✣ *Chap. 16. 23. Mat. 7. 7. mar. 11. 24. Iam. 5.*

6 He loueth Chriſt a right, which obeieth his commaundements: and becauſe the ſame is accõpanied with an infinite ſort of miſeries, although he be abſent in bodie, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

g The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe he inſpireth the trueth into vs, where as otherwiſe he hath trueth in him ſelfe.

h Worldly men.

can

can not receiue, becauſe it ſeeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and ſhalbe in you.

18 I will not leaue you fatherles: *but* I will come to you.

19 Yet a litle while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I liue, ye ſhal liue alſo.

20 At that day ſhall ye knowe that I am [i] in my Father, and you in me, and I in you.

21 He that hath my comaundements, and kepeth them, is he that loueth me: and he that loueth me, ſhall be loued of my Father: and I will loue him, and will [k] ſhewe mine own ſelfe to him.

22 [7] Iudas ſaid vnto him (not Iſcariot) Lord, what is the cauſe that thou wilt ſhewe thy ſelf vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſaid vnto him, If any man loue me, he will kepe my worde, and my Father will loue him, and we will come vnto him, & will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which ſent me.

25 [8] Theſe things haue I ſpoken vnto you, being preſent with you.

26 ✣ But the Comforter, which is the holy Ghoſt, whom the Father wil ſend in my Name, he ſhall teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 [9] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 [10] Ye haue heard how I ſaid vnto you, I go away,

[i] *The Sonne is in the Father after ſuch ſort, that he is of one ſelfe ſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder and helper of them.*

[k] *I will ſhewe my ſelf to him, and be knowen of him, as if he ſawe me with his eyes: but this ſhewing of him ſelf is not bodely, but ſpiritually, yet ſo plaine as none can be more.*

7 We muſt not aſke why the Goſpel is reuealed to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offred vnto vs, and that we truly loue him, that is to ſay, that we giue our ſelues wholy to his obedience.

8 It is the office of ✣ holy Ghoſt to imprint in ✣ mindes of the elect in their times and ſeaſons, that which Chriſt once ſpake. ✣ *Chap. 15. 26.*

9 All true felicitie commeth to vs by Chriſt alone.

10 So farre is it, that we ſhould be ſorie for the departing of Chriſt from vs according to the fleſh, that we ſhould rather reioyce for it, ſeeing that all the bleſſing of the members dependeth vpon the glorifying of the head.

away, and will come vnto you. If ye loued me, ye would verely reioyce, becauſe I ſaid, I go vnto the Father: for the Father is [l] greater then I.

29 And now haue I ſpoken vnto you, before it come, ỹ when it is come to paſſe, ye might beleue.

30 [11] Hereafter will I not ſpeake many things vnto you: for the prince of this world commeth, and hath [m] nought in me.

31 But *it is* that the worlde may knowe that I loue *my* Father: and as the Father hath commaũded me, ſo I do. Ariſe, let vs go hence.

l This is ſpoken in that, that he is Mediatour, for ſo the Father is greater then he, in as much as the perſone to whom requeſt is made, is greater thẽ he that maketh the requeſt.

11 Chriſt goeth to death, not vnwillingly, but willingly, not as yelding to the deuil, but obeying his Fathers decree.

m As who would ſay, Satan will by and by ſet vpõ me, with all the might he can, but he hath no power ouer me, neither ſhall he finde any ſuch thing in me as he thinketh he ſhall.

CHAP. XV.

1 By the parable of the vine 2 And the branches, 5. 6 He declareth how the diſciples may beare fruite. 12. 17. He commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 By his owne example.

1 [1] I Am that true vine, and my Father is that huſband man.

2 ✣ Euery brãch that beareth not fruite in me, he taketh away: & euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

3 ✣ Nowe are ye cleane through the worde, which I haue ſpoken vnto you.

4 Abide in me, and I in you: as the branche can not beare fruite of it ſelf, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the ſame bringeth forthe much fruite: for without me can ye doe nothing.

6 ✣ If a man abide not in me, he is caſt forth as a branche, and withereth: and men gather them, and caſt *them* into the fire, and they burne.

1 We are of nature drye and fit for nothing, but the fire: Therefore ỹ we may liue & be fruitfull, we muſt firſt be graffed into Chriſt, as it were into a vine, by the Fathers hand: and then be daily ſhred with continual meditation of ỹ word and the croſſe: otherwiſe it ſhal not auaile any mã at al to haue bene graffed, vnleſſe he cleaue faſt vnto ỹ vine, and ſo drawe iuyce out of it.

✣ Mat. 15. 13.

✣ Chap. 13. 10.

✣ Coloſ. 1. 23.

7 ✣ [2] If ye abide in me, and my words abide in you, aske what ye will, and it shalbe done to you.

8 [a] Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 [3] As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If ye shall kepe my commaundements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 ✣ This is my commaundemẽt, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friendes, if ye doe whatsoeuer I commaunde you.

15 [4] Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not chosen me, but I haue chosen you, and ordeined you, ∴ that ye go and bring forth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things cõmaunde I you, that ye loue one another.

✣ 1. Iohn. 3. 22.

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruite: And the Father will deny such an one, nothing.

a As who would say, herein shal my Father be glorified and herein also shal you be my disciples, if you bring forth much fruit.

3 The loue of ✣ Father towards the Sonne, and of the Sonne towards vs, & ours towards God & our neighbour, are ioyned togither with an vnseparable knot: and there is nothig more swete and pleasant thẽ it is. Nowe this loue sheweth it selfe by the effects: a most perfect example wherof, Christ

him selfe exhibiteth vnto vs. *b. That is, in that loue, wherewith I loue you; which loue is on both partes.* ✣ *Chap 13. 34. 1. Thes. 4. 9. 1. Iohn. 3. 11. & 4. 21.*

4 The doctrine of the Gospell (as it is vttred by Christs own mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles. 5 Christ is the authour and preseruer of the ministerie of the Gospel, euen to the worldes end, but the Ministers haue aboue all things nede of prayer and brotherly loue. *c This place teacheth vs plainely, that our saluation commeth from the onely mooer and gracious goodnes of the euerlasting God towardes vs, and of nothing that we do or can deserue.* ∴ *Matt 28. 19.*

18 [6] If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue his own: but because ye are not of the world, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I said vnto you, ✣ The seruant is not greater then his master. ¶ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also kepe yours.

21 [7] But ∵ all these things wil they do vnto you for my Names sake, because they haue not known him that sent me.

22 [d] If I had not come and spoken vnto them, they should not haue had sinne: but nowe haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other mā did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But *it is* that the worde might be fulfilled, that is written in their [e] Law, ✱ They hated me without a cause.

26 [8] But when that Comforter shall come, ✱ whom I will send vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnes also, because ye haue bene with me from the beginning.

6 It ought not only not to feare but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their master was.

✣ *Chap.13.16. Mat.10.24.*

✣ *Mat.24.9.*

7 The hatred that the world beareth against Christ, proceadeth of the blockishnes of the minde, which notwithstāding is voluntarie blinde, so that ỹ world can pretende no excuse, to couer their fault.

∵ *Chap.16.4.*

d *As who would say, if I had not come, these men would not haue stucke to haue said still before Gods iudgement seate, that they are religious, and voyde of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloke for their wicked dues.*

e *Sometime by this worde, Lawe, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes.*

✱ *Psal 35.19.*

8 Against the rage of the wicked, we shall stande surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. ✣ *Chap.14.26. Luk.24.49.*

CHAP.

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 He compareth the afflictions of his to a woman that trauleth with childe.

1 THese things haue I said vnto you, that ye should not be offended.

1 The ministers of the Gospell must looke for al maner of reproches, not only of the which are open enemies, but euen of them also which seme to be of the same housholde, and the verie pillers of the Church. ✣ *Chap. 15, 21.*

2 They shall excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✣ But these things haue I tolde you, that when the houre shal come, ye might remember, that I tolde you them. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me, & none of you asketh me, Whither goest thou?

6 But because I haue said these thinges vnto you, your hearts are full of sorowe.

7 Yet I tell you the trueth, It is expedient for you that I go away: for if I go not away, that Cōforter will not come vnto you: but if I depart, I will send him vnto you.

2 The absence of Christ, according to ỹ flesh, is profitable to the Church, that we may wholie depend vpon his spiritual power.

8 And when he is come, he will [a] reproue the [b] worlde of sinne, and of righteousnes, and of iudgement.

9 Of sinne, because they beleeue not in me.

3 The Spirite of God worketh so mightely by the preaching of the worde, that he constraineth the worlde, wil it nil it, to confesse it owne vnrighteousnes, and Christes righteousnes and almightines.

a He will so reproue the worlde, that the worldlinges shalbe able to pretend no excuse. b He respecteth the time that followed his ascention, when as all gainesaiers were manifestly reproued, through the powring out of the holie Ghost vpon the Church: So that the verie enemies of Christ were reproued of sinne, in that they were constrayned to confesse that they were deceiued, in that they beleeued not, and therefore they said to Peter, Act. 2. Men and brethren, what shall we do?

10 Of [c] righteousnes, because I go to my Father, and ye shal see me no more:

11 Of [d] iudgment, [e] because the prince of this worlde is iudged.

12 [4] I haue yet many things to say vnto you, but ye can not beare them nowe.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into al trueth: for he shal not speake of himselfe, but whatsoeuer he shal heare, shal he speake, and he will shewe you the things to come.

14 [5] He shal glorifie me: for he shal receiue of mine, and shal shew it vnto you.

15 Al things that the Father hath, are mine: therefore said I, that he shal take of mine, & shew it vnto you.

16 [6] A [f] litle *while*, and ye shal not see me: and againe a litle *while*, and ye shall see me, [g] for I go to the Father.

17 Then said *some* of his disciples among themselues, What is this that he saith vnto vs, A litle *while*, and ye shal not see me, and againe, a litle *while*, and ye shal see me, and, for I go to the Father?

18 They said therefore, What is this that he saith, A litle *while*? we knowe not what he saith.

19 Now Iesus knewe that they woulde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle *while*, and ye

c Of Christ himselfe. For when the world shal see, that I haue powred out the holy Ghost, they shalbe constrained to confesse that I was iust, and was not condemned of my Father when I went out of this world.

d Of that authoritie and power, which I haue both in heauen & earth.

e That is, because they shal then vnderstand and know in deede, that I haue ouercome the deuil, and do gouerne the worlde, when al men shall see, that they set themselues against you in vaine, for I will arme you with that heauenlie power, whereby you may destroy euerie high thing which is lifted vp against the knowledge of God. 2. cor. 10. 12.

4 The doctrine of the Apostles, proceded from the holie Ghost, and is most perfite. 5 The holie Ghost bringeth no new doctrine, but teacheth that which was vttered by Christs owne mouth, and imprinteth it in our mindes. 6 The grace of the holie Ghost is a most liuelie glasse, wherein Christ is truely beholden, with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby we feele a continual ioye euen in the middest of sorowes.

f When a litle time is once past. *g For I passe to eternall glorie, so that I shalbe much more present with you, then I was before: for then you shall see in deede what I am, and what I am able to do.*

that

shal not see me: and againe, a litle while, and ye shal see me?

20 Verely, verely I say vnto you, that ye shall wepe and lament, & the worlde shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

21 A woman when she trauaileth, hath sorow, because her houre is come: but assone as she is delitered of the child, she remembreth no more the anguish, for ioy that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil see you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in that day shal ye aske me nothing. Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my name, he wil giue it you:

24 Hitherto haue ye asked nothing in my Name: aske, & ye shal receiue, that your ioy may be ful.

25 [7] These things haue I spokē vnto you in parables: but the time wil come, whē I shal no more speake to you in parables: but I shal shewe you plainely of the Father.

26 [8] At that day shall ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you:

27 For the Father him selfe loueth you, because ye haue loued me, † & haue beleeued that I came out from God.

28 I am come out from the Father, and came into the worlde: againe I leaue the worlde, & go to the Father.

29 [9] His disciples said vnto him, Lo, now speakest thou plainely, and thou speakest no parable.

30 Now knowe we that thou knowest all

† *Chap. 14. 13. Mat. 7. 7. and 21. 22. Mar. 11. 24. Luke. 11. 9. Iam. 1. 5.*

7 The holie Ghost which was powred vpon the Apostles after ỹ ascension of Christ, instructed both them in al the chiefest misteries and secrets of our saluation, and also by them the Church, & wil also instruct it to the end of ỹ worlde.

8 The somme of the worship of God, is the inuocation of ỹ Father in the name of ỹ Sonne the mediatour, who is alreadie heard for vs, for whome he both abased him self, and is now also glorified. † *Chap. 17. 8.*

9 Faith & foolish securitie differ very much.

things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 ✠ Beholde, the houre commeth, & is already come, that ye shalbe scattered euery man into his owne, & shal leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that [b] in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue ouercome the worlde.

✠ Mat. 26. 31. Mar. 14. 27.

10 Neither the wickednes of ỹ world, neither ỹ weakenes of his owne, can diminishe any thing of the vertue of Christ.

11 The suertie and stay of the Church dependeth only vpon the victorie of Christ.

b That in me you might be throughlie quieted: For by (peace) is ment in this place, that quiet state of minde, which is cleane contrarie to disquietnes and heauines.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Father may be made manifest. 9 He prayeth for his Apostles, 20 And for all beleuers.

1 THese [1] things spake Iesus, and lift vp his eies to heauen, & said, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 ✠ As thou hast geuen him power [a] ouer al flesh, that he shoulde giue eternall life to all the that thou hast giuen him.

3 And this is life eternall, that they knowe thee *to be* the [b] onely very God, and whome thou

1 Iesus Christ ỹ euerlasting high priest, being readie straight waies to offer vp him selfe, doeth by solemne praiers consecrate him selfe to God the Father, as a sacrifice, and vs together with him selfe: Therefore this praier was from ỹ beginning, is, and shalbe to the end of the worlde, the foundation & grond of the Church of God. 2 He first declareth, that as he came into the worlde to the end that the Father might shewe in him being apprehended by faith his glorie in sauing his elect, so he applied him selfe to that only: and therefore desireth of the Father, that he would blesse ỹ worke which he hath finished. ✠ Mat. 28. 18.

a Ouer al men. b He calleth the Father the only very God, to set him against al false Gods, and not to shut out him self and the holie Ghost, for straight waies he ioyneth the knowledge of the Father and the knowledge of him selfe together, and according to his accustomed maner, setteth forth the whole Godhead in the person of the Father: Son the Father alone said to be King, immortal, wise, and dwelling in light which no man can attaine vnto, inuisible. Rom. 16. 27. 1. Timoth. 1. 17.

hast

haſt ſent, Ieſus Chriſt.

4 I haue glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to do.

5 And now glorifie me, thou Father, with thine owne ſelfe, with the glory which I had with thee before the worlde was.

6 [3] I haue declared thy name vnto the men which thou gaueſt me out of the worlde: [c] thine they were, and thou [d] gaueſt them me, and they haue kept thy word.

7 ✣ Now they knowe that all things whatſoeuer thou haſt giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gaueſt me, and they haue receiued *them*, and haue knowne ſurely that I came out frō thee, & haue beleued that thou haſt ſent me.

9 I pray for them: I pray not for the worlde, but for them which thou haſt giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but theſe are in the worlde, and I come to thee. Holy Father, kepe them in thy Name, *euen* them whom thou haſt giuen me, that they may be [e] one, as we *are*.

12 While I was with thē in the worlde, I kept thē in thy Name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but the childe of perdition, that the ✣ Scripture might be fulfilled.

13 And now come I to thee, and theſe things ſpeake I in the worlde, that they might haue my

3 Firſt of all he praieth for thoſe his diſciples, by whome he would haue the reſt to be gathered together, and commendeth them vnto ỹ Father, (hauing once reiected ỹ whole companie of the reprobate) becauſe he receiued them of him, into his cuſtodie, and for that they embracing his doctrine, ſhal haue ſo manie and ſo mightie enemies, that there is no way for them to be in ſafetie, but by his helpe only.

c He sheweth hereby, that euerlaſting election & choiſe, which was hidden, in the good wil and pleaſure of God, which is the ground worke of our ſaluation.

d He sheweth how that euerlaſting and hidden purpoſe of God, is declared in Chriſt, by whome we are iuſtified and ſanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. ✣ Chap. 16. 27.

e He prayeth that his people may peaceably agree, and be ioyned together in one, that as the Godhead is one, ſo they may be of one minde and one conſent together. ✣ Pſalme. 109. 7.

ioye fulfilled in them ſelues.

14 I haue giuen them thy word, and the world hath hated them, becauſe they are not of the worlde, as I am not of the worlde.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou kepe them from euil.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [5] As thou diddeſt ſend me into the world, ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the [g] trueth.

20 [6] I pray not for theſe alone, but for them alſo which ſhal beleue in me, through their word,

21 That they al may be one, as thou, O Father, *art* in me, and I in thee: *euen* that they may be alſo one in vs, that the worlde may beleeue that thou haſt ſent me.

22 And the glorie that thou gaueſt me, I haue giuen them, that they may be one as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may know that thou haſt ſent me, and haſt loued them, as thou haſt loued me.

24 ✣ Father, I wil that they which thou haſt

4 He ſheweth what maner of deliuerance he meaneth, not that they ſhuld be in no danger, but that they being preſerued from al, might proue by experience that the doctrine of ſaluation is true, which they receiued at his mouth to deliuer to other.

f That is, make them holie: and that is ſaid to be holie which is dedicated, and made proper to God only.

5 He addeth moreouer, that the Apoſtles haue a vocation common with him, and therefore that they muſt be holden vp by the ſelfeſame vertue to giue vp themſelues wholie to God, whereby he being firſt, did conſecrate him ſelfe to the Father.

g The true and ſubſtanciall ſanctification of Chriſt, is ſet againſt the outward purifyings.

6 Secondarely he offreth to God the Father al his, that is, how manie ſo euer ſhal beleeue in him by the doctrine of the Apoſtles: that as he cleaueth vnto the Father, receiuing from him al fulnes, ſo they being ioyned with him, may receiue life from him, & at length being together beloued in him, may alſo with him enioy euerlaſting glorie. ✣ *Chap. 12. 26.*

giuen

giuen me, be with me euen where I am, that they may beholde that my glory, which thou hast giuen me: for thou louedst me before the foundation of the worlde.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 [7] And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

7 He communicateth with his by little and litle, the knowledge of the Father, which is most full in Christ the mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power, whome Iudas betrayeth, 6 The souldiers are cast downe to the ground. 13 Christ is lead to Annas & from him to Caiaphas. 22 23 His answere to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 He declareth his kingdome.

1 WHen [1] Iesus had spoken these things, he went forth with his disciples ouer the brooke ✣ Cedron, where was a garden into the which he entred, and his disciples.

1 Christ goeth of his owne accord into a garden which his betrayer knewe, to be taken: that by his obedience he might take away the sinne that entred into the worlde by one mans rebellion, and that, in a garden.

✣ *Mat. 26. 36. Mar. 14. 32. Luke. 22. 39.*

2 And Iudas which betrayed him, knewe also the place: for Iesus oft times resorted thither with his disciples.

3 ✣ [2] Iudas then after he had receiued a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

✣ *Mat. 26. 47. Mar. 14. 43. Luke. 22. 47.*

2 Christ who was innocent, was taken as a wicked person, & we which are wicked might be let go as innocent.

4 [3] Then Iesus, knowing al things that should come vnto him, went forth and said vnto them, Whome seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stode with them.

3 Christes person, (but not his vertue) was bound of the aduersaries, when and how he would.

6 Assone then as he had said vnto them, I am he, they went away backewardes, and fel to the grounde.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 ✣ Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the worde might be fulfilled which he spake, ✣ Of thē which thou gauest me, haue I lost none.

10 [5] Then Simon Peter hauing a sword, drewe it, and smote the hie Priests seruant, and cut of his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shal I not drinke of the cup which my Father hath giuen me?

12 Then the bande and the captaine, & the officers of the Iewes tooke Iesus, & bounde him,

13 [6] And led him away to ✣ Annas first (for he was Father in Lawe to Caiaphas, which was the hie Priest that same yere)

14 ∴ And Caiaphas was he, that gaue counsel to thē Iewes, that it was expedient that one man should dye for the people.

15 ¶ [7] ✣ Now Simon Peter followed Iesus, & another disciple, and that disciple was knowen of the hie Priest: therfore he went in with Iesus into the hall of the hie Priest.

16 But Peter stode at the dore without. Then went out the other disciple which was knowen vnto the hie Priest, & spake to her that kept the dore, and brought in Peter.

17 Then said the maid that kept the dore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.
✣ Chap. 17. 12.

5 We ought to conteine y zeale we beare to God, within the boundes of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemie, y we might be quitted of the euerlasting high priest him selfe.
✣ Luke. 3. 2.
∴ Chap. 11. 50.

7 A liuely example of the fragilitie of man euen in the best, when they be once left to thē selues.
✣ Mat. 26. 58.
Mar. 14. 54.
Luke. 22. 54.

18 And the seruaunts & officers stode there, which had made a fire of coles: for it was colde, and they warmed them selues. And Peter also stode among them, and warmed him selfe.

19 ¶ [8] The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resorte continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: beholde, they knowe what I said.

22 When he had spoken these things, one of the officers which stode by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bounde vnto Caiaphas the hie Priest)

25 And Simon Peter stode & warmed him selfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the seruaunts of the hie Priest, his cousin whose eare Peter smote of, said, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ [10] Then led they Iesus from [a] Caiaphas

8 Christ defendeth his cause but slēderly, not that he would withdrawe him selfe from death, but to shewe that he was condemned as an innocent.

✣ *Mat.26.57. Luk.22.54.*
✣ *Mat.26.69. Mar.14.59. Luk.22.55.*

9 After that men haue once fallen, they can not only, not lift vp thē selues by their owne strength, but also they fal more and more into worse, vntil they be raised vp againe, by a newe vertue of God.

10 The Sonne of God is brought before the iudgment seate of an earthly and prophane man, in whome there is found much lesse wickednes, then in the princes of the people of God: A liuely image of the wrath of God against synne, and therewithall of his great mercie, and last of all, of his most seuere iudgement against the stubburne contemners of his grace when it is offred vnto them.

a *From Caiaphas house.*

into the common hall. Now it was morning, and they them selues wēt not into the common hall, leſt they ſhould be ✣ defiled, but that they might eate the Paſſeouer.

29 Pilate then went out vnto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered, and ſaid vnto him, If he were not an euill doer, we woulde not haue deliuered him vnto thee.

31 Then ſaid Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes ſaid vnto him, [b] It is not lawfull for vs to put any man to death.

32 *It was* that the worde of Ieſus ✣ might be fulfilled which he ſpake, [c] ſignifying what death he ſhoulde dye.

33 ∴ So Pilate entred into the common hall againe, and called Ieſus, and ſaid vnto him, Art thou the King of the Iewes?

34 Ieſus anſwered him, Saiſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Iewe? Thine owne nation, and the hie Prieſtes haue deliuered thee vnto me. What haſt thou done?

36 [11] Ieſus anſwered, My kyngdome is not of this worlde: if my kyngdome were of this world, my ſeruaunts woulde ſurely fight, that I ſhoulde not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſaiſt that I am a King: for this cauſe am I borne, and for this cauſe came I into the worlde, that I ſhoulde beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 [12] Pilate ſaid vnto him, [d] What is trueth? And when he had ſaid that, he went out againe vnto

✣ *Act.10.28, & 11.3.*

b For iudgments of life and death, were taken from them, fortie yeres before the deſtruction of the temple.

✣ *Mat.20.19.*

c For Chriſt had foretolde that he ſhoulde be crucified.

∴ *Mat.27.11. Mar.15.2. Luk.23.3.*

11 Chriſt auoucheth his ſpirituall kingdome, but reiecteth a worldly.

12 It was requiſite that Chriſt ſhoulde be pronounced innocēt, but notwithſtanding (in that that he toke vpō him our perſon) was to be cōdēned as a moſt wicked man.

d He ſpeaketh this diſdainfully and ſcoffinglie, and not by way of asking a queſtion.

vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 ✣ But you haue a custome, that I shoulde deliuer you one loose at the Passeouer: wil ye then that I loose vnto you the King of the Iewes?

40 ✣ Then [e] cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

✣ *Mat.27.15. Mark.15.6. Luk.23.17.*

✣ *Act.3.14.*

e VVord for word, made a great and foule voyce.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 & crowned with thorne, 4 was desirous to let him loose, 8 But being ouercome with the outrage of the Iewes, 16 He deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vinegre he dieth 34 & being dead his side is peerced with a speare. 40 he is buried.

1 THen ✣ Pilate toke Iesus & [1] scourged him.

✣ *Mat.27.27. Mark.15.16.*

1 The wisdome of the flesh, choseth of two euils the least, but God curseth that same wisdome.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile, King of the Iewes. And they smote him with *their* roddes.

4 [2] Then Pilate went forth againe, & said vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no faulte in him at all.

2 Christ is againe quitted by that same mouth, wherewith he is afterward condēned.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Beholde the man.

6 Then when the hie Priestes and officers saw him, they cryed, saying, [a] Crucifie, crucifie *him*. Pilate said vnto them, Take ye him and crucifie *him*: for I finde no faulte in him.

a They wil haue him crucified, whome by an olde custome of theirs, they shoud haue stoned and hanged vp as conuict of blaspemie: but they desire to haue him crucified after the manner of the Romaines.

7 The Iewes answered him, We haue a law, and by our law he ought to dye, because he made him selfe the Sonne of God.

8 ¶ [3] When Pilate then heard that worde, he was the more afraide.

3 Pilats conscience fighteth for Christ, but straight way it yeldeth, because it is not vpholden with the singular vertue of God.

9 And

9 And went againe into the common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thence forth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friende: *for* whosoeuer maketh him selfe a King, speaketh against Cesar.

13 ¶ [4] When Pilate heard this worde, he brought Iesus forth, and sate downe in the iudgment seat in a place called the Pauement, and in Hebrewe, [b] Gabbatha.

14 And it was the Preparation of the Passeouer, and about the sixt houre: & he said vnto the Iewes, Beholde your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cesar.

16 [5] Then deliuered he him vnto them, to be crucified. ✣ And they toke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* Skulles, which is called in Hebrewe, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ [6] And Pilate wrote also a title, and put it on

4 Pilate condeneth him self first, with the same mouth, wherewith he afterward condeneth Christ.

b *Gabbatha, signifieth an high place, as iudgment seates are.*

5 Christ fasteneth Satan, sinne and death to the crosse.

✣ *Mat.27.31. Mar.15.25. Luk.23.26.*

6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in Hebrewe, Greke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the ✣ souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a parte) & *his* coate: and the coate was without seame wouen from the top throughout.

24 Therfore they said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was* that the Scripture might be fulfilled, which saith, ✣ They parted my garments among them, & on my coate did cast lottes. So the souldiers did these things in dede.

25 ¶ [8] Then stode by the crosse of Iesus his mother, and his mothers sister, Marie *the wife of* Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whome he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ [9] After, when Iesus knewe that all things were performed, that the ∵ Scripture might be fulfilled,

7 Christ signifieth by the diuision of his garments amongest the blodie bouchers, (his coate except, that had no seame) that it shall come to passe, that he wil shortly diuide his benefits, & riche his very enemies through out the world: but so notwithstanding that the treasure of his Church shal remayne whole.

✣ *Mat.27.35. Mark.15.24.*

✣ *Psal.22.18.*

8 Christ is a perfect example of all righteousnes, not only in the keping of the first, but also of the second table.

9 Christ when he hath taken the vinegre, yeldeth vp the ghost, drinking vp in deede that most bitter and sharpe cup of his Fathers wrath in our name.

∵ *Psal.69.22.*

fulfilled,

fulfilled, he ſaid, I thirſt.

29 And there was ſet a [c] veſſell full of vinegre: and they filled a ſponge with vinegre: and put it about an Hyſſope *ſtalke*, and put it to his mouth.

30 Now when Ieſus had receiued of the vinegre, he ſaid, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 [10] The Iewes then (becauſe it was the Preparation, that the bodies ſhoulde not remaine vpon the croſſe on the Sabbath *day*: for that Sabbath was an hie day) beſought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other, which was crucified with *Ieſus*.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his legges.

34 [11] But one of the ſouldiers with a ſpeare [d] perced his ſide, and forthwith came there out bloud and water.

35 And he that ſawe it, bare recorde, and his recorde is true: and he knoweth that he ſaith true, that ye might beleue it.

36 For theſe things were done, that the ✣Scripture ſhoulde be fulfilled, Not a bone of him ſhalbe broken.

37 And againe another Scripture ſaith, ✣ They ſhall ſee him whome they haue thrust through.

c *Galatinus witneſſeth out of the booke called Sanhedrim, that the Iewes were wont to giue them that were executed, vineger mixed with franckincence to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes prouided for the poore mens conſciẽces which were executed.*

10 The bodie of Chriſt which was dead for a ſeaſon (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſtical bodie.

11 Chriſt being dead vpon the croſſe, witneſſeth by a double ſigne, that he only is the true ſatisfaction, and the true waſhing for the beleuers.

d *This wounde was a moſt manifeſt witnes of the death of Chriſt: for the water that iſſued out by this wounde, gaue vs plainely to vnderſtand, that the weapon pearced the very kyn that compaſſeth the hart, which is the veſſel that conteineth that water, and that being once wounded, that creature which is ſo pearced and ſtriken can neuer liue but die.*

✣ *Exod.12.46. Numb.9.12.* ✣ *Zach.12.10.*

38 ✣ [12] And

38 ✤ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and toke Iesus bodie.

39 And there came ✤ also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about and hundreth pounde.

40 Then toke they the bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation *day*, for the sepulchre was nere.

might cauil at his resurrection, as though some other that had bene risen. Theoph.

✤ *Mat.27.57. Mar.15.42. Luk.23.50.*

12 Christ is openly buried, & in a famous place, Pilate witting and suffring it, and that by men which did fauour Christ, in such wise, that yet before that daye, they neuer openly followed him: so that by his buriall, no man can iustly doubte either of his death, or resurrection.

✤ *Chap.3.2.*

e That no man

buried there had

CHAP. XX.

1 Marie bringeth word that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie, 19 & to the disciples that were together in the house. 25 Thomas before faithles, 29 now beleeueth.

NOw ✤ the first *day* of the weke came Marie Magdalene, earely when it was yet darke, vnto the sepulchre, & sawe the stone taken away from the tombe.

✤ *Mark.16.1. Luk.24.1.*

1 Mary Magdalen, Peter and Iohn, are the first witnesses of the resurrectiō: and such as can not iustly be suspected, for that they thē selues, could scarcely be persuaded of

2 Then she ranne, & came to Simon Peter, and to the other disciple whome Iesus loued, & said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forth, and the other

so far is it of, that they should inuent it of set purpose.

disciple,

disciple, and they came vnto the sepulchre.

4 So they ranne bothe together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the kercheſe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it ſelf.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, and he ſawe it, and beleeued.

9 For as yet they knewe not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe vnto their owne home.

11 ¶ ✣ But Marie ſtode [a] without at the ſepulchre weping: and as ſhe wept, ſhe bowed her ſelf into the ſepulchre,

12 [2] And ſawe two Angels in [b] white, ſitting, the one at the head, and the other at the fete, where the bodie of Ieſus had laine,

13 And they ſaid vnto her, Woman, why wepeſt thou? She ſaid vnto them, They haue taken away [c] my Lord, & I knowe not where they haue laid him.

14 [3] When ſhe had thus ſaid, ſhe turned her ſelf backe, and ſawe Ieſus ſtanding, & knewe not that it was Ieſus.

15 Ieſus ſayth vnto her, Woman, why wepeſt thou? whome ſekeſt thou? She ſuppoſing that he had bene the gardner, ſaid vnto him, Syr, if thou haſt borne him hence, tell me where thou haſt laid him, and I wil take him way.

16 Ieſus

✣ *Mat. 28. 1. Mar. 16. 5.*

a That is, without the cauſe, which the ſepulchre was cut out of.

2 Two Angels are made witneſſes of the Lords reſurrection.

b In white clothing.

c Mary ſpake as the common people vſe to ſpeake: for they ſpeake of a deade carkaſe, as they doe of a whole man.

3 Ieſus witneſſeth by his preſence, that he is truly riſen.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my [d] brethren, & say vnto thē, I ascend vnto [e] my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had seene the Lord, and that he had spoken these thinges vnto her.

19 ¶ The same day the at night, which was the first *day* of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, and said to them, Peace *be* vnto you.

20 And when he had so said, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

21 ¶ Then said Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto thē, Receiue the holy Ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto them: *and* whosoeuers sinnes ye retaine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didimus, was not with them when Iesus came.

25 The other disciples therfore said vnto him,

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heaue by faith whither he is gone before vs.

d By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Marie told his disciples.

e He calleth God his Father, because he is his Father naturally in the Godhead, and he saieth your Father, because he is our Father by grace, through the adoption of the sonnes of God, that is, by taking vs of his free grace to be his sonnes. Epiphanius. ✠ *Mar. 16. 14. Luk. 24. 36. 1. Cor. 15. 5.*

5 Christ in that that he presented him self before his disciples

sodainly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the directour of the ministerie of the Gospell.

f Either the doores opened to him of their owne accorde, or the very walles them selues gaue a passage to him. ✠ *Mar. 28. 18.*

6 The publishing of the forgiuenes of sinnes by faith in Christ, & the setting forth and denouncing the wrath of God in reteining the sinnes of the vnbeleuers, is the somme of the preaching of the Gospell.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

We haue ſeene the Lord: but he ſaid vnto them, Except I ſee in his hãds the print of the nailes, & put my finger into the print of the nailes, and put mine hand into his ſide, I will not beleeue it.

26 ¶ And eight daies after againe his diſciples were within, and Thomas with them. *Then* came Ieſus, when the dores were ſhut, and ſtode in the middes, and ſaid, Peace *be* vnto you.

27 After, ſaid he to Thomas, Put thy finger here, and ſee mine hands, & put forth thine hãd, and put it into my ſide, and be not faithles, but faithfull.

28 Then Thomas anſwered, & ſaid vnto him, *Thou art* my Lord, and my God.

29 [8] Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſene me, thou beleeueſt: bleſſed *are* they that haue not ſeene, and haue beleeued.

30 ¶ ✣ [9] And many other ſignes alſo did Ieſus in the preſence of his diſciples, which are not written in this booke.

31 But theſe things are written, that ye might beleeue, that Ieſus is that Chriſt that Sonne of God, and that in beleeuing ye might haue life through his Name.

8 True faith dependeth vpon y mouth of God, and not vpon fleſhly eyes.

✣ *Chap. 21. 25.*

9 To beleeue in Chriſt the Sõne of God and our onely Sauiour, is the end of the doctrine of the Goſpel, & eſpecially of the hiſtorie of the reſurrection.

CHAP. XXI.

1 Ieſus appeareth to his diſciples as they were a fiſhing, 6. Whom they know by a miraculous draught of fiſhes. 15 He committeth the charge of the ſheepe to Peter, 18 And foretelleth him of the maner of his death.

1 AFter theſe things, [1] Ieſus ſhewed himſelf againe to his diſciples at the ſea of Tiberias: and thus ſhewed he *himſelfe*:

2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *ſonnes* of Zebedeus, and two other of his diſciples.

1 In that, that Chriſt, here is not only preſent but alſo eateth with his diſciples, he giueth a moſt full aſſurance of his reſurrection.

3 Simon Peter ſaid vnto them, I go a fiſhing. They ſaid vnto him, We alſo will goe with thee. They went their way & entred into a ſhip ſtraight way, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtode on the ſhore: neuertheles the diſciples knew not that it was Ieſus.

5 Ieſus then ſaid vnto them, Syrs, haue ye anie meate? They anſwered him, No.

6 Then he ſaid vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. So they caſt out, and they were not able at al to draw it, for the multitude of fiſhes.

7 Therefore ſaid the diſciple whom Ieſus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his [a] coate to him (for he was naked) and caſt him ſelf into the ſea.

[a] *It was a lynnen garment, which could not let him ſwymming.*

8 But the other diſciples came by ſhippe (for they were not farre from land, but about two hundreth cubites) and they drewe the net with fiſhes.

9 Aſſone then as they were come to lande, they ſawe hoate coles, and fiſhe laid thereon, and bread.

10 Ieſus ſaid vnto them, Bring of the fiſhes, which ye haue now caught.

11 Simon Peter ſtepped forth and drewe the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo manie, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, *and* dine. And none of the diſciples durſt aſke him, Who art thou? ſeing they knewe that he was the Lord.

13 Ieſus then came and tooke bread, and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed him ſelf to his diſciples, after that he was ri-

sen againe from the dead.

15 ¶ So whē they had dined, Iesus said to Simon Peter, Simon *sonne* of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.

16 He said to him againe the second time, Simon *the sonne* of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the [b] third time, Simon *the sonne* of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 [3] Verely, verely I say vnto thee, When thou wast yong, thou [c] girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shal [d] girde thee, and leade thee whither thou wouldest [e] not.

19 And this spake he signifying by what death he should glorifie God. And when he had spoke this, he said to him, Folowe me.

2 Peter by his triple confessiō, is restored into his former degree from whēce he fell by his triple deniall: and therewithal is aduertised, ỹ he is in deede a pastour, which sheweth his loue to Christ, in feeding his sheepe.

b It was meete that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgeuenes of his so grieuous a synne, nor of his restoring to the office of the Apostleship.

3 The violent death of Peter is foretolde.

c They that tooke farre iourneyes, especially in the East contrey & in those places where the people vsed long garmentes, had neede to be girded and trussed vp. d He meeteth the kinde of girding which is vsed ouer Captiues, when they are bounde fast with cordes and chaines, as who would say: Now thou girdest thy selfe as thou thinkest best, to go whither thou listest, but the time wilbe, when thou shalt not girde thee with a girdle, but another shall binde thee with chaines, and carie thee whither thou wouldest not.

e Not that Peter suffred ought for the trueth of God against his will for we read that he came with ioye and gladnes when he returned from the Counsell where he was whipped, but because this will commeth not from the flesh, but from the gift of the Spirit which is giuen vs from aboue, therefore he shewed there should be certaine struggling conflict or repugnancie, which also is in vs, in all our sufferances as touching the flesh.

f That is, that Peter should die by a violent death.

20 † Then Peter turned about, and sawe the disciple whom IESVS loued, folowing, which had also ✣ leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therfore sawe him, he said to Iesus, Lord, what shall this man do?

22 Iesus said vnto him, If I will that he tarie till I come, what is it to thee? folowe thou me.

23 Then went this worde abroade among the brethren, that this disciple should not die. Yet Iesus said not to him, he shall not die: but if I will that he tarie till I come, what is it to thee?

24 ⁵ This is that disciple, which testifieth of these things, and wrote these things, & we know that his testimonie is true.

25 ✣ Now there are also many other thinges which Iesus did, the which if they should be written euery one, I suppose the world could not contein the bookes that should be written. Amen.

4 We must take heede, that whiles we cast our eyes vpon other we neglect not that which is inioyned vs.

† *Chap.13.23.*

5 The historie of Christ is true and warely written: not for the curiositie of mē but for the saluation of the godly.

✣ *Chap.20.30.*

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELISTE.

CHAP. I.

Luke treth this historie to his Gospel. 9 Christ being taken into heauen, 10 The Apostles 11 Being warned by the Angels 12 returne, 14 And giue them selues to prayer. 15 By Peters motion, 18 Into Iudas the traytours place Matthias is chosen.

1 A passing ouer from the historie of ỹ Gospell, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.

a *The actes of Iesus are the miracles and doinges which shewed his Godhead, and his most perfite holines and examples of his doctrine.*

1 THE former treatise, O Theophilus, of all that IESVS began to [a] do & teach,
2 Vntill the day, that he was taken vp, after that he through the holy Ghost, had giuen cõmaundementes vnto the Apostles, whom he had choſen:
3 [2] To whom also he presented him selfe aliue after that he had suffred, by many [b] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertaine* to the kingdome of God.

2 Christ did not straight waies ascend into heauen after his resurrection, because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.

b *He calleth those infallible tookens, which are otherwise termed necessarie: now in that, that Christ spake, and walked, and ate, and was felt of many, these are sure signes and tokens that he truly rose againe.*

And

4 ✤ And when he had [c] gathered *them* together he commaunded them, that they ſhould not depart from Hieruſalem, but to waite for the promes of the Father ✤ which, *ſaid he*, ye haue heard of me,

5 ∴ For Iohn in dede baptized with water, but ye ſhalbe baptized [d] with the holy Ghoſt within theſe fewe dayes.

6 ⁊ When they therefore were come together they aſked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdome of Iſrael?

7 And he ſaid vnto them, It is not for you to knowe the times, or the [f] ſeaſons, which the Father hath put in his owne power,

8 ✱ But ye ſhal receiue power of ỹ holy Ghoſt, when he ſhal come on you: & ye ſhalbe witneſſes vnto me both in Hieruſalē & in all Iudea, & in Samaria, & vnto the vttermoſt part of the earth.

9 ✱✝ And when he had ſpoken theſe thinges, while they behelde, he was taken vp: for a cloud tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly towarde heauen, as he went, beholde, two men ſtode by them in white apparel,

11 Which alſo ſaid, Ye men of Galile, why ſtand ye gaſing into heauen? This Ieſus which is taken vp [g] from you into heauen, ſhall ſo come, as ye haue ſeene him go into heauen.

12 ¶ Then returned they vnto Hieruſalē from the mount that is called *the mount* of Oliues, which is nere to Hieruſalē, being from it a Sabbath [h] *dayes*

✱ *Luk. 24.49.*

c They were diſperſed here and there, but he gathereth them together that they might altogither be witneſſes of his reſurrection.

✝ *Iohn.14.25.*

: Mat.3.11. Mar.1.8. Luk.3.16. Chap.2.2. & 11.16 and 19.4.

d Either of the Father, or of me: ſo that either the Father or Chriſt, is ſet here againſt Iohn, as the holy Ghoſt is againſt the water, as things anſwerable the one to the other.

3 We muſt fighte before we triumphe: and we ought not curiouſly to ſearch after thoſe things, which God hath not reueiled.

e To the old and auncient ſtate.

f That is, the fit occaſion that ſerue to doing of matters which the Lord hath appointed to bring thinges to paſſe in.

✱ *Chap.2.2.* ✱ *Luk.24.51.*

4 After that Chriſt had promiſed ỹ full vertue of the holy Ghoſt, wherwith he would gouerne his Churche, although he ſhould be abſent in body, he tooke vp his bodie from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witneſſe.

g That is, out of your ſight. *h About two mile.*

iourney.

13 [5] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 These all [k] continued with [l] one accorde in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, & with his [o] brethren.

15 ¶ [6] And in those dayes Peter stode vp in the middes of the disciples, and said (now the nober of [p] names that were in one place were about an hundreth and twentie.)

16 [7] Ye men *and* brethren, this Scripture must nedes haue bene fulfilled, which the ✣ holy Ghost by the mouthe of Dauid spake before of Iudas, which was ✣ guide to them that tooke Iesus.

17 For he was nombred with vs, & had obteined felowship in this ministration.

18 He therefore hath [q] purchased a field with the reward of iniquitie: & whē he [r] had thrown

5 Ecclesiastical assemblies to heare the word, and to make cōmon prayer, were first instituted and kept in priuate houses by the Apostles.

i They went into the house, which the Church had chosen at that time to be a receite for the whole assemblie.

k The Greke word signifieth an inuincible constancie, & steadines.

l It is to good purpose, that this concorde is mencioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present daungers wherewith they were beset.

n For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbandes.

o VVith his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole companie of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the Congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betraier, shewing that all thinges which came vnto him, were fortolde by God. ✣ *Psalm.41.9.* ✣ *Iohn.13.27.*

q Luke considered not Iudas his purpose, but that ỹ folowed of it, and so we vse to say, that a man hath procured him selfe harme, not that his will and purpose was so, but in respect of that which folowed ✣ *Mat.27.5.*

r The Greke words signifie thus much, that Iudas fell downe flat and was rent in sunder in the middes, with a maruelous huge noyse.

downe him ſelfe head long, he braſt a ſondre in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldama, that is, The fielde of bloud.

20 For it is written in the booke of Pſalmes, ✣ Let his habitation be voyde, and let no man dwell therin: ✣ alſo, Let another take his [r] charge.

21 [8] Wherfore, of theſe men which haue companied with vs, all the time that the Lorde Ieſus was [t] conuerſant among vs,

22 Beginning from the Baptiſme of Iohn vnto the day that he was taken vp [u] from vs, muſt one of them be made a witnes with vs of his reſurrection.

23 [9] And they [x] preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, & Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhewe whether of theſe two thou haſt choſen,

25 That he may take the [y] roume of this miniſtration and Apoſtleſhip, from which Iudas hath [z] gone aſtray, to go to his owne place.

26 Then they gaue forth their lottes: and the lot fel on Matthias, and he was by a common cõſent counted with the Eleuen Apoſtles.

✣ *Pſal.69.26.*

✣ *Pſal.109.7.*

[r] *His office and miniſterie: Dauid wrote theſe wordes againſt Doeg the Kings heardman: And theſe wordes, Shepheard, Shepe, and Flocke, are put ouer to the Church office and miniſterie, ſo that the Church and the offices thereof are called by thoſe names.*

8 The Apoſtles deliberate vpon nothing, but firſt they cõſult and take aduiſement by Gods word: & againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the congregation priuie vnto it.

[t] *Word for word, went in and out, which kinde of ſpeache betokeneth as much in the Hebrewe tongue, as the exerciſing of a publique and painefull office, when they ſpeake of ſuch as are in any publique office, Deut.31.2. 1.Chro.27.1.*

[u] *From our company.*

9 Apoſtles muſt be choſen immediatly from God, and therefore after prayers, Matthias is choſen by lot, which is as it were, Gods owne voyce.

[x] *Openly, and by the voyces of all the whole companie.* [y] *That he may be felowe and partaker of this miniſterie.* [z] *Departed from, or fallen from: And it is a Metaphore taken from the way: For Callings are ſignified by the name of wayes, with the Hebrewes.*

CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disproueth that: 34 He teacheth that Christ is the Messias: 37 and seeing the hearers astonied, 38 he exhorteth them to repentance.

1 The Apostles being gathered togither on a most solemne feast day in one place, ỹ it might euidently appeare to all the world, that thei had all one office, one Spirit, one faith, are by a double signe from heaue authorised, and anoynted with al the most excellent giftes of the holy ghost, an especially with an extraordinarie and necessarie gift of tongues.

1 AND when the day of Pentecoste was [a] come, they were [b] al with one accorde in one place.

2 And sodainly there came a sounde from heauen, as of a rushing & mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon eche of them.

4 And they were all filled with the holy Ghost, and began to speake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among them selues, Beholde, are not al these which speake, of Galile?

a VVorde for word, was fulfilled: that is, was begonne, as Luke.2.21. For the Hebrewes say, that a day, or a yere is fulfilled or ended, when the former dayes or yeres are ended, and the other begonne, Iere.25.12. And it shall come to passe, that when seuentie yeres are fulfilled, I will visite, &c. For the Lorde did not bring home his people after the seuentieth yere was ended, but in the seuentieth yere: Nowe the day of Pentecost, was the fiftieth day after the feast of the Passeouer. b The twelue Apostles, which were to be the Patriarkes as it were of the Church. c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them newe tongues.

d Hereby we vnderstande, that the Apostles vsed not nowe one tongue, and then an other by hap hasard and at all aduenture, or as fantastical men vse to doe, but with good consideracion of their hearers: and to be short, that they spake nothing but as the holy Ghost gouerned their tongues.

8 [e] How

8 [e]Howe then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, & Pamphilia, of Egypt, & of the parties of Lybia, which is beside Cyrene, & straungers of Rome, & [f]Iewes, and Proselytes,

11 Cretes, & Arabians: we heard them speake in our owne tongues the woderful *vvorkes* of God.

12 [g]They were al then amased, & douted, saying one to another, What may this be?

13 And others [g]mocked, and said, They are ful of new wine.

14 ¶ But Peter standing with the Eleuen, [h]lift vp his voyce, and said vnto them, Ye men of Iudea, & ye al that inhabit Hierusalē, be this knowē vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the [i]third houre of the day.

16 But this is that, which was spoken by the [k]Prophet ✣ Ioel,

17 [l]And it shalbe in the last dayes, saith God, I wil powre out of my Spirit vpon [l]al [m]flesh, & your sonnes, and your daughters shall prophecie, and

e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake ✣ straunge tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers. Nazian. in his oration of Whitsonday.

f By Iewes, he meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were proselites, which were Gentils borne, and embraced the Iewish religion.

2. Gods worde peerceth some] so, ✣ it driueth them to seeke out the trueth, and it doeth so choke other, that it forceth them to be witnesses of their owne impudencie.

g The word which he vseth here, signifieth such a kind of mocking which is reprochful and contumelious: And by this reprocheful mocking we see, that there is no myracle so great and excellent, which the wickednes of man dareth not speake euill of.

h Peter his boldenes is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning. *i After the sunne rising, which may be about seuen or eight of the clocke with vs.* *k There is nothing that can dissolue questions and doutes, but testimonie taken out of the prophetes: for mens reasons may be ouerturned, but Gods voyce can not be ouerturned.* ✣ *Ioel.2.28. Esa.24.3.*

3. Peter setting the truth of God against ✣ false accusations of men, sheweth in him self & in his feiowes, that ✣ is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offred to the whole Church, to their certaine and vndoubted destruction, which do contemne it.

l Al without exception, both vpon the Iewes and Gentils. *m That is, men.*

your

your yong men shall see visions, and your old men shall dreame dreames.

18 And on my seruants, and on myne handemaides I will powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The sunne shalbe turned into darkenes, and the moone into bloud, before that great and notable day of the Lord come.

21 [4] And it shalbe, that whosoeuer [n] shal call on the Name of the Lord, shalbe saued.

22 [5] Ye men of Israell, heare these words, IESVS of Nazareth, a man [o] approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also know:

23 Him *I say*, being deliuered by the determinate counsell, and [p] foreknowledge of God, after you had taken, with wicked [q] hands you haue crucified and [r] slaine.

24 [6] Whom God hath raised vp, and loosed the [s] sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, I beheld the Lord alwayes before me: for he is at my right

4 The chiefest vse of all the giftes of ℣ holy ghost, is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scripture, an earnest praying & crauing for help at Gods hande.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o VVho is by those workes which god wrought by him, so manifestly approued and allowed of, that no man can gainesay him.

p Gods euerlasting knowledge going before, which can neyther be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting and vnchangeable counsell, appointed the wicked act of Iudas to an excellent ende: and God doeth that well, which the instruments doe ill.

q Gods counsell doth not excuse the Iewes, whose hands were wicked.

r The fact is said to be theirs, by whose counsell and egging forward, it is done.

6 Christ (as Dauid foretold) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was full of sorowe both of bodie and mind: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, whē as being dead, he ouercame death, to liue for euer with his Father. ℣ Psal. 16. 9.

hand,

hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not † leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast * shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

29 Men *and* brethren, I may boldely speake vnto you of the Patriarke Dauid, ‡ that he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had ‡ sworne with an oth to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that ‖ his soule should not be left in graue, neither his flesh should see corruption.

32 ¶ This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the ¶ right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heaue, but he saith, ¤ The Lord said to my Lorde, Sit at my right hand,

35 Vntil I make thine enemies thy foote stole.

36 Therefore let all the house of Israel knowe for a surete, that God hath made him both lord and Christ, this Iesus, ¶ whom ye haue crucified.

† *Thou wilt not suffer me to remayne in graue.*

* *Thou hast opened me the way to the true life.*

‡ *1. King. 2. 10. Chap. 13. 36.*

‡ *Psal. 132. 11.*
x *Had sworne solemnely.*

‖ *Psal. 16. 10. Chap. 13. 35.*
¶ *Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he proueth manifestly by the giftes of the holy ghost, and the testimonie of Dauid.*
¶ *Might and power of God.*

¤ *Psal. 110. 1.*
¶ *Christ is said to be made, because he was aduanced to that dignitie, & therefore it is not spoken of his nature, but of his state and high dignitie.*

37 ¶ Now

CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disproueth that: 34 He teacheth that Christ is the Messias: 37 and seeing the hearers astonied, 38 he exhorteth them to repentance.

1 The Apostles being gathered togither on a most solemne feast day in one place, y it might euidently appeare to all the world, that thei had all one office, one Spirit, one faith, are by a double signe from heaue authorised, and anoynted with al the most excellent giftes of the holy ghost, an especially with an extraordinarie and necessarie gift of tongues.

1 AND when the day of Pentecoste was [a] come, they were [b] al with one accorde in one place.

2 And sodainly there came a sounde from heauen, as of a rushing & mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon eche of them.

4 And they were all filled with the holy Ghost, and began to speake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among them selues, Beholde, are not al these which speake, of Galile?

a VVorde for worde, was fulfilled: that is, was begonne, as Luke 2.21. For the Hebrewes say, that a day, or a yere is fulfilled or ended, when the former dayes or yeres are ended, and the other begonne, Iere.25.12. And it shall come to passe, that when seuentie yeres are fulfilled, I will visite, &c. For the Lorde did not bring home his people after the seuentieth yere was ended, but in the seuentieth yere: Nowe the day of Pentecost, was the fiftieth day after the feast of the Passeouer. b The twelue Apostles, which were to be the Patriarkes as it were of the Church. c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them newe tongues. d Hereby we vnderstande, that the Apostles vsed not nowe one tongue, and then an other by hap hasard and at all aduenture, or as fantastically men vse to doe, but with good consideracion of their hearers: and to be short, that they spake nothing but as the holy Ghost gouerned their tongues.

8 [e] How

8 [e]Howe then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, & Pamphilia, of Egypt, & of the parties of Lybia, which is beside Cyrene, & straungers of Rome, & [f]Iewes, and Proselytes,

11 Cretes, & Arabians: we heard them speake in our owne tōgues the wōderful vvorkes of God.

12 [g]They were al then amased, & douted, saying one to another, What may this be?

13 And others [g]mocked, and said, They are ful of new wine.

14 ¶ But Peter standing with the Eleuen, [h]lift vp his voyce, and said vnto them, Ye men of Iudea, & ye al that inhabit Hierusalē, be this knowē vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the [i]third houre of the day.

16 But this is that, which was spoken by the [k]Prophet ✣ Ioel,

17 [l]And it shalbe in the last dayes, saith God, I will powre out of my Spirit vpon [l]al [m]flesh, & your sonnes, and your daughters shall prophecie, and

e *Not that they spake with one voyce, and many languages were heard, but that the Apostles spake ✠ straunge tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers. Nazian. in his oration of Whitsonday.*

f *By Iewes, he meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were proselites, which were Gentils borne, and embraced the Iewish religion.*

2 Gods worde peerceth some] so, ✠ it driueth them to seeke out the trueth, and it doeth so choke other, that it forceth them to be witnesses of their owne impudencie.

g *The word which he vseth here, signifieth such a kind of mocking which is reprochful and contumelious: And by this reprocheful mocking we see, that there is no myracle so great and excellent, which the wickednes of man dareth not speake euill of.*

h *Peter his boldenes is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.* i *After the sunne rising, which may be about seuen or eight of the clocke with vs.* k *There is nothing that can dissolue questions and doutes, but testimonie taken out of the prophetes: for mens reasons may be ouerturned, but Gods voyce can not be ouerturned.* ✣ *Ioel.2.28. Esa.24.3.*

l *Peter setting the truth of God against ✠ false accusations of men, sheweth in him self & in his felowes, that ✠ is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offred to the whole Church, to their certaine and vndoubted destruction, which do contemne it.*

l *Al without exception, both vpon the Iewes and Gentils.* m *That is, men.* your

your yong men shall see visions, and your old men shall dreame dreames.

18 And on my seruants, and on myne handemaides I will powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The sunne shalbe turned into darkenes, and the moone into bloud, before that great and notable day of the Lord come.

21 [t] And it shalbe, that whosoeuer [n] shal call on the Name of the Lord, shalbe saued.

22 [s] Ye men of Israell, heare these words, IESVS of Nazareth, a man [o] approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also know:

23 Him *I say*, being deliuered by the determinate counsell, and [p] foreknowledge of God, after you had taken, with wicked [q] hands you haue crucified and [r] slaine.

24 [6] Whom God hath raised vp, and loosed the [f] sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, I beheld the Lord alwayes before me: for he is at my right

4 The chiefest vse of all the giftes of ℣ holy ghost, is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scripture, an earnest praying & crauing for help at Gods hande.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which god wrought by him, so manifestly approued and allowed of, that no man can gainesay him.

p Gods euerlasting knowledge going before, which can neyther be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting and vnchangeable counsell, appointed the wicked act of Iudas to an excellent ende: and God doeth that well, which the instruments doe ill.

q Gods counsell doth not excuse the Iewes, whose hands were wicked.

r The fact is said to be theirs, by whose counsell and egging forward, it is done.

6 Christ (as Dauid foretold) did not onely rise againe, but also was in the graue voide of all corruption.

f The death that was full of sorowe both of bodie and mind: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, whē as being dead, he ouercame death, to liue for euer with his Father. Psal. 16:9.

hand,

hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast [u] shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

29 Men and brethren, I may boldely speake vnto you of the Patriarke Dauid, ✣ that he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had [x] sworne with an oth to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that [y] his soule should not be left in graue, neither his flesh should see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the [z] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heaue, but he saith, [a] The Lord said to my Lorde, Sit at my right hand,

35 Vntil I make thine enemies thy foote stole.

36 Therefore let all the house of Israel knowe for a suretie, that God hath made him both Lord, and Christ, this Iesus, [b] whom ye haue crucified.

37 Now

t *Thou wilt not suffer me to remayne in graue.*

u *Thou hast opened me the way to the true life.*

✣ *1. King. 2. 10. Chap. 13. 36.*

x *Psal. 132. 11.*
x *Had sworne solemnely.*

y *Psal. 16. 10. Chap. 13. 35.*

7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he proueth manifestly by the giftes of the holy ghost, and the testimonie of Dauid.

z *Might and power of God.*

a *Psal. 110. 1.*

z. *Christ is said to be made, because he was aduanced to that dignitie: therefore it is not spoken of his nature, but of his state and high dignitie.*

37 Now when they hearde it, they were prícked in their hearts, and ſaid vnto Peter, and the other Apoſtles, Men *and* brethren, what ſhall we doe?

38 [8] Then Peter ſaid vnto them, Amende your liues, and be baptized euery one of you in the Name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the giſt of the holy Ghoſt.

39 For the [a] promiſe *is made* vnto you, and to your children, and to al that are a farre of, *euen as* many as the Lord our God ſhall call.

40 [9] And with many other words he beſought and exhorted *them*, ſaying, Saue your ſelues from this froward generation.

41 [10] The they that gladly receiued his word, were baptized: and the ſame day, there were added *to the church* about three thouſand ſoules.

42 [11] And they continued in the Apoſtles doctrine, and [b] felowſhip, and [c] breaking of bread, & prayers.

43 ¶ [12] And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 [13] And al that beleeued, were in one place, and had all things common.

45 And they ſolde their poſſeſſions & goods,

8 Repentance & remiſſion of ſinnes in Chriſt, are two principles of the Goſpel, and therefore of our ſaluation: and they are obtayned by ỹ promiſes apprehended by faith: and are ratified in vs by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.

a The word that is vſed here, giueth vs to vnderſtand, that it was a free gift.

9 He is truely ioyned to the Church, which ſeparateth him ſelf from the wicked.

10 A notable example of ỹ vertue of the holy Ghoſt: but ſuch as are of age, are not baptized before they make confeſſion of their faith.

11 The markes of the true Church are the doctrine of the Apoſtles, the dueties of charitie, the pure and ſimple adminiſtration of the Sacraments, and true inuocation vſed of all the faithfull.

b Communicating of goods, and all other dueties of charitie, as is ſhewed afterward.

c The Iewes vſed thin loaues, and therefore they did rather breake them then cut them. So by breaking of bread, they vnderſtoode, that ioining together, and the banquet which they vſed to keepe. And when they kept their loaue feaſtes, they vſed to celebrate the Lords ſupper, which euen in the ſe dayes began to be corrupted, and Paul amendeth it, 1. Cor. 11.

12 So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers, that the Church may be planted and haue ſome refreſhing. 13 Charitie maketh al things common concerning the vſe, according as neceſſitie requireth.

and parted them to al mẽ, as euery one had nede.

46 14 And they continued daily with one accorde in the Tẽple, and breaking bread at home, did eate their meat together with gladnes and singlenes of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as shoud be saued.

14 The faithful came together at the beginning w great fruite, not only to the hearing of the word, but also to meate.

CHAP. III.

1 Peter going vp into the Tẽple with Iohn, 2 Healeth the cripple. 9 To the people gathered together to see the miracle, 12 He expoundeth the mysterie of our saluation through Christ, 14 Accusing their ingratitude, 19 and requiring their repentãce.

1 NOwe Peter and Iohn went vp together into the Temple, at the ninthe houre of prayer.

1 Christ, in healing a man that was borne lame, and well knowne to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleef.

2 And a certaine man which was a cripple frõ his mothers wombe, was caried, whome they laid dayly at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.

3 Who seing Peter and Iohn, that they would entre into the Tẽple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he [a] gaue heede vnto them, trusting to receyue some thing of them.

[a] *Both with harte and eies.*

6 Then said Peter, Siluer and golde haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his feete and ancle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred

entred with them into the Temple, walking and leaping, and prayſing God.

9 And all the people ſawe him walke, and prayſing God.

10 And they knewe him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amaſed, and ſore aſtonied at that, which was come vnto him.

11 ¶ And as the creple which was healed, [b] held Peter and Iohn, all the people ran amaſed vnto them in the porche which is called Solomons.

12 [2] So when Peter ſawe it, he anſwered vnto the people, Ye men of Iſraell, why marueile ye at this? or why loke ye ſo ſtedfaſtly on vs, as though by our owne power or godlines, we had made this man go?

13 The GOD of Abraham, and Iſaac, and Iacob, the ✣ GOD of our fathers hath glorified his Sonne Ieſus, whome ye betrayed, and denied in the preſence of Pilate, when he had iudged him to be delitered.

14 But ye denied the holy one and the juſt, & deſired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whome God hath raiſed from the dead, whereof we are witneſſes.

16 And his Name hath made this man ſound, whome ye ſee, and knowe, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the preſence of you all.

17 And

[b] Either becauſe he loued them, who had healed him: or becauſe he feared, that if he once let them go out of his ſight, he ſhould be lame againe.

[2] Miracles are appoynted to conuince the vnbeleeuers, and therefore they do wickedly abuſe them, who ſtanding amaſed, either at the miracles themſelues, or at the inſtruments & meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſhe Idolatrie and ſuperſtition, by that, whiche God hath prouided for the knoweledge of his true worſhippe, that is, Chriſtianitie.

[c] Who hathe lyfe in him ſelfe, and giueth lyfe to other.

[d] Becauſe he beleeued on him being rayſed from the dead, whoſe name he heard of, by vs.

✣ Chap. 5. 30.

17 And now brethren, I knowe that through ignorance ye did it, as *did* also your gouernours.

18 But those thinges which God before had shewed by the mouth of all his Prophetes, that Christ shoulde suffre, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sins may be put away, when the time of refreshing shal come frō the presence of the lord

20 And he shall send Iesus Christ, which before was preached vnto you,

21 [f] Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his Prophets since the worlde began.

22 ✣ For Moses said vnto the Fathers, The Lord your god shal raise vp vnto you [g] a Prophet, [e] of your brethren like vnto me: ye shall heare him in al things, whatsoeuer he shal say vnto you.

23 For it shalbe that euery persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes [h] from Samuel, and thenceforthe as many as haue spoken, haue likewise foretolde of these dayes.

25 [i] Ye are the [k] children of the Prophetes, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ✣ Euen in thy seede shal all the kindreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you frō your iniquities.

3 It is best of all to receiue Christ so soone as he is offred vnto vs: but such as haue neglected so great a benefit through mans weakenes, haue yet repentance for a meane: As for ỹ ignominie of the crosse we haue to set against that, the decree and purpose of god, foretold by the prophets of Christ, how ỹ first of all he should be crucified here vpon earth, & then he should appeare from heauen the iudge and restorer of al things, that al beleeuers might be saued, & al vnbeleuers vtterly perish.

e Though there were many Prophets, yet he speaketh but of one mouth to shew vnto vs the consent and agreement of the Prophets.

f Or, be taken vp into heauen. ✣ *Deut. 18. 15. Cha. 7. 37. g This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established. i The Iewes that beleeue are the first begotten in the kingdome of God. k For whom the Prophets were specially appointed.* ✣ *Gen. 12. 3. Gal. 3. 8. l Giuen to the world, or raysed from the dead, and aduanced to his kingdome.*

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the counsell, 7 & 19 They speake boldly in Christs cause. 24 The disciples

praye vnto God. 32 Many sell their possessions: 36 Of whom Barnabas is one.

1 And [1] as they spake vnto the people, the Priests and the [a] Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus [2] name the resurrection from the dead.

3 And they laid hands on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleued, and the [b] nomber of the men was about fiue thousand.

5 ¶ And it came to passe on the morow, that their [3] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kindred of the hie Priestes.

7 And [e] when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israell,

9 [3] For asmuch as we this day are examined

1 None are commonly more diligent or bolder enemies of the Churche, then such as professe them selues to be head buylders: but the more they rage, the more constantly the faithfull seruants of God doe continue.

a The Iewes had certaine garrisons for the garde and safetie of the temple and holy things, Mat. 26. 65. These garrysons had a captaine such as Eleazarus Ananias the high Priestes sonne, was in the time of the warre that was in Iudea, being a very impudet & proud young man. Ioseph. booke 2. of the taking of Iudea.

b While they thought to diminishe the nomber, they encreased them.

c These were they that made the Sanhedrim, which were all of the tribe of Iuda, vntil Herode vsed that cruelty against Dauids stocke.

d Of whome the high Priestes were wont to be chosen and made, the execution of the yerely office being now changed.

2 Against such as brag of a succession of persons, without a succession of doctrine, and by that meanes beat downe the true ministers of the worde, so farre forth as they are able.

e By what authoritie.

3 Wolues which succede true Pastours, plead their owne cause, and not Gods, neither the Churches.

of

of the good dede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [a] Beit knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whome ye haue crucified, whome God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 [b] This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [c] giuen none other [d] name [e] vnder heauen, whereby we must be saued.

13 [f] Now when they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlearned men and without [i] knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to go aside out of the Counsell, and [h] conferred among themselues,

16 [g] Saying, What shall we do to these men? for surely a manifest signe is done by them, *and it* is openly knowen to all them that dwell in Hierusalem: and we can not denie it.

4 He is in dede a true Shepeherd that teacheth his shepe to hang vpon Christ only, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne handes.

✣ *Psal.118.22. Esa.28.16. Mat.21.42. Mark.12.10. Luk.20.17. Rom.9.33. 1.Pet.2.7.*

f Of God.

g There is no other man, or no other power and authotie whatsoeuer: which kinde of speache being vsual among the Iewes, rose vpon this, that when we are in daunger we call vpon them at whose handes we looke for helpe.

h Any where: and this setteth forth vnto vs the largenes of Christs Kingdome.

17 But

5 The good liberte and boldnes of the seruants of God doeth yet thus much good, that such as lay hid vnder a vizard of zeale, doe at length bewray themselues to be in dede wicked men.

i The word vsed here is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation, it importeth one of base degree, and no estimation.

k Laied their heads together.

6 He that flattereth him self in ignoraunce commeth at length to doe open wickednes, and that against his owne conscience.

17 But that it be noised no farther among the people, let vs threaten & charge them, that they speake henceforthe to no man in this Name.

18 So they called them, and commaunded them, that in no wise they shoulde speake or teache in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the thinges which we haue sene and heard.

21 [8] So they threatned them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeres olde, on whome this miracle of healing was shewed.

23 [9] Then assone as they were let go, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 [10] And whē they heard it, they lift vp their voyces to God with one accorde, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruaunt Dauid hast said, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For douteles, against thine holy Sonne Iesus, whome thou haddest anointed, bothe Herode and Pontius Pilate, with the Gentiles and

7 We must so obey men to whome we are subiect, that especially and before all thinges we obey God.

8 So farre of are the wicked frō doing what they lyst, that contrarywise God vseth euen that to the setting forth of his glorie, which he giueth the leaue to doe.

9 The Apostles communicate their troubles with the congregation.

10 We ought neither to be afraid of the threatninges of our enemies, neither yet folishely contemne their rage and madnes against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly beholde in Christ) and so flee to the ayde and succour of our father. ✣ *Psal. 2.1.*

the

the [l] people of Israel gathered them selues together,

28 To [m] do whatsoeuer [n] thine hand, and thy counsel had determined before to be done.

29 And now, O Lord, beholde their threatnings, and graunte vnto thy seruaunts with all boldenes to speake thy worde,

30 So that thou stretche forth thine hand, that healing, and signes, & wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when as they had prayed, the place was shaken where they were assembled together, & they were all filled with the holy Ghost, and they spake the worde of God boldely.

32 [12] And the multitude of them that beleued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ✣ common.

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessors of lands or houses, solde them, & brought the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had nede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

l *Although the people of Israel was but one people, yet the plural nombre is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as thoughe many nations had assembled themselues togither, as iudges. 5. 14.*

m *The wicked execute Gods counsel, though they thinke nothing of it, but they are not therefore without fault.*

n *Thou haddest determined of thine absolute authoritie & power.*

11 God witnesseth to his Church by a visible signe, that it is he that wil establish it, by shaking the powers both of heauen & earth.

12 An example of the true Church, wherein there is cõsent as wel in doctrine as in charitie one towardes an other: And the Pastours deliuer true doctrine both sincerely, & cõstantly.

o *They agreed both in counsell, wil, and all purposes.* ✣ *Chap. 2. 44.*

13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all thinges be done wel and orderly.

37 Where as he had land, solde it, & brought the money, and laid it downe at the Apostles fete.

CHAP. V.

1 Ananias, for his deceit in keeping back part of the price, 5 Falleth downe dead, 10 and likewise Sapphyra his wife. 12 Through diuerse the Apostles miracles 14 The faith is increased. 18 The Apostles that were imprisoned 19 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 Through Gamaliels counsel they are kept alive 40 and beaten: 41 They glorifie God.

1 Luke sheweth by contrarie exãples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale would seme to shine & be chiefe in the Churche.

1 BVt [1] a certaine man named Ananias, with Sapphyra his wife, solde a possession,

2 And [a] kept away *parte* of the ptice, his wife also being of counsel, and brought a certaine parte, and laid it downe at the Apostles fete.

3 Then said Peter, Ananias, why hathe Satan [b] filled thine heart, that thou shouldest [c] lie vnto the holy Ghost, and kepe away *parte* of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast [d] conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, he fel downe, & gaue vp the ghost. Then great feare came on all them that heard these thinges.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed

a Craftily toke away.
b Fully possessed.
c For when they had appointed that summe or possession for the Churche, they stucke not at it to kepe away a part of the price, as thoughe they had had to doe with men, & not with God, and therefore he saieth afterward that they tempted God.
d Hereby is declared an aduised and purposed deceit, & the fault of the mã in admitting the deuils suggestions.

agreed together, to [e] tempt the Spirit of the Lord? beholde, the fete of them which haue buried thine husband, *are* at the [f] dore, and shall carie thee out.

10 Then she fell downe straight way at his fete, and yelded vp the ghost: and the yong men came in, and founde her dead, and caried her out, and buryed her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Solomons porche.

13 And of the other durst no mā ioyne himself to them: neuertheles the people [g] magnified thē,

14 Also the nomber of them that beleued in the Lord, bothe of men and women, grewe more and more)

15 In so muche that they brought the sicke in to the stretes, & laid them on beddes & couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ [3] Then the chief Priest rose vp, and all they that were with him (which was the [h] secte of the Sadduces) and were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

e Loke how oft men doe thinges with an euil conscience, so oft, they pronounce sentence against them selues, and as much as in them lyeth, prouoke God to anger, as of set purpose mynding to trie whither he be iust & almightie or no.

f Are at hand.

2 The Lord by his marueilous vertue bridleth some, that they may not hurt the Churche: other some he kepeth in his awe & feare: & other some he allureth vnto him

g Highly praised them.

3 The more the Churche increaseth, the more increaseth the rage of Satan, & therefore they procede frō threatninges, to prisonyng.

h The word which is vsed here, is Heresie, which signifieth a choise, & so is taken for a right forme of learning, or faction, or studie and course of life, which the Latin cal a secte: at the first, this word was indifferently vsed, but at length, it came to be taken onely in euil part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Churche, and continueth in his opinion, and breaketh the peace of the Churche.

19 [4] But the Angel of the Lord, by night opened the prison dores, and brought them forthe, and said,

20 [5] Go your way, and stand in the Temple, & speake to the people, all the [i] wordes of this life.

21 [6] So when they heard it, they entred into the Temple early in the morning, & taught. And the chief Priest came, and they that were with him, and called the Counsel together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and founde them not in the prison, they returned & tolde it,

23 Saying, Certainely we founde the prison shut as sure as was possible, and the kepers standing without, before the dores: but when we had opened, we founde no man within.

24 Then when the *chief* Priest, & the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this woulde growe.

25 [7] Then came one & shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

26 [8] Then wēt the captaine with the officers, & brought thē without violence (for they feared the people, leaste they should haue bene stoned)

27 And when they had brought them, they set them before the Counsel, and the chief Priest asked them,

28 [9] Saying, Did not we straitely commaunde you, that ye should not teache in this Name? and beholde, ye haue filled Hierusalem with your doctrine, & ye would [k] bring this mans bloud vpon vs.

29 [10] Then Peter & the Apostles answered, & said,

as obeying him we may obey God.

4 Angels are made seruāts of the seruants of God.

5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies.

i VVordes, whereby the way vnto life is shewed.

6 God mocketh his enemies attemptes from aboue.

7 The more openly that Christes vertue sheweth it self, the more increaseth the madnes of his enemies which conspire against him.

8 Tyrāts which feare not God, are constrayned to feare his seruants.

9 It is the propertie of Tyrāts to set out their owne cōmaūdemēts as right & reason, be they neuer so wicked.

k Make vs guyltie of murdering that man whome yet they will not vouchsafe to name.

10 We ought to obey no man, but so farre forth

said, We ought rather to obey God then men.

30 [11] The ✣ God of our fathers hath raised vp Iesus, whome ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes.

32 [12] And we are his witnesses cõcerning these things which we saye: yea, and the holie Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they [l] brast for anger, and consulted to slay them.

34 [13] Then stode there vp in the Counsel a certaine Pharise named Gamaliel, a doctour of the Law, honoured of al the people, & commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take hede to your selues, what ye intend to do touching these men.

36 [14] For before these times, rose vp, Theudas [m] boasting him selfe, to whom resorted a nomber of men, about a foure hundreth, who was slaine: and they al which obeied him, were scattered, & brought to nought.

37 After this man, arose vp Iudas of Galile, in the daies of the tribute, and drew away much people after him: he also perished, and al that obeied him, were scattered abroad.

38 And now I say vnto you, [n] refraine your selues from these men, and let them alone: for if this counsel, or this work be of [o] men, it wil come to nought:

39 But if it be of God, ye can not destroye it, lest ye be found euen fighters against God.

11 Christ is appointed and indede declared Prince and preseruer of his Church in despite of his enemies.

✣ *Chap. 3. 13.*

12 It is not sufficient for vs that there is a right end, but we must also according to our vocation go on forward til we come vnto it.

l This betokeneth that they were in a most vehement rage, and maruelously disquieted in minde, for it is a borowed kinde of speache taken from them which are harrishly cut in sunder with a saw.

13 Christ findeth defendours of his cause, euen in ỹ very route of his enemies, so oft as he thinketh it nedeful.

14 In matters of religiõ we must take good hede that we attempt nothing vnder a colour of zeale, beside our vocation.

m To be of some fame. n He dissuadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed. o If it be counterfet and deuised.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them go.

41 [15] So they departed from the Counsel, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the [p] Temple, and from house to house they ceased not to teach, & preach Iesus Christ.

15 The Apostles accustomed to suffer and beare words, are at length inured to beare stripes, and yet so, that by that meanes they become stronger.

p *Both publikely & privately.*

CHAP. VI.

3 The Apostles 3 appoint the office of Deconship 5 To seuen chosen men: 8 Of whome Steuen, ful of faith, is one: 12 He is taken 13 And accused as a transgressour of Moses Law.

1 AND in those daies, as the nomber of the disciples grewe, there arose a murmuring of the [a] Grecians towards the Hebrewes, because their widowes were neglected in the [b] daily ministring.

2 [2] Then the twelue called the multitude of the disciples together, and said, It is not [c] meete that we shoulde leaue the word of God to serue the [d] tables.

3 [3] Wherefore brethren, looke ye out among you seuen men of honest reporte, and ful of the holy Ghost, and of wisdome, which we may ap-

16 When Satan hath assayled ỹ Church without, and that to smal purpose & in vaine, he assaileth it within, ỹ ciuil dissension and strife betwixt theselues: But ỹ Apostles take occasion thereby to set order in the Church.

a *Of their partes which of Grecians became religious Iewes.* b *In the bestowing of almes according to their necessitie.*

2 The office of preaching the word, and dispensing the goods of the Church, are different one from another and not rashly to be ioyned together, as the Apostles do here institute: And the Apostles do not chose so much as the Deacons without the consent of the Church.

c *It is such a matter, as we may in no wise accept of it.* d *Banquets: though by the name of tables, other offices are also ment, which are annexed to it, such as pertaine to the care of the poore.*

3 In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maners or life.

point

point to this busines.

4 And we wil giue our selues continually to prayer, & to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man ful of faith and of the holy Ghost, and ✣ Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a Proselite of Antiochia,

6 Which they set before the Apostles: and they prayed, and [c] laid their hands on them.

7 And the worde of God increased, and the nober of the disciples was multiplied in Hierusalem greatly, and a great company of the Priestes were obedient to the [f] faith.

8 ¶ Now Steuen ful of faith and [g] power, did great wonders and miracles among the people.

9 Then there arose certaine of the [h] Sinagogue, which are called Libertines, and Cirenians, & of Alexandria, and of them of Cilicia, & of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdome, & the Spirit by the which he spake.

11 Then they suborned men, which said, We haue heard him speake blasphemous wordes against Moses, and God.

12 Thus they moued the people & the El-

✣ *Chap. 21. 8.*

4 The ancient Church did ẅ laying on of hands, as it were consecrate to ẏ Lord, such as were lawfully elected.

c This ceremonie of laying on of hands, came frō the Iewes, who vsed this order both in publike affaires, & offring of sacrifices, & also in priuate praiers and blessings, as appeareth, Gene. 28. and the Church obserued this ceremonie. 1. Timo. 5. 22. Act. 8. 17. but here is no mencion made either of creame, or shauing, or rasing, or crossing &c.

5 An happie end of temptation.

f This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith.

6 God exerciseth his Church first ẅ euil words and slaunders, then with imprisonments, afterward ẅ scourgings, & by these meanes prepareth it in such sort, that at length he causeth it to encounter ẅ Satan and the world, euen to bloodshead and death, and that with good successe.

g Excellent and singular giftes.

7 Schooles and vniuersities were of old time addicted to false Pastours, & were ẏ instruments of Satan to blowe abroad & defend false doctrines.

h Of the companie and colledge as it were.

8 False teachers because they wil not be ouercome, flee from disputations to manifest and open slaundering and false accusations. 9 The first bloodie persecution of the Church of Christ begonne and sprang from a counsel of Priests by the suggestion of the vniuersitie doctours.

ders,

ders,& the Scribes:& running vpon him, caught him,and brought him to the Counsel,

13 [10] And set forth false witnesses,which said, This man ceaseth not to speake blasphemous wordes against this holy place,and the Lawe.

14 For we haue heard him say,that this Iesus of Nazareth shal destroy this place,& shal chãge the ordinances,which Moses gaue vs.

15 And as all that sate in the Counsel,looked stedfastly vpõ him,they [i] saw his face as it had bene the face of an Angel.

10 An example of cauillers or false accusers, which gather false conclusiõs of things ỳ are wel vttered and spoken,

i Hereby it appeareth that Steuen had an excellent & goodly countenãce, hauing a quiet and setled minde,a good conscience, and sure persuasion that his cause was iust: For seing he was to speake before the people, God beautified his countenance,to the end that with the verie beholding of him,the Iewes mindes might be pearced and amased.

CHAP. VII.

1 Steuen pleading his cause sheweth that God chose the Father, 20 before Moses was borne, 47 And before the Temple was built: 44 And that al outward ceremonies were ordeined according to the heauenly Patterne: 54 The Iewes gnashing their teeth, 59 stone him.

1 [1] THen said the chiefe Priest, Are these things so?

2 [2] And he said, Ye men, brethren and Fathers, hearken. ✣ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Mesopotamia,before he dwelt in Charran,

3 And said vnto him, Come out of thy countrey,& from thy kindred,& come into the lande, which I shall shewe thee.

4 Then came he out of the land of the Chal-

1 Steuen is admitted to plead his cause,but to this end and purpose that vnder a cloke and colour of Law, he might be condemned.

2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the only true God: and sheweth moreouer that they are more ancient then the temple, with al that seruice appointed by the Lawe, and therefore they ought to laye another foundation of true religion,that is to say,the free couenant that God made with the fathers.

✣Gen.12.4. a That mightie God full of glorie and maiestie. b VVhen he saith afterward, verse 4. that Abraham came out of Chaldea, it is euident that Mesopotamia conteined Chaldea which was neere vnto it and bordering vpon it and so writeth Plinius.Booke.6.chap.27.

deans,

deans, & dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the [c] bredth of a foote: yet he [d] promised that he woulde giue it to him for a possession, & to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ✣ seede should be a soiourner in a strange land, and that they shoulde keepe it in bondage, and entreat it euill [e] foure hundred yeares.

7 But the nation to whome they shalbe in bondage, wil I iudge, saith God: and after that, they shal come forth and serue me in this place.

8 ✣ He gaue him also the couenant of circumcision: and so *Abraham* begate ∵ Isaac, & circūcised him the eight day: and Isaac *begate* ✻ Iacob, and Iacob the twelue ✻ Patriarkes.

9 [3] And the Patriarkes moued with enuie sold [f] Ioseph into Egipt: but God was [f] with him,

10 And deliuered him out of al his afflictions, and ✣ gaue him [g] fauour & wisdome in the sight of Pharao King of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer al the land of Egypt and Canaan, and great affliction that our fathers found no sustenance.

12 But when ✣ Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ∵ And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

c *Not so much ground as to set his foote vpon.*

d *The promise of the possession was certaine, & belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.*

✣ *Gene. 15. 13.*

e *There are reckoned foure hundreth yeres, from the beginning of Abrahams progenie, which was at the byrth of Isaac: & foure hundreth and thirtie yeres which are spoken of by Paul, Gal. 3. 17 from the time that Abraham and his father departed together out of Vr of the Chaldeans.*

✣ *Gene. 17. 9.*

∵ *Gene. 21. 3.*

✻ *Gene. 25. 24.*

✣ *Gene. 29. 33. and 30. 5. & 35. 23.*

3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach ỹ Iewes that they ought not rashly to rest in the authoritie or examples of ỹ Fathers.

✻ *Gen. 37. 28.*

f *By this kind of speach, is ment the peculiar fauour that God sheweth men: for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whom he deliuereth out of whatsoeuer great troubles.* ✣ *Gene. 41. 37.*

g *Gaue him fauour in Pharaos sight for his wisdome.* ✣ *Gen. 42. 1.* ∵ *Gen. 43. 4.*

14 Then

14 Then sent Ioseph & caused his father to be brought, and all his kindred, euen three score & fiftene soules.

15 So ✣ Iacob went downe into Egipt, and he ✣ died, and our fathers,

16 And were [h] remoued into Sichem, & were put in the sepulchre, that Abraham had bought ∴ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promes drewe nere, which God had sworne to Abraham, the people * grewe and multipled in Egipt,

18 Til another King arose, which knewe not Ioseph.

19 The same [i] dealt subtely with our kindred, & euil entreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 * The same time was Moses borne, & was [k] acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter toke him vp, and nourished him for her owne Sonne.

22 And Moses was learned in al the wisdome of the Egiptians, and was mightie in wordes & in deedes.

23 Now when he was ful fourtie yeare olde, it came into his heart to visite his brethren, the children of Israel.

24 * And when he sawe one *of them* suffer wrõg he defended him, & auenged his quarel that had the harme done to him, & smote the Egyptian.

25 For he supposed his brethren would haue vnderstand, that God by his hand shoulde giue them deliuerance: but they vnderstode it not.

26 ✣ And the next day, he shewed him selfe vnto

✣ *Gen.46.5.*
✣ *Gen.49.33.*
h The Patriarches the sonnes of Iacob, though there be mencion made of no mo then Ioseph.
Ios.24.32.
∴ *Gen.23.16.*
* *Exod.1.7.*

i He deuised a subtile inuention against our stocke, in that he cõmanded al the males to be cast out.
* *Exod.2.2.*
k That childe was borne through Gods mercifull goodnes and fauour to be of a goodlie and faire countenance.

* *Exod.2.11.*

✣ *Exod.2.13.*

vnto them as they ſtroue, and woulde haue ſet them at one againe, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou diddeſt the Egiptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Madian, where he begate two ſonnes.

30 And when fourtie yeares were expired, there appered to him in the ✣ wildernes of mount Sina, an Angel of the Lord in a flame of fire, in a buſh.

31 And when Moſes ſawe it, he wondred at the ſight: & as he drewe nere to conſider it, the voyce of the Lord came vnto him, *ſaying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, Put of thy ſhooes from thy feete: for the place where thou ſtandeſt, is holy grounde.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, & I haue heard their groning, & am come downe to deliuer them: & now come, & I wil ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, and a deliuerer by the [m] hand of the Angell, which appeared to him in the buſh.

36 He ✣ brought them out, doing wonders, & miracles in the land of Egypt, & in the red ſea, & in the wildernes ✣ fourtie yeares.

37 This

✣ *Exo.3.2.*

I Now he calleth the Sonne of God an Angell, for he is the Angel of great counſel, and therefore ſtraight wayes after he sheweth him ſaying, to Moſes, I am that God of thy Fathers, &c.

[m] *By the power.*

✣ *Exo.7.8.9.10.11. 14. Chapters.*

✣ *Exo.16.35.*

37 This is that Moses, which said vnto the childrē of Israel, * A Prophet shal the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shal ye heare.

38 This is he that was in the Congregation, in the wildernes with the Angell, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our Fathers woulde not obey, but refused, and in their hearts turned backe againe into Egipt:

40 Saying vnto Aarō, Make vs gods that may go before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, & offred sacrifice vnto the idole, & reioyced in the workes of their owne hands.

42 Then God turned himself away, and gaue thē vp to serue the host of heauen, as it is write in the boke of the Prophets, * O house of Israel, haue ye offred to me slaine beasts & sacrifices by the space of fourtie yeres in the wildernes?

43 And ye toke vp the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyonde Babilon.

44 Our fathers had the tabernacle of witnes in the wildernes, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 Which *tabernacle* also our fathers receiued, & brought in with Iesus into the possession of

4 He acknowledgeth Moses for ỹ law giuer, but so, that he proueth by his owne witnes, ỹ the Law had respect to a more perfect thing, ỹ is to say, to the prophetical office which tended to Christ, ỹ head of al prophets.

*Deut.18.15. Chap.3.22.

*Exod.19.3.

z *Exod.32.1.*

a *This was the superstition of the Egiptians idolatrie for they worshipped this strange and marueilous calfe, and made goodly images of Kine. Herodot.li.2.*

b *Being destitute and voide of his Spirit, he gaue thē vp to Satan, and wicked lustes, to worship starres.*

c *By the hoste of heauen here, he meaneth not the Angels, but the moone & sunne, & other starres, Deut.17.3.*

* *Amos.5.25.*

d *You tooke it vpon your shoulders and caried it.*

5 Moses in deede erected a tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.

r *That is, of the couenant.* *Exod.25.40. Ebre.8.5. *Ios.3.14. f *Deliuered from hand to hand.* t *By the figure Metonymie, for the countreis which the Gentiles possessed.*

the

the Gentiles, which God draue out [u] before our fathers, vnto the dayes of Dauid:

46 ✣ Who found fauour before God, and desired that he might finde a tabernacle for the god of Iacob.

47 ✣ [8] But Solomon built him an house.

48 Howbeit the most High ✣ dwelleth not in temples made with hands, as saith the Prophet,

49 ✣ Heauen *is* my throne, & earth *is* my foote-stole: what house will ye builde for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made al these things?

51 ✣ [7] Ye stiffenecked and of [x] vncircumcised heartes and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *do* you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the cõming of that Iust, of whom ye are now the betrayers and murtherers,

53 ✣ Which haue receiued the Lawe by the ordinance of Angels, and haue not kept it.

54 [8] But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

55 [9] But he being ful of the holy Ghost, looked stedfastly into heauẽ, and sawe the glory of God, and Iesus [z] standing at the right hand of God.

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

[u] *God draue them out, that they shold yelde vp the possession of those countreis to our fathers, when they entred into the land.*

✣ *2. Sam. 7. 2. Psal. 132. 5.*

✣ *1. Chro. 17. 12. 1. King. 6. 1.*

6 Solomõ built a Temple, according to gods cõmandement, but not with any such condition that the Maiestie of God should be inclosed therein.

✣ *Chap. 17. 24.*

✣ *Esai. 66. 1.*

✣ *Iere. 9. 26. Ezek. 44. 9.*

7 Steuẽ moued with the zeale of God, at lẽgth iudgeth his owne iudges.

[x] *They are of vncircumcised harts, which lye drowned still in the fumes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the fleshe, and therfore there were two kindes of circumcision, Rom. 2. 28.* ✣ *Exod. 19. 16. Gal. 3. 19.*

[y] *By the ministerie of Angels.*

8 The more Satan is pressed, the more he brasteth out into an open rage.

9 The nearer that ✣ Martyrs approche to death, the nearer they beholding Christ doe rise vp euen into heauen.

[z] *Readie to confirme hym in the confession of the trueth, and to receyue him to him.*

10 The zeale of hipocrites and superstitious people, breaketh out at length into most open madnes.

57 Then they gaue a shout with a loude voyce, and stopped their eares, and [a] ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the [b] witnesses laid downe their clothes at a yong mans feete, named Saule.

59 And they stoned Steuē, who called on God, and said, Lord Iesus, receiue my spirit.

60 [11] And he kneeled downe, and cried with a loude voyce, Lorde, [c] lay not this sinne to their charge. And when he had thus spoken, he [d] slept.

a This was done in a rage and furie, for at that time ỹ Iewes could put no man to death by law, as they cōfesse before Pilat, saying, that it was not lawful for them to put any man to death, and therefore it is reported by Ioseph. boke. 20. that Ananus a Sadduce slew Iames the brother of the Lorde, and for so doing, was accused before Albinus the president of the countrey. b It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17. 7.

11 Faith & charitie neuer forsake ỹ true seruāts of god, euē to ỹ last breth.

c The word which he vseth here, noteth out such a kinde of imputing or laying to ones charge, as remayneth firme & stedy for euer, neuer to be remitted. d Loke 1. Thes. 4. 13

CHAP. VIII.

a The godly make lamentation for Steuen. 3 Saul maketh hauock of the Church. 5 Philippe preacheth Christ at Samaria. 9 Symon Magus 18 his couetousnes reproued. 26 Philippe 27 cōmeth to the Ethiopian Eunuche, 38 and baptizeth him.

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 The godly mourn for Steuē after his death, and bury him, shewing therein an exāple of singular faith and charitie: but no man prayeth to him.

a Amongst al the duties of charitie which the godly vse, there is no mēciō made of shrining vp of reliques.

3 The dispersion or scattering abroad of the faithful, is the ioyning together of Churches.

1 [1] And Saul consented to his death, and at that time, there was a great persecution against the church which was at Ierusalē, & they were al scattered abroad through the regiōs of Iudea & of Samaria, except the Apostles.

2 [2] Then *certaine* men fearing god, [a] caried Steuen amongs them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the church, and entred into euery house, and drewe out both mē and women, and put them into prison.

4 Therfore they that were scattered abroad, went to and fro preaching the word.

5 Then

5 ¶ [4] Then came Philippe into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue hede vnto those thigs which Philippe spake, with one accorde, hearing and seeing the miracles which he did.

7 For vncleane spirites crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioye in that citie.

9 [5] And there was before in the citie a certaine man called Simon, which vsed [b] witchcraft, & [c] bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue hede from the least to the greatest, saying, This man is that great power of God.

11 And they gaue hede vnto him, becausse that of long time he had bewitched thē with sorceries.

12 But assone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon him selfe beleued also & was baptized, and continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Ierusalē, heard say, that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down, prayed for thē, that they might receiue the [d] holy Ghost.

4 Philip who was before a deacon in Hierusalem, is made of God extraordinarily an Euangelist.

5 Christ ouercometh Satan so oft as he listeth, and carieth him about as it were in a triumphe, in the sight of thē whom he deceiued and bewitched.

b The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euil part.

c He had so allured the Samaritanes w his witchcrafts, that as blind and mad harebraines, they were wholy addicted to him.

6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

7 Peter, not chief, but as an ambassadour sent frō the whole companie of ỹ Apostles, & Iohn, is companion, according to ỹ authoritie which was cōmitted vnto thē, cōfirme and build vpō the churches of Samaria, whose foūdation had bene laide afore by Philippe.

d Those excellent gifts, which are neteſſarie, especially for thē that were to be appointed rulers & gouernours of the Church.

16 (For as yet, he was fallen downe on none of thē, but they were baptized only in the Name of the Lord Iesus.)

17 Then laid they their hands on them, and they receyued the holy Ghost.

18 [8] And when Simon sawe, that through laying on of the Apostles handes the holy ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.

20 [9] Thē said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obteined with money.

21 Thou hast neither part nor fellowship in this [e] busines: for thine heart is not [f] right in the sight of God.

22 [10] Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the [g] gall of bitternes, and in the [h] bonde of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritans.

26 [11] Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuche of Ethiopia, Candaces the Queene

8 Ambition & couetousnes do at length plucke the hypocrites out of their denes.

9 They are the successors of Simon Magus, and not of Simō Peter, which eyther buy or sell holy things.

e *In this doctrine which I preache.*

f *Is not vpright in deede, and without dissembling.*

10 We muste hope well euen of the vilest sinners, so long and so farre forth as we may.

g *He calleth the inward malice of the hart, and that venimous and deuelish wickednes wherewith this Magician was wholy replenished, the gall of bitternes: & he is said to be in ỹ gall, as though he were wholy ouerwhelmed with gal, and buried in it.*

h *Intangled in the bondes of iniquitie.*

11 Christ who calleth freely whō he listeth, doeth nowe vse Philip who thought on no such matter, to instruct and baptize ỹ Eunuche at vnawares, and by this meanes extendeth ỹ limites of his kingdome euen into Ethiopia.

Queene of the Ethiopians [i] chief Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Thé the Spirit said vnto Philippe, Go nere and ioyne thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, and said, but vnderstandest thou what thou readest?

31 And he said, Howe can I, except I had [k] a guide? And he desired Philippe, that he woulde come vp and sit with him.

32 [12] Nowe the place of the Scripture which he read, was this, ✣ He was lead as a shepe to the slaughter: and like a lambe domme before his shearer, so opened he not his mouth.

33 In his [l] humilitie his iudgement hath bene exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuche said, See, here is water: what doeth let me to be baptized?

37 [13] And Philippe said vnto him, If thou beleeuest with all thine heart, thou maist. Then he answered, and said, [n] I beleeue that that Iesus Christ is that Sonne of God.

i *A man of great wealth and authoritie with Cādaces: Now this word Cādaces is a common name to all the queenes of Ethiopia.*

k *To shewe me the way howe to vnderstand it.*

12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidēce of God.

✣ *Esai. 53. 7.*

l *The Hebrewe text redeth it thus Out of a narrowe straight, and out of iudgement was he taken: where by the narrow straight, he meaneth the graue and the very bands of death, and by iudgement, the punishmēt which was laid vpon him, & ỹ miserable state which Christ toke vpon him for our sakes, in bearing his fathers wrath.*

m *How long his age shall last: for Christ hauing once risen frō the dead, dieth no more, Rom. 6. 9.*

13 Profession of faith is requisite in baptizing of thē which are of yeres, & therfore it is euident ỹ we are not then first engraffed into Christ, when we are baptized, but being alreadie engraffed, are then confirmed.

n *The summe of the confession which is necessary for Baptisme.*

38 Then he commaunded the charet to ſtand ſtil: and they went downe bothe into the water, both Philippe & the Eunuch, & he baptized him.

39 And aſſone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche ſawe him no more: ſo he went on his way reioycing.

40 But Philippe was founde at Azotus, and he walked to and fro preaching in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtrooken downe to the ground of the Lord: 10 Ananias is ſent, 18 to baptize him. 23 The laying awayte of the Iewes. 25 He eſcapeth, being let downe through the wall. 32 Peter cureth Eneas of the palſie, 36 and by him Tabitha being dead 40 is reſtored to life.

1 AND ✣ Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he founde any that were of that [b] way (eyther men or women) he might bring them bound vnto Hieruſalem.

3 Now as he iourneyed, it came to paſſe that as he was come nere to Damaſcus, ✣ ſodenly there ſhined round about him a light from heauen.

4 And he fel to the earth, and heard a voyce, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lorde? And the Lord ſaid, I am Ieſus whom thou perſecuteſt: it is [c] hard for thee to kicke againſt pricks.

1 Saul (who is alſo Paul) perſecuting Chriſt moſt cruelly, who did as it were flee before him, falleth into his handes and is ouercome: and with a ſingular example of the goodnes of god, in ſteade of puniſhment which he iuſtly deſerued for his crueltie, is not only receyued to fauour, but is alſo euen by the mouth of God appointed an Apoſtle, and is confirmed by the miniſterie and witnes of Ananias. ✣ *Rom. 9. 3. Gal. 1. 13.*

a This is a token that Sauls ſtomacke boyled and caſt out great threatnings to murder the diſciples. b Any trade of life which a man taketh him ſelfe vnto, the Iewes call a way. ✣ Chap. 22. 6. 1. Cor. 15. 8. c This is a prouerbe, which is ſpoken of them that through their owne ſtubbornes hurt themſelues.

6 He

6 He *then* both trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

7 The men also which iourneyed with him, stood amased, hearing *his* [e] voyce, but seeing no man.

8 And Saul arose from the grounde, and opened his eyes, *but* sawe no man. Then led they him by the hande, and brought him into Damascus,

9 Where he was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Straight, and seke in the house of Iudas after one called Saul of [f] Tarsus: for behold he prayeth.

12 (And he sawe in a vision a man named Ananias coming into him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias aunswered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy saintes at Hierusalem:

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lorde said vnto him, Goe thy way, for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will [h] shewe him, how many things he must suffer for my names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, & said,

d *Stoode still and could not go one step foreward, but abode amased as if they had been very stones.*

e *They heard Pauls voyce: for afterwarde it is said in that termes, that they heard not his voyce that spake: as beneath, Chap. 22. 9. But other go about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voice.*

f *Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities, Sardanapalus is said to haue buylt [illegible] Tarsus name.*

h *I will shew him plainly.*

i *Into Iudas his house.*

Brother Saul, the Lorde hathe sent me (*even* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fel from his eyes as *it had bene* scales, and sodenly he receyued sight, and arose, and was baptized,

19 And receiued meate, & was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 [2] And straight way he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amased, & said, Is not this he, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that he shoulde bring them bounde vnto the hie Priests?

22 [3] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming, that this was that Christ.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counsel together, to kill him,

24 But their laying awaite was knowen of Saul: now they [+] watched the gates day and night, that they might kill him.

25 [5] Then the disciples toke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 [6] And when Saul was come to Hierusalem, he assaid to ioyne him self with the disciples: but they were al afraide of him, and beleued not that he was a disciple.

27 But Barnabas tooke him, and brought him

2 Paul beginneth straight ways to execute the office which was enioyned him, neuer consulting w flesh and bloud.

3 Paul striueth not w his owne authoritie alone but with the testimonies of the Prophetes.

k *By conferring places of the Scripture together, as cunning crafts men doe, when they make vp any thing they vse to gather al parts together, to make them agree fitly one with another.*

4 Paul who was before a persecutour, hathe now persecutions laied before him self, but yet a farre of.

+ 2. Cor. 11. 32.

5 We are not forbidden to auoyde and eschewe the dangers and conspiracies that the enemies of God lay for vs, for that we swarue not from our vocation.

6 In auncient time, no man was rashly or lightly receiued into the nomber of, and amongst the flepe of Christ, much lesse to be a pastour,

to the

to the Apostles, and declared to them, howe he had sene the Lord in the way, & that he had spoken vnto him, and how he had spoken boldely at Damascus in the Name of Iesus.

28 [7] And he was conuersant with them at Hierusalem,

29 And spake boldely in the Name of the Lord Iesus, & spake & disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified and walked in the feare of the Lord, & were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout al *quarters* he came also to the sainctes which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his couch eight yeres, & was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couche together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, sawe him, and turned to the Lord.

36 [11] There was also at Ioppa a certain *vvoman*, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: & when they had washed

7 The constant seruants of God must looke for danger after dāger: yet God watcheth for them.

l VVith Peter & Iames, for he saieth that he sawe none of the Apostles but them, Gal. 1. 18. 19.

m Looke chap. 6. 1

8 The Ministers of ỹ worde may chaunge their place, by the aduise and counsell of the congregation and Church.

9 The end of persecutions is the building of the Churche, so that we will patiently waygh t for the Lord.

n This is a borowed kinde of speache, which signifieth establishment and encreasse.

10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsey.

o Lydda was a cittie of Palestine, and Saron a champion countrie, and a place of good pasturage, betwene Cesarea of Palestine and the mountayne Tabor, & the lake of Gennezareth which extendeth it self in great length beyod Ioppa.

11 Peter declareth euidently by raising vp a dead body through the name of Christ, that he preacheth the glad tidings of life.

her,

her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was nere to Ioppa, & the disciples had heard ỹ Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose and came with them: and whē he was come, they brought him into the vpper chamber, where all the widowes stoode by him weeping, & shewing the coates & garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the saincts and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he taried manie dayes in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius, 4 At the Angels commaundement, 5 sendeth for Peter, 11 Who also by a vision 15. 20 Is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius & his household: 45 Who hauing receiued the holy Ghost, 47 Are baptized.

1 Peter consecrateth ỹ first fruits of the Gentiles to God by the meane of two miracles.

1 FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the bande called the Italian *bande*,

2 A [a] deuout man, and one that feared God with [b] all his household, which gaue much almes to the people, and prayed God continually.

a So that he worshipped one God, & was no Idolater, neither could be voyde of faith in Christ, because he was a deuout man: but as yet he knewe not that he was come. *b This is a great commendation to this man, that he laboured to haue al his household and familiar friendes and acquaintance to be religious and godly.*

3 He ſawe in a viſion euidétly (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c]What is it, Lord? And he ſaid vnto him, Thy prayers and thine almes are [d]come vp into remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the Angell which ſpake vnto Cornelius, was departed, he called two of his ſeruants, & a ſouldier that feared God, one of them that waited on him,

8 And told thē all things, & ſent thē to Ioppa.

9 On the morow as they went on their iourney, and drewe nere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made *ſome thing* ready, he fell into a [f]trance.

11 And he ſaw hoauen opened, and a certaine veſſell come downe vnto him, as *it had bene* a great ſhete, knit at the [g]foure corners, and was let down to the earth.

12 Wherein were [h]all maner of [i]foure footed beaſtes of the earth, and wilde beaſts & [k]creeping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Pe-

c *VVhat wilt thou with me Lord? for he ſetteth him ſelf to heare.*

d *This is a borowed kinde of ſpeache which the Hebrues vſe very much, taken from ſacrifices and applied to prayers: for it is ſaid of whole burnt ſacrifices that the ſmoke and ſauour of them goeth vp into Gods noſtrels, ſo do our prayers, as a ſwete ſmelling ſacrifice which the Lord taketh great pleaſure in.*

e *That is, in ſo much that they will not ſuffer God as it were to forget thee: for ſo doth the Scripture vſe oftentimes to pratle with vs as nurſes do with litle children, when they frame their tagues to ſpeake.*

f *For though Peter ſtand not amaſed as one that is tongue tied, but talketh with God, and is inſtructed in his myſteries, yet his mode was ſin other wiſe then it was wont to be, but ſhortly returned to the old vſed.*

g *So that it ſeemed to be a foure ſquare ſhete.* h *Here is this word (All) which is generall, plainly put for an indefinite and vncertaine, that is to ſay, for ſome of all ſortes, not for all of euery ſort.* i *That is, ſuch as were meete for mens vſe.*

k *VVhat is ment by theſe creeping things, Looke Leuit. 11.*

ter: kill,

ter: kill, and eate.

14 [2]But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [1] pollute thou not.

16 This was so done thrise: and the vessel was drawen vp againe into heauen.

17 ¶Now while Peter douted in himself what this vision which he had sene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stode at the gate,

18 And called, & asked, whither Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three mẽ seeke thee.

20 Arise therfore, & get thee down, & go with them, and doute nothing: for I haue sent them.

21 ¶Then Peter went down to the men, which were sent vnto him from Cornelius, and said, Beholde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, & one that feareth God, and of good report amõg all the nation of the Iewes, was warned frõ heauen by an holy Angell, to sende for thee into his house, and to heare thy wordes.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, & certaine brethren from Ioppa accompanied him.

24 ¶And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friendes.

25 [3] And it came to passe as Peter came in, that Cornelius met him, & fell down at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp:

for

2 Peter professeth daily in the knowledge of the benefite of Christ, yea after that he had receiued the holy Ghost.

1 *Do not thou hold them as vncleane.*

3 Religious adoration or worshipagreeth only to God: but ciuill worship is giuen to the Ministers of the word, although not without danger.

for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to cõpany, or come vnto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aſke therefore, for what intent haue ye ſent for me?

30 Thẽ Cornelius ſaid, Foure daies ago, about [m] this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtode before me in bright clothing,

31 [4] And ſaid, Cornelius, thy prayer is heard, & thine almes are had in remembrance in the ſight of God.

32 [5] Send therefore to Ioppa, & cal for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner by the ſea ſide) who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are we all here preſent before God, to heare all things that are commaunded thee of God.

34 [6] Then Peter opened *his* mouth, & ſaid, Of a trueth I perceiue, that [n] ✣ God is no accepter of perſones.

35 But in euery nation he that [o] feareth him, and worketh righteouſnes, is accepted with him.

m He meaneth not the ſelf ſame houre, but the like, that is, about nine of the clocke the other day, as it was then nyne when he ſpake to Peter.

4 Cornelius faith ſhewed forth it ſelfe by prayer and charitie.

5 As faith commeth by hearig, ſo is it nouriſhed and groweth vp by the ſame.

6 Deſtinction of nations is taken away by the comming of Chriſt: And it is euidently ſeene by faith and righteouſnes, who is agreable to him, or whom he acceppeth.

n That God iudgeth not after the outward appearance. ✣ Deut.10.17. 2. Cron.19.7. Iob.34.19. Rom.2.11. Gal.2.6. Ephe.6.9. Col.3.25. 1. Pet.1.17.

o By the feare of God the Hebrues vnderſtand the whole ſeruice of God: wherby we perceiue that Cornelius was not voide of faith, no more then they were which liued before Chriſtes time: & therefore they deale foliſhly, which build preparatiue workes and fre will, vpon this place.

36 Ye [p] know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 [7] *Euen* the word which came through all Iudea, ✣ beginning in Galile, after ỹ baptisme which Iohn preached.

38 *To wit*, how God [q] anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing al that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, & in Hierusalē whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to al the people, but vnto the witnesses [r] chosen before of God, *euen* to vs which did eate and drinke with him, after he arose frō the dead.

42 And he commaūded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the ✣ Prophetes witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 [8] While Peter yet spake these wordes, the holy Ghost fell on all them which heard the worde.

[p] *God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is of the Iewes, but of all.*

7 The somme of the Gospell (which shalbe made manifest at the later day, when Christ him selfe shall sit as iudge both of the quick and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes.

✣ *Luk. 4.14.*

[q] *This stile is taken from an old custome of the Iewes, who vsed to annoynt their Kinges and Priestes, whereupon it grewe, to call them annoynted vpon whom God bestoweth giftes and vertues.*

[r] *This choosing of the Apostles is properly giuen to God: for though God be president in the lawfull election of Ministers, yet there is in this place a secrete opposition and setting of Gods choosing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the Church ministers by meanes.*

✣ *Iere. 31.34. Mich. 7.18. Chap. 15.9.*

8 The Spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commaundement of God, as it appeareth by the effectes.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holie Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 [9] Can any man forbid water, y these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

9 Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

1 Peter being accused for going to the Gentiles, 5 Defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 Where, the Disciples are called Christians, 28 And there Agabus foretelleth a famine to come.

1 NOw the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalē, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had bene* a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which whē I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beasts, and creping things and foules of the heauen.

7 Also I heard a voyce, saying vnto me, arise, Peter,

1 Peter being without cause reprehended of the vnskilfull and ignorant, doeth not obiect that he ought not to be iudged of any, but opēly giueth an accompt of his doing.

Peter: ſlay and eate.

8 And I ſaid, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce anſwered me the ſecond time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the Spirit ſaid vnto me, that I ſhould go with them, without douting: moreouer theſe ſix brethren came with me, & we entred into the mans houſe.

13 And he ſhewed vs, howe he had ſeene an Angell in his houſe, which ſtode and ſaid to him, Send men to Ioppa, and call for Simon, whoſe ſurname is Peter.

14 He ſhall ſpeake wordes vnto thee, whereby both thou and all thine houſe ſhalbe ſaued.

15 And as I began to ſpeake, the holy Ghoſt fell on them, ✣ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, howe he ſaid, ✝ Iohn baptized with water, but ye ſhalbe baptized with the holy Ghoſt.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when we beleeued in the Lord Ieſus Chriſt, who was I, that I could let God?

18 [2] When they heard theſe things, they helde their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles graunted repentance vnto life.

19 ¶ [3] And they which were ❧ ſcattred abroade becauſe of the affliction that aroſe about Steuen,

✣ *Chap.2.4.*
✝ *Chap.1.5. and 19.4. Mat.3.11. Mar.1.8. Luk.3.16. Iohn.1.26.*
2 Such as aſke a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeld to the declaration therof.
3 The ſcattering abroade of the Church of Hieruſalem, is § cauſe of the gathering together of many other Churches.
❧ *Chap.8.1.*

went

went throughout til they came vnto Phenice & Ciprus, and [a] Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Ciprus & of Cirene, which when they were come into Antiochia, spake vnto the Grecians, & preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great nomber beleeued and turned vnto the Lord.

22 [5] Then tidings of those things came vnto the eares of the Church, which was in Hierusalē, & they sent forth Barnabas, that he should go vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, & exhorted al, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and ful of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ [6] Then departed Barnabas to Tarsus to seeke Saul.

26 And when he had found him, he brought him vnto Antiochia, and it came to passe that a whole yere they were conuersāt with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

27 [7] In those dayes also came Prophetes from Hierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout al the world, which also came to passe vnder Claudius Cesar.

29 [8] Then the disciples, euery mā according to

[a] He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antioche, the new Hierusalem of the Gentiles, was extraordinarily called.

5 The Apostles do not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.

6 There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

7 God doeth so wrap vp his Church with y wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.

8 All congregations or Churches make one bodie.

his habilitie, purposed to send b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

b That is, that there of the deacons might succour the poore: for it behoued to haue all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herode killeth Iames with the sword: 4 And imprisoneth Peter, 8 Whome the Angel deliuereth. 20 Herode being offended with them of Tyrus, 21 Is pacified: 22 And taking the honour due to God, to him selfe, 23 He is eaten with wormes and so dyeth.

1 NOw about that time, a Herode the king stretched forth his hands to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 2 And when he sawe that it pleased the Iewes, he proceded further, to take Peter also (then were the daies of vnleauened bread.)

4 3 And when he had caught him, he put him in prison, and deliuered him to foure quaternios of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode would haue brought him out vnto the people, the same night slept Peter, betweene two souldiers, bound with two chaines, & the kepers before the dore kept the prison.

7 5 And behold, the Angel of the Lord came vpon them, and a light shined in the house, & he smote Peter on the side, & raised him vp, saying,

1 God giueth his Church a truce, but for a litle time.

a This name Herode was common to all them that came of the stocke of Herode Ascalonites whose surname was Magnus: but he that is spoken of here, was nephewe to Herode the great, sonne to Aristobulus and father to that Agrippa who is spoken of afterward.

b Violently, his cause being not once heard.

2 It is an olde fashion of Tyrants to procure the fauour of y wicked, with the blood of the godly. 3 The Tyrant and wicked make a gasoufe for them selues euen then when they do most according to their owne wil and fantasie. 4 The praiers of the godly ouerturne the counsel of Tyrants, obteine Angels of God, breake the prison, vnlose chaines, put Satan to flight, and preserue the Church.

a Chap. 5. 19. a In the prison.

Arise

Arise quickely. And his chaines fel of from his handes.

8 And the Angel said vnto him, Gird thy self, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, & followe me.

9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him self, he said, Now I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from al the waiting for of the people of the Iewes.

12 And as he considered *the thing*, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered togeither, and prayed.

13 And when Peter knocked at the entrie dore, a maid [d] came forth to hearken, named Rhode.

14 But when she knewe Peters voyce, she opened not the entrie *dore* for gladnes, but ran in, & tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, & saw him, they were astonied.

17 And he beckned vnto thē with the hand, to holde their peace, & tolde them how the Lord had

5 Holie meetings in ỹ night as wel of men as of women, (whē they can not be suffered in ỹ day time) are allowable by the example of the Apostles.

6 We obteine more of God, then we dare wel hope for.

d *Out of the place where they were assembled, but not out of the house.*

7 We may some times giue place to the rage of ỹ wicked, but yet so, that our diligence which ought to be vsed in Gods busines, be not a whit slackened.

had brought him out of the prison. And he said, Go shewe these things vnto Iames & to the brethren: and he departed and went into another place.

18 ¶ [8] Now assone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & found him not, he examined the kepers, and commaunded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 [9] Then Herode was angry with them of Tirus & Sidon, but they came al with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings *land.*

21 And vpon a day appointed, Herod arayed him selfe in royal apparell, and sate on the iudgement seate, and made an oration vnto them.

22 [10] And the people gaue a shoute, *saying,* The voyce of God, and not of man.

23 [11] But immediatly the Angel of the Lord smote him, because he [e] gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

24 [12] And the [f] worde of God grewe, & multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them John, whose surname was Marke.

8 Euil counsel falleth out in y end to the hurt of the deuisers of it.

9 A miserable & shameful example of y end of y enemies of the Church.

10 The flatterie of the people, maketh fooles faine.

11 God resisteth the proude.

e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

12 Tirants build vp the Church by plucking it downe.

f They that heard the word of God.

CHAP. XIII.

The Holy Ghost commaundeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elimas the sorcerer is stroken blinde. 14 From whence being come to Antiochia 17 They preach the Gospel, 45 The Iewes vehemently withstanding them.

1 There

1 THere were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cirene, and Manahen (which had bene brought vp with [3] Herod the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue [c] called them.

3 [2] Then fasted they and prayed, & laid their hands on them, and let them go.

4 [3] And they, after they were sent forth of the Holy Ghost, came downe vnto [d] Seleucia, & from thence they sailed to Ciprus.

5 And when they were at Salamis, they preached the worde of God in the Sinagogues of the Iewes: and they had also Iohn to *their* minister.

6 So when they had gone througout the yle vnto Paphus, they found a certaine sorcerer, a false Prophet, being a Iewe, named Bariesus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas & Saul, and desired to heare the worde of God.

8 [4] But Elimas, the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

1 Paul with Barnabas, is againe the second time appointed Apostle of the Gentiles, not of mã, neither by man, but by an extraordinarie commandement of the holy Ghost.

a The same was Antipas, which put Iohn Baptist to death.

b Whiles they were busie doing their office, that is, as Christ Home expounded it while they were preaching.

c The Lord is said to call, (whereof this word Calling, commeth which is vsuall in the Church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to anie qualitie or thing about the matter: and it

groweth of this because when things begin to be, then they haue some name: as God hismightie power is also declared thereby, who spake the word, and things were made.

2 Fast, and solemne prayers were vsed before the laying on of hands.

3 Paul and his companions do at the first bring Cyprus to the subiection and obedience of Christ.

d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

4 The deuil maketh the conquest of Christ more glorious, in that that he setteth him selfe against him.

5 The sorcerer which was striken of Paul w a corporal punishment (although extraordinarily) sheweth an example to lawful magistrates, how they ought to punish them which wickedly and obstinately hinder ỹ course of the Gospel.

e *He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kinde of wickednes with the least motion in the worlde.*

f *His power which he sheweth in striking and beating downe his enemies.*

6 An example in one and the selfe same companie both of singular constancie, and also of great weakenes.

g *This putteth a difference betwixt it, and Antiochia which was in Syria.*

7 In the Synagogue of the Iewes (according to the patterne whereof christian congregations were instituted) first the Scriptures were read, then such as were learned, were licenced by the rulers of the Synagogue to speake and expound.

h *VVord for word, If there be anie word in you, and this is a kinde of speache taken frō the Hebrewes, whereby is meant, that the giftes of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods: In like sort saieth Dauid, Thou hast put a new song in my mouth, Psalme 40.1.*

8 God bestowed manie peculiar benefites vpon his chosen Israel, but this especially, that he promised them the euerlasting redemer.

10 [5] And said, O ful of all subtiltie and all [e] mischiefe, the childe of the deuil, and enemie of al righteousnes, wilt thou not cease to peruert the straite wayes of the Lord?

11 Now therefore beholde, the [f] hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fel on him a mist and a darkenes, and he went about, seking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, beleeued, and was astonied at the doctrine of the Lord.

13 [6] Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalē.

14 But when they departed from Perga, they came to Antiochia a citie of [g] Pisidia, and went into the Sinagogue on the Sabbath day, and sate downe.

15 [7] And after the lecture of the Lawe and Prophetes, the rulers of the Sinagogue sent vnto them, saying, Ye men and brethren, if ye [h] haue any worde of exhortation for the people, say on.

16 [8] Then Paul stode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and [i] exalted the people when they dwelt in the land of ✣ Egypt, and with an [k] high arme brought them out thereof.

18 And about the time ∴ of fourtie yeres, suffred he their maners in the wildernes.

19 And he destroyed seuen nations in the land of Canaan, and ✱ deuided their land to them by lot.

20 Then afterward he gaue vnto them ✲ Iudges aboute [l] foure hundreth and fistie yeres, vnto the time of Samuel the Prophet.

21 So after that, they desired a * King, and God gaue vnto them ✣ Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space* of [m] fourtie yeres.

22 And after he had taken him away, he raised vp ✣ Dauid to be their King, of whome he witnessed, saying, I haue found Dauid *the sonne* of Iesse, a mā after mine owne heart, which wil do al things that I wil.

23 [9] Of this mans seede hath God ∴ according to *his* promise raised vp to Israel, the Sauiour Iesus:

24 When ✱ Iohn had first [n] preached before his comming the baptisme of repentance to al the people of Israel.

25 And when Iohn had fulfilled *his* course, he said, ✱ Whome ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of *his* feete I am not worthie to loose.

i Aduanced and brought to honour.
✣ Exod. 1. 9.
✣ Exod. 13. 14.
k Openly and with mayne force, breaking in pieces the enemies of his people.
∴ Exod. 16. 1.
✱ Ios 14. 1.
✲ Iudg. 3. 9.
l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iohua foure hundreth & seuen and fourtie yeres, and therefore he addeth in this place this worde, About, for there want three yeres, but the Apostle vseth the whole greater number.
* 1. Sam. 8. 5.
✣ 1. Sam. 9. 15. and 10. 1.
m In this space of fortie yeres, must the time of Samuel be reckoned with the daies of Saul, for the kingdome did as it were *swallowe vp his gouernement.*
✣ 1. Sam. 16. 13.

9 He proueth by the witnes of Iohn, that Iesus is that Sauiour which should come of Dauid. ∴ Psalme. 89. 21. Esay. 11. 1. ✱ Malac. 3. 1. Mat. 3. 1. Mar. 1. 2. Luke. 3. 2. *n* Iohn as an Herauld, did not shewe Christ comming a farre of as the other Prophets did, but hard at hand and entred on his iourney.
✣ Mat. 3. 11. Mar. 1. 7. Iohn. 1. 20.

26 [10] Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluation sent.

27 [11] For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath *day*, they haue fulfilled them in condemning him.

28 And though they founde no cause of death *in him*, ✣ *yet* desired they Pilate to kil him.

29 And when they had fulfilled al things that were writen of him, they tooke him downe from the tree, and put him in a sepulcher.

30 [12] But God ✣ raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he ° raised vp Iesus, [13] euen as it is written in the second Psalme, ⁂ Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to corruption, he hath said thus, ⁂ I wil giue you the holy things of Dauid, ℘ which are faithful.

35 [14] Wherefore

10 Christ was promised and sent properly to the Iewes.

11 Al things came to passe to Christ, which ỹ Prophets foretold of Messias: so that hereby also it appeareth that he is ỹ true and onely Sauiour: and yet notwithstanding they are not to be excused which did not only not receiue him, but also persecute him most cruelly although he was innocent.

✣ *Mat.27.22. Mar.15.13. Luke.23.23. Iohn.19.6.*

12 We must set ỹ glorie of ỹ resurrection, against the shame of the crosse, & graue. And the resurrection is proued as wel by witnesses which saw it, as by ỹ testimonies of the Prophets.

✣ *Mat.28.2. Mar.16.6. Luke.24.6. Iohn.20.19.*

° *For then he appeared plainely and manifestly as that onely Sonne of God, when he left of his weakenes, and came out of the graue hauing conquered death.*

13 If Christ had taried in death, he had not bene the true Sonne of God, neither had the couenant, which was made with Dauid, bene sure.

⁂ *Psalme.2.7. Ebru.1.5. and 5.5.*

℘ *The Grecians call those holie thinges, which the Hebrewes call gracious bountifes: they are called Dauids bountifes in the passiue signification, because God bestowed them vpon Dauid. Moreouer they are termed faithfull, after the maner of speach which the Hebrewes vse, who terme those things faithfull, which are steadie and sure, such as neuer alter nor change.*

35 ✠ Wherefore he ſaith alſo in another place, ✠ Thou wilt not ſuffer thine Holy one to ſee corruption.

36 Howbeit, Dauid after he had ſerued his time by the counſel of God, he ✠ ſlept, and was laid with his fathers, and ſawe corruption.

37 But he whome God raiſed vp, ſawe no corruption.

38 [15] Be it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiuenes of ſinnes.

39 And from [q] all things, frō which ye coulde not be iuſtified by the Law of Moſes, by him euerie one that beleueth, is iuſtified.

40 [16] Beware therefore leſt that come vpon you, which is ſpoken of in the Prophetes,

41 ✠ Beholde, ye deſpiſers, and wonder, and vaniſh away: for I worke a worke in your dayes, a worke which ye ſhal not beleue, if a man woulde declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they woulde preache theſe wordes to them the next Sabbath *day*.

43 Now when the Congregation was diſſolued, manie of the Iewes, and [r] Proſelites that feared God, followed Paul and Barnabas, which ſpake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath *day* came almoſt the whole citie together, to heare the worde of God.

45 [18] But when the Iewes ſawe the people, they were ful of enuie, and ſpake againſt thoſe things, which were ſpoken of Paul contrarying *them*, and railing on *them*.

14 The Lord was ſo in graue, that he felt no corruption.
✠ *Pſal.16.11. Chap.2.31.*
✠ *1.King.2.10. Chap.2.29.*

15 Chriſt was ſent to giue the free remiſsion of ſinnes, which were condēned by the Law.

q *VVhereas the ceremonies of the Law could not abſolue you from your ſinnes, this man doeth abſolue you, if you lay hold on him by faith.*

16 The benefits of God turne to the vtter vndoing of them that contemne them.
Habak.1.5.

17 The Gentils goe before the Iewes into the kingdome of heauen.

r *VVhich had forſaken their heathnish religion, and embraced the religion ſet forth by Moſes.*

18 The ſauour of one ſelf ſame Goſpel is vnto the reprobate & vnbelieuers, death, and to the elect and ſuch as beleue, life.

46 [19] Then

46 Then Paul and Barnabas spake boldely, and said, It was necessarie that the worde of God should first haue bene spoken vnto you: but seing ye put it from you, & iudge your selues vnworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hathe the Lord commaũded vs, saying, ✤ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the worde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were [t] ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine [u] deuoute and honorable women, and the chief men of the citie, & raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they [x] shouke of the dust of their fete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, & with the holy Ghost.

19 The Gospel is published to the Gentiles by the expresse commaundement of God.

ſ By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.

✤ Esa. 49. 6.

t Therefore either all were not appointed to euerlasting life, or els all should haue beleued, but because that is not so, it followeth that some certaine were ordained: and therefore God did not only foreknowe, but also fore ordeine, that neither faith nor the effects of faith, should be the cause of his ordeining or appointment, but his ordeining or the cause of faith.

20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogither euil men, to excuse their crueltie.

u Such as embraced Moses his Law.

21 The wickednes of the world can not let God to gather his Church togither, and to foster and cherishe it, when it is gathered togither.

✤ Mat. 10. 14. Mark. 6. 11. Luk. 9. 5. Chap. 18. 6.

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium. 6 At Lystra Paul 10 healeth a cripple: 13 They are about to do sacrifice vnto them, 15 but they forbid it: 19 Paul, by the persuasion of certain Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

1 And

1 AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleued.

2 And the [b] vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, & spake boldely in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about,

7 And there preached the Gospell.

8 [3] Now there sate a certaine man at Lystra, impotent in his feete, which was a creple from his mothers wõbe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vpright on thy fete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And they called Barnabas, Iupiter: & Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters priest, which was before their citie, brought bulles with garlands vnto the

1 We ought to be no lesse constant in preaching of the Gospel, then the peruersenes of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

2 We ought not to leaue our places and geue place to threatnynges, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroade.

c It is lawful some time to flee dangers, in time conuenient.

3 It is an olde subtiltie of the deuil, either to cause the faithful seruaunts of God to be banished at once, or to be worshipped for Idols: & that chiefly taking occasion by miracles wrought by them.

the [d] gates, and woulde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran among the people, crying,

15 [4] And saying, O men, why do ye these things? We are euen men subiect to the [e] like passions that ye be, and preach vnto you, that ye shoulde turne from these [f] vaine thinges vnto the liuing God, ✣ which made heauen and earth, & the sea, and all things that in them are.

16 ‡ Who in times past [g] suffred all the Gentiles to walke in their owne wayes.

17 Neuertheles, he left not him selfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruiteful seasons, filling our hearts with foode, and gladnes,

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had persuaded the people, [7] stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode rounde about him, he arose vp, & came into the citie, & the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidinges of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting

[d] *Of the house where Paul and Barnabas were.*

[4] That is also called Idolatrie, which giueth to creatures, be they neuer so holy and excellent, that which is propre to the onely one God, that is, Inuocation, or calling vpon.

[e] *Men, as ye are and partakers of the self same nature of man as you.*

[f] *He calleth Idols, vaine thinges, after the maner of the Hebrewes.*

✣ *Gen.1.1. Psal.146.5. Reuel.14.7.*

[g] Custome be it neuer so old, doth not excuse the Idolaters.

‡ *Psal.81.13. Rom.1.24.*

[g] *Suffred them to liue as they lifted, prescribing and appointing them no kinde of religion.*

[6] The deuil when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he semeth to haue the vpper hand.

[7] *2.Corint.11.25.*

[7] We must goe forward in our vocation through a thousand deathes.

[8] It is the office of the ministers, not onely to teache, but also to confirme them that are taught, and prepare them to the crosse.

horting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [g] And when they had ordained them Elders by election in euery Church, and prayed, & fasted, they commended them to the Lord in whome they beleued.

24 [h] Thus they went throughout Pisidia, and came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to [h] Attalia.

26 And thence sailed to [i] Antiochia, [k] from whēce they had bene cōmended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the dore of faith vnto the Gentiles.

28 So there they abode a longe time with the disciples.

g The Apostles committed the churches which they had planted, to propre & peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust thē vpon Churches through brybery or lordly superioritie, but chose and placed them by the voyce of the congregation.

h Paul & Barnabas hauing made an end of their peregrination, and being returned to Antioche, render an accompt of their iourney to the Congregation or Church.

h Attalia was a sea citie of Pamphilia, nere to Lycia.

i Antiochia of Syria. *k Chap. 13. 3.*

CHAP. XV.

1 Certaine go about to bring in circumcision at Antiochia. 6 About which matter the Apostles consult: 19 and what must be donne. 23 They declare by letters. 36 Paul and Barnabas 39 are at great variance.

1 THen [l] came downe [a] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, ye can not be saued.

l The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes, of certaine euil men: The first strife was, concerning the office of Christ, whither we be saued by his onely righteousnes apprehended by faith, or we haue nede also to obserue the Law.

a Epiphanius is of opinion that this was Cerinthus.

2 [a] And

2 Meetings of Congregations were instituted to suppresse heresies, where vnto certaine were sent by common consent in the name of all.

2 [a] And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, shoulde goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought forth by the Church they passed through Phenice & Samaria, declaring the conuersion of the Gentiles, and they brought great ioye vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, & they declared what things God had done by them.

5 But *said they*, certaine of the secte of the Pharises, which did beleue, rose vp, saying, that it was nedefull to circumcise them, and to commaunde *them* to kepe the Law of Moses.

6 [c] Then the Apostles and Elders came together to loke to his matter.

7 And when there had bene great disputation, Peter rose vp, & said vnto them, * [d] Ye men *and* brethren, ye knowe that a [e] good while ago, among vs God chose out *me*, that the Gentiles by my mouth shoulde heare the worde of the Gospell, and beleue.

8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghost euen as *he did* vnto vs.

9 And he put no [f] difference betwene vs and them, after that † [g] by faith he had purified their hearts.

a Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Churche.

3 The matter is first handled both partes being heard, in the assembly of the Apostles & auncients, and after is communicated with the people.

* *Chap.10.20. & 11.13.*

4 God him self in calling of the Gentiles which are vncircumcised, did teache that our saluation doeth consist in faith without the worshipping appointed by the Law.

† *VVord for word, of old time, that is, euen from the first time that we were commaunded to preache the Gospel, and straightwayes after, that the holy Ghost came downe vpon vs.*

d *He put no difference betwene vs and them, as touching the benefit of his free saluation.*

e *Chap.10.43. 1.Corint.1.2.*

f *Christ pronounceth them Blessed, which are pure of hart: and here we are plainely taught, that men are made such by faith.*

10 [5] Now therefore, why [f] tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saued, euen as they *do.*

12 [6] Thē all the multitude kept silēce, & heard Barnabas & Paul, which tolde what signes & wōders God had done among the Gētiles by them

13 And when they helde their peace, [g] Iames answered, saying, Mē & brethrē, hearkē vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is writen,

16 [*] After this I will returne, and will builde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

17 That the residue of men might seke after the Lord, and all the Gentiles vpon whome my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentēce is, that we trouble not them of the Gētiles that are turned to God,

20 But that we write vnto them, that they abstein them selues from [i] filthines of idoles, and fornication, and that that is strangled, and from bloud.

21 For Moses of olde time had in euerie citie them that preache him, seing he is read in the

5 Peter, passing from the Ceremonies, to the Law it self in general, sheweth that none could be saued, if saluation were to be sought for by the Law, and not by grace onely in Iesus Christ: because that no man could euer fulfil the Law, neither Patriarche, nor Apostle.

f *Why tempt ye God, as though he could not saue by faith.*

* *Mat. 23. 4.*

6 A true patterne of a lawful Counsel, where Gods trueth onely raigneth.

g *The sonne of Alpheus, who is also called the Lordes brother.*

7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreing to Peter.

8 *Amos. 9. 11.*

h *And therefore nothing commeth to passe by fortune,*

but by Gods appointment.

i *In matters indifferent, we may so farre beare with the brethren, as they may haue time to be instructed.*

i *From sacrifices, or from feastes which were kept in Idoles temples.*

weakenes of our

Synagogues

Synagogues euery Sabbath day.

22 Then it semed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, which were chief men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greting.

24 [10] Forasmuche as we haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] cumbred your mindes, saying, Ye must be circumcised and kepe the Law: to whome we gaue no suche commaundement:

25 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue [m] giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same thinges by mouth.

28 [11] For it semed good to the [n] holy Ghost, & [o] to vs, to lay no more burden vpon you, then

9 In a lawful Synode, neither they which are appointed and chosen iudges, appoint and determine any thing tyrannously or vpon a Lordelynes, neither doeth the common multitude set themselues tumultuously against them which sit as iudges by the word of God: as the like ordre also is holden in publishing and ratifying those thinges which haue bene so determined and agreed vpon.

10 The Counsel of Hierusalem concludeth, that they trouble mens consciences which teach vs to seke saluation in any other meanes then in Christ only, apprehended by faith, from whence so euer they come, and whomsoeuer they pretend to be Authour of their vocation.

k From our congregation. *l A borowed kinde of speache taken of them which put downe that that was buylt vp: and it is a very vsual metaphore in the Scriptures, to say the Churche is buylt, for the Churche is planted and stablished.*

m Haue greatly hazarded their lyues.

11 That is a lawful Counsel, which the holy Ghost ruleth.

n First they make mencion of the holy Ghost, that it may not seme to be any mans worke. *o Not that men haue any authoritie of them selues, but to shewe the faithfulnes that they vsed in their ministerie and labour.*

these

these [p] necessary things,

29 [12] *That is,* that ye abstaine from things offered to idoles, and bloud, & that that is strangled, and from fornication: from which if ye keepe your selues, ye shall do well. Fare ye well.

30 [13] Nowe when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let go in [q] peace of ỹ brethrē vnto ỹ apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching & preaching with manie other, the word of the Lord.

36 ¶ [14] But after certaine daies, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they do.

37 [15] And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take him vnto their cōpanie, which departed from thē frō Pamphilia, and went not with them to the worke.

39 [16] Then were they so [r] stirred, that they de-

p *This was no precisse necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue togither with lesse occasion of quarell.*

12 Charitie is requisite euen in things indifferent.

13 It is requisite for all people to knowe certainly what to hold in matters of faith and religion, and not that the Church by ignorance & knowing nothing, should depend vpon the pleasure of a fewe.

q *This is an Hebrewe kinde of speache, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them w̄ good leaue.*

14 Congregations or Churches do easely

degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had plāted, & for this cause also, Synodes were instituted and appointed. 15 A lamentable example of discorde betwene excellent men and very great friendes, yet not for prophane or their priuate affaires, neither yet for doctrine. 16 God vseth the faultes of his seruants to the profit & building of his Church: yet we haue to take hede, euen in the best matters, ỹ we passe not measure in our heate. r *They were in great heate: But herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, ỹ the doctrine of ỹ Gospel was exercised in many places.*

parted a sunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being cõmended of the brethrẽ vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 Being at Philippi, 14 Instructeth Lydia in the faith: 16 The spirit of Diuination 18 Is by him cast out: 20 And for that cause 22 They are whipped, 24 And imprisoned: 26 Through an earthquake 27 The prison dores are opened, 31. 32 The Iailer receiueth the faith.

1 Paul him selfe doeth not receiue Timothie into the ministerie without sufficient testimonie, & allowãce of the brethren. ✣ *Rom.16.21. Philip.2.19. 1.Thes.3.2.*

1 THen [1] came he to Derbe and to Lystra: & behold, a certaine disciple was there named ✣ Timotheus, a womãs sonne, which was a [a] Ieweesse and beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he should goe forth with him, & tooke and circumcised him, because of the Iewes, which were in those quarters: for they [1] knew all, that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them the [c] decrees to kepe, ordeined of the Apostles & Elders, which were at Hierusalẽ.

5 And so were the Churches stablished in the faith, and encreased in nomber daily.

6 ¶ [4] Nowe when they had gone throughout Phrygia, and the regiõ of Galatia, they were [d] for-

a Paul in his later epistle to Timothie, commendeth the godlines of Timothies mother and grandmother.

b Both for his godlines and honestie.

2 Timothie is circumcised, not simplie for any necessitie, but in respect of ỹ time onely to winne the Iewes.

3 Charitie is to be obserued in thinges indifferent, that so, regard be had both of the weake, & the quietnes of ỹ church.

c Those decrees which he spake of in the former chapter.

4 God appointeth certaine and determinate times to open and set forth his trueth, that both the election, and the calling may procede of grace.

d He sheweth not why they were forbidden, but only that they were forbidden teaching vs to obey, and not to inquire.

bidden

bidden of the holy Ghost to preach the worde in Asia.

7 Then came they to Mysia, and sought to go into Bithynia: but the Spirit suffred them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 [5] Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 [6] And after he had seene the vision, immediatly we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospell vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitantes came from Rome to dwel there, and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day, we wēt out of the citie, besides a Riuer, where they were wont to pray: and we sate down, and spake vnto the women, which were come together.

14 [8] And a certain woman named Lydia, a seller of purple, of the citie of the Thyatiriās, which worshipped God, heard *vs*: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 [9] And whē she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide *there*: and she constrained vs.

16 [10] And it came to passe that as we went to prayer, a certaine maide hauing a spirit of [f] diui-

5 They are the Ministers of the Gospel, by whō he helpeth such as were like to perishe.

6 The saincles did not easely beleeue euery vision.

7 God beginneth his kingdome in Macedonia by the cōuersion of a woman, and so sheweth that there is no acception of persons in the Gospell.

e VVhere they were wont to assemble them selues.

8 The Lord only openeth the heart to heare ȳ word which is preached.

9 An example of a Godly huswife.

10 Satan trāsformeth him selfe into an Angell of light, and coueteth to enter by vndermining, but Paul openly letteth him, and casteth him out.

f This is a propre

note of Apollo, which was wont to giue answers to them that asked him.

nation, met vs, which gate her maſters much vantage with diuining.

17 She folowed Paul and vs, and cried, ſaying, Theſe men are ỹ ſeruants of the moſt high God, which ſhew vnto you the way of ſaluation.

18 And this did ſhe many daies: but Paul being grieued, turned about, & ſaid to the ſpirit, I commaund thee in ỹ Name of Ieſus Chriſt, that thou come out of her. And he came out ỹ ſame houre.

19 [11] Now whē her maſters ſaw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the magiſtrates,

20 [12] And brought thē to the gouernours, ſaying, Theſe men which are Iewes, trouble our city,

21 [13] And preache ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeing we are Romanes.

22 [14] The people alſo roſe vp together againſt thē, & the gouernours rent their clothes, & commaunded *them* to be beaten with roddes.

23 And when they had beatē them ſore, they caſt *them* into priſon, commaunding the layler to keepe them ſurely.

24 Who hauing receiued ſuch commaundement, caſt them into the inner priſon, and made their feete [h] faſt in the ſtockes.

25 [15] Now at midnight Paul and Silas prayed, *and* ſung pſalmes vnto God: and the priſoners heard them.

26 And ſodenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: & by and by all the dores opened, and euery mans bandes were looſed,

27 [16] Thē the keper of the priſon waked out of

g Paul made no haſt to this miracle, for he did all things as he was lead by the Spirit.

11 Couetouſnes of lucre & gains is an occaſion of perſecuting the trueth. In the meane ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger, to battaile.

12 Couetouſnes pretendeth a deſire of common peace and godlines.

13 It is an argument of the deuill, to vrge the authoritie of aunceters without any diſtinction.

14 An example of euill magiſtrates, to obey the fury & rage of the people.

h Becauſe he wold be more ſure of thē he ſet them faſt in the ſtockes.

15 The prayers of the godly do ſhake both heauen and earth.

16 The mercifull Lord, ſo oft as he liſteth, draweth men to life euen through the middeſt of death, and whereas iuſtly they deſerued great puniſhment, he ſheweth them great mercy.

his

his ſleepe, and when he ſaw the priſon dores opē, he drewe out his ſword & would haue killed him ſelf, ſuppoſing the priſoners had bene fled.

28 [17] But Paul cried with a loude voyce, ſaying, Do thy ſelf no harme: for we are all here.

29 Then he called for a light, and leaped in, & came trembling, and fell downe before Paul and Silas,

30 And brought them out, & ſaid, Syrs, what muſt I do to be ſaued?

31 And they ſaid, Beleeue in the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thine houſhold.

32 And they preached vnto him the worde of the Lord, and to all that were in his houſe.

33 [18] Afterward he tooke thē the ſame houre of the night, & waſhed *their* ſtripes, and was baptized with al that belonged vnto him, ſtraight way.

34 And when he had brought them into his houſe, he ſet meat before them, and reioyced that he with all his houſhold beleeued in God.

35 [19] And whē it was day, the gouernours ſent the ſergeants, ſaying, Let thoſe men go.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, *ſaying*, The gouernours haue ſent to looſe you: now therefore get you hence, and go in peace.

37 [20] Then ſaid Paul vnto thē, After that they haue beaten vs openly vncondemned, which are Romanes, they haue caſt vs into priſon, and now would they put vs out priuely? nay verely: but let them come and bring vs out.

38 [21] And the ſergeants told theſe words vnto the gouernours, who feared whē they heard that they were Romanes.

39 Then came they & prayed thē, & brought them out, and deſired them to departe out of the citie.

17 In meanes, which are eſpecially extraordinary, we ought not to moue our foote forward, vnleſſe that God go before vs.

18 God with one ſelfſame hand woundeth and healeth, when it pleaſeth him.

19 Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt magiſtrates.

20 We muſt not render iniurie for iniurie, and yet notwithſtanding it is lawful for vs to vſe ſuch helps as God giueth vs, to bridle the outragiouſnes of the wicked, that they hurt not other in like ſort.

21 The wicked are not moued with the feare of God, but with ỹ feare of men: and by that meanes alſo God prouideth for his, whē it is nedefull.

22 We may eschue dangers, so that we neuer neglect our dutie.

40 [22] And they went out of the prison, and entred into the *house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

Paul at Thessalonica 3 Preaching Christ, 6. 7 Is intertayned of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 In Mars streate 23 He preacheth the liuing God to them vnknowen, 34 And so many are conuerted to Christ.

1 The casting out of Sylas and Paul, was the sauing of many other.

1 NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

2 Christ is therfore the Mediatour, because he was crucified & rose again: much lesse is he to be reiected becaus the crosse is ignominious.

3 [2] Opening, and alleadging that Christ must haue suffred, & risen againe from the dead: & this is Iesus Christ, whom, *said he*, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

3 Although ỹ zeale of the vnfaithfull seeme neuer so goodly yet at length it is found to haue neither trueth nor equitie: But yet the wicked can not do what they list, for euẽ amõg thẽ selues God stirreth vp some, whose helpe he vseth to the deliuerance of his.

5 [3] But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine [a] vagabonds & wicked felowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, & sought to bring them out to the people.

6 But when they founde them not, they drew Iason and certaine brethrẽ vnto the heads of the city, crying, These are they which haue subuerted

a Certaine companions which do nothing but walke the streates, wicked mẽ, to be hyred for euery mans money to do any mischief, such as we commonly call the rascals and very sinkes and dunghill knaues of all townes and cities.

the

the ſtate of the [b] world, and here they are,

7 Whom Iaſon hath receiued, and theſe al do againſt the decrees of Ceſar, ſaying that there is another King, one Ieſus.

8 Then they troubled the people, & the heads of the citie, when they heard theſe things.

9 Notwihſtanding when they had receiued ſufficient [c] aſſurance of Iaſon and of the other, they let them go.

10 [4] And the brethren immediatly ſent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] Theſe were alſo more [d] noble men then they which were at Theſſalonica, which receiued the word with all readines, & ſearched the Scriptures daily, whether thoſe things were ſo.

12 Therefore many of them beleeued, and of honeſt women, which were Grecians, and men not a fewe.

13 ¶ [6] But when the Iewes of Theſſalonica knewe, that the worde of God was alſo preached of Paul at Berea, they came thither alſo, and moued the people.

14 [7] But by & by the brethren ſent away Paul to go as *it vvere* to the ſea: but Silas and Timotheus abode there ſtill.

15 [8] And they that did conduct Paul, [e] brought him vnto Athenes: and when they had receiued a commaundement vnto Silas and Timotheus that they ſhould come to him at once, they departed.

b Into what countrey and place ſo euer they come, they cauſe ſedition and tumult.

c VVhen Iaſon had put them in good aſſuräce that they ſhould appeare.

4 That is in deed the wiſdome of the ſpirit, which alwayes ſetteth the glorie of God before it ſelfe as a marke wherunto it directeth it ſelf & neuer ſwarueth from it.

5 The Lord ſetteth out in one moment, & in one people, diuers examples of his vnſearchable wiſdome, to cauſe them to feare him.

d He compareth the Iewes with the Iewes.

6 Satan hath his, who are zelous for him, & that euen ſuch, as leſt of all ought.

7 There is neither counſel nor furie, or madnes againſt the Lord. 8 The ſheepe of Chriſt do alſo watch for their paſtours health and ſafetie, but yet in the Lord.

e It is not for naught that the Iewes of Berea were ſo commended, for they brought Paul ſafe from Macedonie to Athenes, and there is in diſtance betwixt thoſe two, all Theſſalia, and Boeotia, and Attica.

9 In comparing the wisdom of God with mans wisdome, men scoffe & mocke at that which they vnderstand not: And God vseth the curiositie of fooles, to gather togither his elect.

16 ¶ [9] Now while Paul waited for them at Athenes, his spirit was [f] stirred in him, when he sawe the citie subiect to [g] idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with [h] whom soeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoickes, disputed with him, and some said, What wil this [i] babler say? Others said, He semeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [k] Mars streate, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: we would knowe therefore, what these things meane.

21 [11] For al the Athenians, & straũgers which dwelt there, gaue them selues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stoode in the middes of Mars streate, and said, Ye men of Athenes, I perceiue that in all things ye are to [l] superstitious.

f He could not forbeare.

g Slauishly giuen to Idolatrie: Pausanias writeth that there were mo Idols in Athenes, then in all Grecia, yea they had altars dedicated to Shame, and Fame, and Lust, who they made goddesses.

h Whomsoeuer Paul met with that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glorie.

10 Two sectes especially of the Philosophers, doe set them selues against Christ: the Epicures, which make a mocke & scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to their owne braines.

i Word for word, seede gatherer: a borowed kinde of speache taken of byrdes which spoile corne, and is applied to them which without all art bluster out such knowledge as they haue gotten by hearing this man and that man.

k This was a place called as you would say, Mars hil, where the Iudges sate which were called Areopagitæ, vpon waightie affaires, which in old time arrayned Socrates, and afterwarde condemned him of impietie.

11 The wisdome of man is vanitie.

12 The Idolaters them selues minister most strong and forcible arguments against their owne superstition.

l To stand in, to punish and scruile a feare of your Gods.

23 For

23 For as I passed by, and beheld your [m] deuocions, I founde an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whome ye then ignorantly worship, him shew I vnto you.

24 [13] God that made the world, and al things that are therin, seing that he is Lord of heauen & earth, ✣ dwelleth not in tẽples made with hands,

25 ✣ Neither is worshipped with mens hands, as though he neded any thing, seing he giueth to all life and breath and all things,

26 [14] And hath made of [o] one bloud all mankind, to dwell on al the face of the earth, and hath assigned the seasons which were ordeined before, and the boundes of their habitation,

27 That they shoulde seeke the Lord, if so be they might haue [p] groped after him, and founde him, though doubteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certayne of your owne Poets haue said, for we are also his generation.

29 ✣ Forasmuche then, as we are the generation of God, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone [q] grauen by art and the inuention of man.

30 [15] And the time of this ignorance God re-

m VVhatsoeuer men worship for religion sake, that we call deuotion.

n Pausanias in his Atticis, maketh mencion of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mencion of an altar that had no name intituled.

13 It is a moste foolish and vaine thing to compare the Creatour, with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom al men haue receiued al things what soeuer they haue: And these are the fountaines of all Idolatrie. ✣ *Chap. 7. 48.* ✣ *Psalm. 50. 8.*

14 God is wonderfull in al his workes, but especially in the worke of man: not that we should stand amased at his workes, but that we should lift vp our eyes to the workeman.

o Of one stocke and one beginning. *p For as blinde men we could not seeke out God but only by groping wise, before the true light came & lightned the world.* ✣ *Esa. 40. 19.*

q VVhich stuff, as gold, siluer, stones, are customably grauē as mans wit cā deuise, for mē will not worship ỳ grosse stuff as it is, vnles by some art it haue gotten some shape vpō it.

15 The oldnes of the errour doth not excuse them that erre, but it commendeth and setteth forth the pacience of God: who notwithstanding will be a iust iudge to such as contemne him.

garded

garded not: but now he admoniſheth all men euery where to repent.

r By declaring Chriſt to be iudge of the world, thorough the reſurrection frō the dead.

31 Becauſe he hathe appointed a day in the which he wil iudge the world in righteouſnes, by that man whome he hathe appointed, *vvhereof* he hath giuen an [r] aſſurāce to al men, in that he hath raiſed him from the dead.

16 Men to ſhew forth their vanitie, are diuerſly affected and moued with one ſelfe ſame Goſpel, which notwithſtanding ceaſeth not to be effectual in his elect.

32 [16] Now when they heard of the reſurrection from the dead, ſome mocked, and other ſaid, We will heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, & beleeued: among whom was alſo Denis Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lorde comforteth him. 12 He is accuſed before Gallio, 16 but in vaine: 18 From thence he ſayleth to Syria, 19 and ſo to Epheſus: 23 At Galatia and Phrigia he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila, 28 preacheth Chriſt with great efficacie.

1 The true miniſters are ſo far from ſeeking their owne profite, that they do willingly depart from their right, rather then the courſe of the Goſpell ſhoulde be hindred in the leaſt wiſe that might be.

[1] AFter theſe things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certaine Iewe named ✣ Aquila, borne in Pontus, lately come from Italie, and his wife Priſcilla (becauſe that [a] Claudius had commaunded all Iewes to departe from Rome) and he came vnto them.

3 And becauſe he was of the ſame craſte, he abode with them and wrought (for their craſte was to make tentes.)

4 [2] And he diſputed in the Synagogue euerie

✣ *Rom. 16. 3.*

[a] *Suetonius recordeth that Rome banished the Iewes, becauſe they were alwayes at diſquiet, and that by Chriſtes meanes.*

2 The trueth ought alwayes to be freely vttered, yet notwithſtāding the doctrine may be ſo moderated, as occaſion of the profit that ỹ people take thereby, ſhall require.

Sabbath

Sabbath day, and [b] exhorted the Iewes, and the Grecians.

5 Now when Silas & Timotheus were come from Macedonia, Paul [c] forced in spirit, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted & blasphemed, he ✤ shouke his raiment, and said vnto them, Your [d] bloud *be* vpon your owne head: I am cleane: frō henceforth will I goe vnto the Gentiles.

7 So he departed thence, & entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✤ Crispus the chief ruler of the Synagogue, beleeued in the Lorde with all his housholde: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then said the Lord to Paul in the night by a vision, Feare not, but speak, & hold not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee; for I haue muche people in this citie.

11 So he [e] continued there a yere and six monethes, & taught the worde of God among them.

12 ¶ [5] Now when Gallio was Deputie of [f] Achaia, the Iewes arose with one accorde agaynst Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth mē to wor-

[b] *Exhorted so that he persuaded, and so the worde signifieth.*

[c] *VVas very much grieued in minde: whereby is signified the great earnestnes of his minde, which was greatly moued: for Paul was so zealous, that he cleane forgat him selfe, and w a wonderful courage gaue him selfe to preache Christ.*

3 Although we haue assayed all meanes possible, and yet in vayne, we must not leaue of from our work, but forsake the rebellious, and goe to them that be more vnbedient.

✤ *Chap.13.51. Mat.10.14.*

[d] *This is a kinde of speache taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without faulte in forsaking them and going to other nations.* ✤ *1.Cor.1.14.*

4 God doeth auouche and mainteyne the constancie of his seruants.

[e] *VVord for worde, sate, whereupon they in former time, tooke the name of their Bishops seas: but Paul sate, that is, cōtinued teaching the word of God: and this kind of seat belōgeth nothing to thē, which neuer saw their seates with a mind to teach in thē.*

5 The wicked are neuer weary of euil doing, but the Lord mocketh their endeauours marueylously.

[f] *That is, of Grecia, yet the Romanes did not cal him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanius recordeth.*

ship

ſhip God otherwiſe then the law appointeth.

14 And as Paul was about to open his mouth, Gallio ſaid vnto the Iewes, if it were a matter of wrong, or an euill deede, O ye Iewes, I would according to [g] reaſon mainteine you.

15 But if it be a queſtion of [h] wordes, and [i] names, and of your Law, looke ye to it your ſelues: for I will be no iudge of thoſe things.

16 And he draue them from the iudgement ſeat.

17 Then tooke al the Grecians Soſthenes the chief ruler of the Synagogue, and beat him before the iudgement ſeat: but Gallio cared nothing for thoſe things.

18 [6] But whē Paul had taried there yet a good while, he tooke leaue of the brethren, and ſailed into Syria (and with him Priſcilla and Aquila) after that [k] he had ſhorne his head in [l] Cenchrea: for he had a ✣ vowe.

19 Then he came to Epheſus, and left them there: but he entred into the Synagogue and diſputed with the Iewes.

20 [7] Who deſired him to tary a longer time with them: but he would not conſent,

21 But bade them fare well, ſaying, I muſt nedes kepe this feaſt that commeth, in Hieruſalem: but I will returne againe vnto you, ✣ [m] if God will. So he ſailed from Epheſus.

22 ¶ And when he came downe to Ceſarea, he went vp *to Hieruſalem*: and when he had ſaluted the Church, he went downe vnto Antiochia.

23 Nowe when he had taried *there* a while, he departed, and went through the countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 [8] And

g As much as in right I could.
h As if a man haue not ſpoken well, as the caſe of your religion ſtandeth.
i For this prophane man thinketh that the controuerſie of religion, is but a brawle about words, and for no matter of ſubſtance.
6 Paul is made all to all, to win all to Chriſt.
k That is, Paul.
l Cenchrea was an hauen of the Corinthians.
✣ *Num. 16. 18. Chap 21. 24.*
7 The Apoſtles were caried about not by the wil of man, but by the leading of the holy Ghoſt.
✣ *1. Cor. 4. 19. Iam. 4. 15.*
m So we shoulde promiſe nothing without this clauſe, for we know not what the day following will bring forth.

24 [8] And a certaine Iewe named ✣ Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and [n] mightie in the Scriptures.

25 The same was instructed in the way of the Lord, and he spake feruently in the Spirit, and taught diligently the things of the Lord, & knew but the baptisme of Iohn onely.

26 And he began to speake boldely in the Synagogue. Whom when ✣ Aquila and Priscilla had heard, they toke him vnto them, and expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receyue him: and after he was come thither, he holpe them much which had beleued through [p] grace.

28 For mightely he confuted publikely the Iewes, with great vehemecie, shewing by the Scriptures, that Iesus was that Christ.

8 Apollos, a godly & learned mā, refuseth not to profit in ỹ schole of a base & abiect handycrafts man, and also of a woman: and so becommeth an excellent minister of the Church.

✣ 1. Cor. 1. 12.

n Very wel instructed in the knowe-ledge of the Scriptures.

✣ Rom. 16. 3.

o The way that leadeth to God.

p Through Gods gracious fauour, or by those excellent gifts which god had bestowed vpon him

CHAP. XIX.

1 Certaine disciples at Ephesus, 2 hauing onely receyued Iohns baptisme, 2 knew not the visible gifts of the holy Ghost, wherwith God had beautified his sonnes kingdome, 5 are baptized in the name of Iesus. 13 The Iewish exorcists 16 are beate of the deuill. 19 Coniuring bookes are burnt: 24 Demetrius, 29 rayseth sedition against Paul.

1 [1] And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certaine disciples,

2 And said vnto them, Haue ye receyued the [a] holy Ghost since ye beleued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

3 [2] And he said vnto them, Vnto [b] what were

1 Paul being nothing offended at the rudenesse of the Ephesians, plāteth a church amongest them.

a Those excellent giftes of the holy Ghost, which were in those dayes in the Church.

2 Iohn did only begin to instruct the disciples whom Christ should make perfit.

b In what doctrine then are you taught and instructed?

ye then baptized? And they ſaid, Vnto [c] Iohns baptiſme.

4 Then ſaid Paul, ✣Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard it, they were baptized in the Name of the Lord Ieſus.

6 So Paul laid his hands vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3] But when certaine were hardened, and diſobeyed, ſpeaking euill of the [d] way *of God* before the multitude, he departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchole of one [e] Tyrannus.

10 And this was done by the ſpace of two yeres, ſo that all they which dwelt in Aſia, hearde the worde of the Lord Ieſus, both Iewes & Grecians.

11 And God wrought no ſmall miracles by the handes of Paul.

12 So that from his bodie were brought vnto the ſicke, kerchefs or handkerchefs, and the diſeaſes departed from them, & the euil ſpirits went out of them.

13 [4] Then certaine of the vacabonde Iewes, [f] exorciſtes, tooke in hand to name ouer them which had euill ſpirits, the Name of the Lord Ieſus, ſaying, We adiure you by Ieſus, whome Paule preacheth.

14 (And there were certaine ſonnes of Sceua a Iewe,

c To be baptized into Iohns baptiſme, is to profeſſe the doctrine which Iohn preached and ſealed with his baptiſme.

✣ *Chap. 1. 5. & 2. 2. and. 11. 16. Mat. 3. 11. Mar. 1. 8 Lu. 3. 16. Iohn. 1. 26*

3 For a man to ſeparat him ſelf and others from infidels which are vtterly deſperate, it is not to deuide the Church, but rather to vnite it and make it one.

d By this worde VVay, the Hebrewes vnderſtand any kind of life, and here it is taken for Chriſtiantie.

e This was a mans proper name.

4 Satan is conſtrained to geue witneſſe againſt him ſelfe.

f So were they called which caſt out deuils by coniuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laied their hands on the ỹ were poſſeſſed with deuils, were alſo ſo called.

a Iewe, the Prieſt, *about* ſeuen which did this)

15 And the euill ſpirit anſwered, and ſaid, Ieſus I acknowledge, and Paule I knowe: but who are ye?

16 And the man in whom the euill ſpirit was, ran on them, and ouercame them, and [g] preuailed againſt them, ſo that they fled out of that houſe, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians alſo, which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Ieſus was magnified,

18 [5] And many that beleeued, came and [h] confeſſed, and ſhewed their workes.

19 Many alſo of them which vſed curious artes, brought their bookes, and burned thē before all men, and they counted the price of them, and founde it [i] fiftie thouſand *pieces* of ſiluer.

20 So the worde of God grew mightely, and preuayled.

21 ¶ [6] Now when theſe things were accompliſhed, Paul purpoſed by the [k] Spirit to paſſe thorough Macedonia and Achaia, and to go to Hieruſalem, ſaying, After I haue bene there, I muſt alſo ſee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto him, Timotheus and Eraſtus, but he remained in Aſia for a ſeaſon.

23 [7] And the ſame time there aroſe no ſmall trouble about that way.

24 For a certaine man named Demetrius a ſiluerſmith, which made ſiluer [l] temples of Diana, brought great gaines vnto the craftes men,

25 Whom he called together, with the workmen of like things, and ſaid, Sirs, ye know that by this craft we haue our goods:

26 Moreouer ye ſee & heare, that not alone at Epheſus,

g *He preuayled againſt thē, though they ſtroue neuer ſo much.*

5 Coniuring & ſorcerie is condemned by open teſtimonie, & by the authoritie of the Apoſtle.

h *Confeſſed their errours, & deteſted them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrift?*

i *They that make the leaſt valewe of it, reckon it to be about eight hundred pounds english.*

6 Paul is neuer wearie.

k *By the motion of gods Spirit, therfore we may not ſay that Paul ranne hand ouer head to death, but as the Spirit of God led him.*

7 Gaine cloked w a ſhow of religion, is the very cauſe wherefore Idolatrie is ſtoutly and ſtubburnly defended.

l *Theſe were certaine counterfet tēples with Dianas picture in them, which they bought & worſhipped her.*

Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with handes.

27 So that not onely this thing is daungerous vnto vs, that this our [m] portion shalbe reproued, but also that the temple of the great goddesse Diana shoulde be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught ✣ Gaius, and ✣ Aristarchus, mē of Macedonia, and Pauls cōpanions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 [8] Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he woulde not present him selfe in the common place.

32 Some therfore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And *some* of the companie drewe forthe Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of al men crying, Great *is* Diana of the Ephesians.

35 [10] Then

m As if he said, if Paul go on thus as he hath begon, to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.

✣ *Rom.16.23. 1.Cor.1.14.*
✣ *Colos.4.10.*

8 There ought to be in all Christians, and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it self modestly to be gouerned by wisdome.

9 In stead of reason, the Idolaters are sufficiently contented with their owne madnes and outcries, & those are the greatest defenses that they haue.

35 [10] Then the towne clarke when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of *the image*, which [n] came downe from Iupiter?

36 Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him, haue a [o] matter against any man, the [p] law is open, and there are [q] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a [r] lawfull assemblie.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie departe.

10 An example of a politike man who redemeth peace and quietnes with lies, which Paul would neuer haue done.

n The Ephesians beleued superstitiously, that the image of Diana came downe from heauen to them.

o Haue ought to accuse any man of.

p For there are certaine dayes appointed for ciuil causes and matters of iudgement, and the Deputies sit.

q By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

r He speaketh of a lawful assembly, not only to except against the disordered hurly burly of the people, but also against all meting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.

CHAP. XX.

1 Paul appointeth to go to Macedonia: 7 In Troas preaching vntil midnight, 9 Eutichus fell downe dead out of a window, 10 he rayseth him to life. 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 He declareth what things shall come vpon him self, 28 and others.

1 NOw [1] after the tumult was appeased, Paul called the disciples vnto him, and em-

1 Paul departeth from Ephesus by the consent of the Churche, not to be idle or at rest, but to take paines in another place.

braced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with [a] many wordes, he came into Grecia.

3 [2] And hauing taried *there* three moneths, becauſe the Iewes laid wait for him, as he was about to ſaile into Syria, he purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia Tychicus, and Trophimus.

5 Theſe went before, and taried vs at Troas.

6 And we ſailed forthe from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode ſeuen dayes.

7 [3] And the [b] firſt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, ready to departe on the morowe, and continued the preaching vnto midnight.

8 [4] And there were many lightes in an vpper camber, where they were gathered together.

9 And there ſate in a window a certaine yong man, named Eutychus, fallen into a deepe ſleepe: and as Paul was long preaching, he ouercome with ſleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, & laid him ſelf vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing ſpoken a long

a *For after ſo great trouble, there was nede of a long exhortation.*

2 A froward zeale, is ỹ guider and inſtructour to murders: and we are not debarred by the wiſdom of God to preuent the endeuours of wicked men.

3 Aſſemblies in the night time can not be iuſtly condemned neither ought, when the cauſe is good.

b *VVord for word, the firſt day of the Sabbath, that is vpon the Lords day: ſo that, by this place, and by 1. Cor. 16. 2. it is not amiſſe gathered, that in thoſe dayes the Chriſtians were wont to aſſemble them ſelues ſolemnely togither vpon that day.*

4 The deuil minding to trouble the Church with a great offence, giueth Paul a ſingular occaſion to confirme the Goſpel.

long while till the dawning of the day, he so departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 ¶ Then we went before to ship, and sailed vnto *the citie* Assos, that we might receiue Paul there: for so had he appointed, and woulde him self go afote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to saile by Ephesus, because he woulde not spend the time in Asia: for he hasted to be, if he coulde possible, at Hierusalem, at the day of Pentecoste.

17 ¶ Wherefore from [c] Miletum, he sent to Ephesus, and called the Elders of the Church.

18 [6] Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing bothe to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lord Iesus Christ.

5 Paul an earnest and diligent follower of Christ, making hast to his bodes without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an accopt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

c According as the situation of these places is set forth, that distance betwene Ephesus & Miletum, was about 400. furlonges, which maketh almost. 50. dutch myles.

6 A liuely image of a true Pastour.

d I refrayned not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.

7 He testifieth, that he go th to his bondes, by the cõmaundement of God.

22 [7] And now beholde, I go [e] bounde in the spirit vnto Hierusalem, & knowe not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bondes and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my self, so that I may fulfill my course with ioye, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now beholde, I know that hence forth ye all, through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am [f] pure from the bloud of all men.

27 [8] For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to [g] fede the Church of God, which [h] he hath purchased with [i] that his owne bloud.

29 [9] For I knowe this, that after my departing shall grieuous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to [k] drawe disciples after them.

31 Therefore watche and remember, that by the space of three yeres I ceased not to warne eue-

e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whome he followed with all his heart.

f If you doe perishe, yet there shal e no fault in me. Luke cha 18.6.

8 The doctrine of the Apostles is most perfit & absolute.

g To kepe it, to fede it, and gouerne it.

h A notable sentence for Christs Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is propre to one is spoken of the other, being taken in the deriuatiue, & not in the primatiue: which in olde time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.

i This word, That, sheweth the excellencie of this blood.

9 A Prophecie of Pastours that should straight way degenerate into wolues, against such as boast and brag onely of a succession of persons.

k This is great misery, to want the presence of such a shepeheard, but greater to haue wolues enter in.

ry one, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the worde of his grace, which is able to builde further, & to giue you an [l] inheritance, among all them, which are sanctified.

33 [11] I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye knowe, that these hands haue ministred vnto my ✣ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to [m] supporte the weake, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all aboundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the ship.

12 The Gospel doeth not take away natural affections, but ruleth and bridleth them in good ordre.

10 The power of God, and his free promises reuealed in his word, are the proppes and vpholders of the ministerie of the Gospell.

l As children, and therefore of free loue and good will.

11 Pastours must before all thinges beware of couetousnes.

✣ 1. Cor. 4. 12. 1. Thess. 2. 9. 2. Thess. 3. 8.

m As it were by reaching out the hand to the, which otherwise are about to slip and fall away, and so to stay them.

CHAP. XXI.

1 Paul goeth toward Hierusalem. 8 At Cesarea he taketh with Philippe the Euangelist. 10 Agabus foretelleth him of his bondes. 17 After he came to Hierusalem, 26 and into the Temple, 27 The Iewes laid hands on him: 32 Lysias the Captayne taketh him from them.

1 AND as we launched forthe, and were departed frō them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

1 Not only men simply, but euen our frieds, & such as are indued with the gifte of our vocation, go forward without all stopping or staggering, after that we are sure of our calling from God.

Spirit of God, doe sometimes goe about to hinder the course: but it is our part to goe forward without all stopping,

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, and set forthe.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed towarde Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we taried there seuen dayes. And they tolde Paul through the [a] Spirit, that he shoulde not go vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with *their* wiues and children, euen out of the citie: and we kneling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and we entred into the house of ✣ Philippe the Euangelist, which was one of the [b] seuen *Deacons*, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bounde his owne hands and feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of the Gentiles.

12 And when we had heard these thinges, bothe we and other of the same place besought him

a They foretold through the Spirit, what dangers hanged ouer Paul's head, and this they did as Prophetes: but of a fleshly affection they frayed him from going to Hierusalem.

✣ Chap. 6. 5.

b He speaketh of the seuen Deacons which he mencioned before chap. 6.

c They had a peculiar gift of foretelling thinges to come.

him that he woulde not go vp to Hierusalem.

13 Then Paul answered, and said, What do ye weping and breaking mine heart? For I am ready not to be bounde onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [3] So when he woulde not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed vp our fardeles, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we shoulde lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: & all the Elders were there assembled.

19 [4] And when he had embraced them, he told by order all thinges, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how manie thousand Iewes there are which beleue, & they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then *to be done?* the multitude must nedes come together: for they shall heare that thou art come.

23 Do therefore this that we say to thee: We haue foure men, which haue made a vowe,

24 Them take, & [d] purifie thy self with them,

[d] That is, consecrate thy self: for he speaketh not here of the vncleanes, but of such as were bounde to the vowe of the Nazarites.

3 The wil of God, bridleth al affections in the which earnestly seke the glorie of God.

3 God is to be praised, who is the Authour of all good sayinges and dedes.

4 In thinges indifferent (of which sort were not the traditions of the Pharisies but the ceremonies of the Law, vntil such time as Christis libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or applie our selues willingly so farre as we may, to our brethren which do not stubburnely and malitiously resist the trueth, but are not throughly instructed, especially yf the question be of a whole multitude.

and e contribute with them, that they may shaue their heades: & all shal knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and kepest the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined that they obserue no such thing, but that they kepe themselues from thinges offred to idoles, and from bloud, and from that that is strangled, and from fornication.

26 Then Paul toke the men, and the next day was purified with them, & entred into the Temple, f declaring the accomplishment of the dayes of the purification, vntil that an offring shoulde be offered for euerie one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and laid hands on him,

28 Crying, Men of Israel, healpe: this is the man that teacheth all men euery where against the people, and the Law, & this place: moreouer, he hathe brought Grecians into the Temple, & hathe polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they toke Paul and drewe him out of the Temple, and forthwith the dores were shut.

31 But as they went about to kill him, tydings came vnto the chief Captaine of the bande, that all Hierusalem was on an vproare.

32 Who immediatly toke souldiers and Centurions, and ran downe vnto them: and when they

e *That it may be knowen, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is saied afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat vnto them. Numb 6.21.*

✣ *Chap. 18.18. Numb. 6.18.*

f *The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vowe was ended.*

5 A preposterous zeale is the cause of great confusion, and great mischiefs.

6 God findeth some euen amongest the wicked & prophane themselues, to hinder the endeuours of the rest.

they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came nere and toke him, and commaunded him to be bounde with two chaines, and demaunded who he was, & what he had done.

34 And one cryed this, another that, amonge the people. So when he could not knowe the certeintie for the tumulte, he commaunded him to be lead into the castel.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene lead into the castle, he said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou *speake* Greeke?

38 Art not thou the [g] Egyptian who before these dayes raised a sedition, and lead out into the wildernes foure thousand men that were murtherers?

g Touching this Egiptian which assembled thirtie thousand men, read Ioseph. booke 2. chap. 12.

39 Then Paul said, Doubteles I am a man which am a Iewe, and citizen of Tarsus, a famous citie of Cilicia, and I beseche thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stode on the grieces, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue saying,

CHAP. XXII.

Paul yeldeth a reason of his faith, 22 And the Iewes heare him a while, 23 But so soone as they cryed out, 24 He is comanded to be scourged and examined, 27 And so declareth that he is a citizen of Rome.

1 Paul making short declaratiō of his former life, proueth both his vocation, and doctrine to be of God.

1 YE men, brethren and Fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 [1] I am verely a mā, *vvhich am* a Iewe, borne in Tarsus in Cilicia, but brought vp in this citie at the [2] fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men & women.

5 As also the chiefe Priest doeth beare me witnes, and all the company of the Elders: of whome also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might de punished.

6 ¶ And so it was, as I iournied and was come nere vnto Damascus about noone, that sodenly there shone from heauen a great light roundeabout me.

7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whome thou persecutest.

9 Moreouer they that were with me, sawe in dede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I do Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So

[1] That is, his daily hearer, the reason of this speach is this, for that they which teach, sit commonly in the higher place, speaking to their scholers which sit vpon formes beneath: & therefore he saith, at the fete of Gamaliel.

11 So when I coulde not ſee for the glorie of that light, I was lead by the hand of them that were with me, and came into Damaſcus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and ſtode, and ſaid vnto me, Brother Saul, receiue thy ſight: and that ſame houre I looked vpon him.

14 And he ſaid, The God of our fathers hath appointed thee, that thou ſhouldeſt knowe his wil, and ſhouldeſt ſee that Iuſt one, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt be his witnes vnto all men of the things, which thou haſt ſeene and heard.

16 Now therefore why tarieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Hieruſalem, and prayed in the Temple, I was in a traunce,

18 And ſawe him ſaying vnto me, Make haſt, and get thee quickely out of Hieruſalem: for they wil not receiue thy witnes concerning me.

19 Then I ſaid, Lord, they knowe that I priſoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo ſtode by, and conſented vnto his death, and kept the clothes of them that [b] ſlewe him.

21 Then he ſaid vnto me, Departe: for I will ſend thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this worde, but then they lift vp their voyces, and ſaid, Away with ſuch a fellowe from the earth: for it is not meete that he ſhoulde liue.

23 And

b This is properly ſpoken: for Steuen was murdered of a ſort of cutthrotes, not by order of iuſtice, but by open force: for at that time the Iewes coulde not put any man to death by Law.

2 Stout & ſtubberne pride wil neither it ſelfe embrace the trueth, neither ſuffer other to receiue it.

23 And as they [c] cried & cast of their clothes, and threwe dust into the aire,

24 [3] The chief captaine commanded him to be lead into the castel, and bade that he shoulde be scourged, and examined, that he might know wherefore they cryed so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stode by, Is it lawful for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tel me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, with a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straight way they departed from him, which should haue examined him: and the chief captaine also was afraide, after he knew that he was a [d] Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from *his* bondes, & commanded the hie Priests and al their Coūsel to come *together*: and he brought Paul, and set him before them.

[c] *The description of a seditious hurly burly, and of an harebrained and mad multitude.*

[3] The wisdome of ỹ flesh doeth not consider what is Iust, but what is profitable, and therewithal measure the profite, according as it appeareth presently.

[4] There is no cause why we may not vse those lawful meanes which God giueth vs, to repel, or put away an iniurie.

[d] *Not by nation, but by the lawe of the citie.*

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him: 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul, 20 Is declared vnto the chief captaine: 27 He sendeth him to Felix the Gouernour.

1 [1] And

1 [1]And Paul beholde earneſtly the Counſel, and ſaid, men *and* brethren, I haue in al good conſcience ſerued God vntil this day.

2 [2]Then the high prieſt Ananias cõmaunded them that ſtode by, to ſmite him on the mouth.

3 [3]Then ſaid Paul to him, God [a]wil ſmite thee, thou [b]whited wall: for thou ſitteſt to iudge me according to the Law, & [c]tranſgreſſing the Law, commandeſt thou me to be ſmitten?

4 And they that ſtode by, ſaid, Reuileſt thou Gods hie prieſt?

5 [4]Then ſaid Paul, I knew not, brethren, that he was the hie prieſt: for it is writtẽ, ✣ Thou ſhalt not ſpeake euil of the Ruler of thy people.

6 [5]But when Paul perceiued that the one part were of the Sadduces, and the other of the Phariſes, he cryed in the Counſel, Men *and* brethren, I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

7 [6]And when he had ſaid this, there was a diſſention betwene the Phariſes and the Sadduces, ſo that the multitude was deuided.

8 [7]For the Sadduces ſay that there is no reſurrection, neither [d]Angel, nor ſpirite: but the

1 Paul, againſt the falſe accuſations of his enemies, ſetteth a good conſciẽce, for proofe wher of, he repeateth ỹ whole courſe of his life.

2 Hypocrites are conſtrayned at length, to betray them ſelues by their intemperancie.

3 It is lawful for vs to complaine of iniuries, and to ſommon the wicked to the iudgement ſeate of God, ſo that we do it without hatred, and with a quiet and peaceable mind.

a It appeareth plainely by the Greeke phraſe, that Paul did not curſe the high prieſt, but onely pronounce the punishment of God againſt him. *b This is a vehement and sharpe ſpeach, but yet not reprochfull: For the godly may ſpeake roundly, and yet be voyde of the bitter affection of a sharpe and angrie minde.* *c For the Lawe commandeth the Iudge to heare the perſon that is accuſed, paciently, and to pronounce the ſentence aduiſedly.*

4 We muſt willingly and from the heart giue honour to Magiſtrates, although they be tyrants. ✣ *Exod.22.27.*

5 We may lawfully ſometimes ſet the wicked together by the eares, that they may leaue of to aſſault vs, ſo that it be with no hinderance of the trueth. ✣ *Chap.24.22. Philip.3.5.*

6 The concord of the wicked is weake, although they conſpire together to oppreſſe the trueth. 7 It is an olde hereſie of the Sadduces, to denie the ſubſtance of Angels and ſoules, and therewithal the reſurrection of the dead. ✣ *Mat.22.23.*

d Natures that want bodies.

Phariſes confeſſe both.

9 [8] Then there was a great crye: and the [e] Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, We finde none euil in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 [9] And when there was a great diſſention, the chiefe captaine, fearing leſt Paul ſhould haue bene pulled in pieces of them, commaunded the ſouldiers to go downe, & to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtode by him, and ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Hieruſalem, ſo muſt thou beare witnes alſo at Rome.

12 [10] And when the day was come, certaine of the Iewes made an aſſemblie, & bound thē ſelues with a curſe, ſaying, that they woulde neither eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts & Elders, and ſaid, We haue bounde our ſelues with a ſolemne curſe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the [g] Counſel ſignifie to the chiefe captaine, that he bring him forth vnto you to morowe, as though ye would knowe ſome thing more perfectly of him, and we, or euer he come nere, wil be ready to kil him.

16 But when Pauls ſiſters ſonne heard of their laying awayt, he went, and entred into the caſtel, and tolde Paul.

17 [11] And Paul called one of the Centurions vnto him, & ſaid, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to ſhewe him.

8 The Lord when it pleaſeth him, findeth defendours of his cauſe, euen amongſt his enemies.

e The Scribes office was a publike office and the name of the Phariſes, was the name of a ſect.

9 God wil not forſake his to the end.

10 Such as are caried away w a fooliſh zeale, thinke that they may lie, and murder, and do whatſoeuer miſchiefe they liſt.

f They curſing and banning them ſelues, promiſed.

g To and the Senate requiring the ſame to be done, leſt that the Tribune ſhuld think, that it was demanded of him at ſome priuate mens ſute.

11 The wiſdom of the Spirite, muſt be ioyned w ſimplicitie.

18 So he tooke him, and brought him to the chief captaine, and ſaid, Paul the priſoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and aſked him, What haſt thou to ſhewe me?

20 And he ſaid, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring forth Paul to morow into the Coũſel, as though they woulde inquire ſomewhat of him more perfectly:

21 But let them not perſuade thee: for there lie in wait for him of thẽ, more then fourtie men, which haue bound themſelues with a curſe that they will neither eat nor drinke, til they haue killed him: and now are they ready, and wait for thy promes.

22 [12] The chiefe captaine then let the yonge man departe, after he had charged him to vtter it to no man, that he had "ſhewed him theſe things.

12 There is no counſel againſt the Lord & his ſeruants.

"*Greeke, that thou haſt ſhewed theſe things to me.*

23 And he called vnto him two certaine Centurions, ſaying, Make ready two hundreth ſouldiers that they may go to Ceſarea, and horſemen three ſcore and ten, & two hundreth with dartes, at the third houre of the night.

24 And let thẽ make ready an horſe that Paul being ſet on, may be brought ſafe vnto Felix the Gouernour.

25 And he wrote an epiſtle in this maner.

26 [13] Claudius Lyſias vnto the moſt noble Gouernour Felix ſendeth greting.

13 Lyſias is ſodenly made by the Lord, Pauls patrone.

27 As this man was taken of the Iewes, and ſhould haue benekilled of them, I came vpon thẽ with the gariſon, & reſcued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cauſe,

wherefore

wherefore they accuſed him, I brought him forth into their counſel.

29 *There* I perceiued that he was accuſed of queſtions of their Law, but had no crime worthy of death, or of bondes.

30 And when it was ſhewed me, how that the Iewes layed waite for the man, I ſent *him* ſtraight way to thee, & commanded his accuſers to ſpeake before thee the things that they had againſt him. Fare wel.

31 Then the ſouldiers as it was commaunded them, tooke Paul, & brought him by night to Antipatris.

32 And the next day, they left the horſmen to go with him, and returned vnto the Caſtel.

33 Now when they came to Ceſarea, they deliuered the epiſtle to the Gouernour, and preſented Paul alſo vnto him.

34 So when the Gouernour had read it, he aſked of what prouince he was: and when he vnderſtode that he was of Cilicia,

35 I wil heare thee, ſaid he, when thine accuſers alſo are come, & commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuſeth Paul, 10 He anſwereth for him ſelfe. 25 He preacheth Chriſt to the Gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office leaueth Paul in priſon.

1 Hypocrites, when they can not do what thei woulde do, by force, and deceit at length they go about to compaſſe it by a ſhew of Law.

1 NOw after fiue dayes, Ananias the hie Prieſt came downe with the Elders, and *vvith* Tertullus a certaine orator, which appeared before the Gouernour againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seing that we haue obtained

tained great quietnes [a] through thee, and that many [b] worthie things are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe wordes.

5 Certainely we haue founde this man a [c] pestilent fellowe, and a mouer of sedition among al the Iewes throughout the worlde, and a [d] chief maintainer of the secte of the [e] Nazarites.

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chief captaine Lysias came vpō vs, & with great violence toke him out of our hands,

8 Commaūding his accusers to come to thee: of whom thou maist (if thou wilt inquire) knowe all these things whereof we accuse him.

9 And the Iewes likewise [f] affirmed, saying that it was so.

10 [2] Then Paul, after that the gouernour had beckened vnto him that he should speake, answered, I do the more gladly answer for my self, for as much as I knowe that thou hast ben of [g] many yeres a iudge vnto this nation,

11 Seing that thou maist know, that there are but twelue dayes since I came vp to worship in Hierusalem,

a Felix ruled that prouince wt great crueltie and couetousnes, and yet Iosephus recordeth y he did many worthie things, as that he tooke Eleazar the captaine of certaine cutthrotes, and put that deceiuing wretch the Egiptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoicks defined to be a perfit duetie and behauiour.

c VVord for word, a plague.

d As you woulde say, a ringleader, or enseigne bearer.

e So they called the Christians, scoffingly, of the townes name where they thought that Christ was borne, wherevpon it came that Iulian the Apostate called him Galilean.

f Confirmed Tertullus his saying.

2 Tertullus by the deuils rhetorike beginning with flatterie, maketh an ende with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth of from him selfe the crime of sedition wherewith he was burdened, with a simple deniall.

g Paul pleaded his cause two yeres before Felix departed out of the prouince: Chap. 27. but hee had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him Gouernour of Iudea: Iosephus in the historie of the Ievves warre, booke. 2. Chapt. 11.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] proue the things, wherof they now accuse me.

14 [3] But this I cõfesse vnto thee, that after the way (which they call [i] heresie) so worship I the God of my fathers, beleuing all things which are written in the Law and the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuour my self to haue alway a cleare conscience toward God, & toward men.

17 [4] Nowe after many yeeres, I came and brought almes to my nation and offrings.

18 At [k] what time, certaine Iewes of [l] Asia found me purified in the Temple, Neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse *me*, if they had ought against me.

20 Or let these them selues say, if they haue founde any vniust thing in me, while I stoode in the [m] Counsell,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 [5] Now whē Felix heard these things, he differred them, and said, When I shal more [n] perfectly knowe the things which concerne this way, by

h They can not lay forth before thee, and proue by good reasons.

3 Paul goeth in the case of religion, from a state coniecturall to a state of qualitie, not onely not denying that religion which was obiected against him, but also prouing it to be true, to be heauenly and from God, and to be the oldest of all religions.

i Here this word, Heresie, or sect, is taken in good part.

4 Paul in conclusion telleth ỹ thing which was done, truly, which Tertullus had before diuers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.

m VVhether the Tribune brought me.

5 The Iudge suspendeth his sentence because the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntil he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to defer it till he heare Lysias, and therefore he gaue Paul somewhat more libertie.

the comming of Lysias the chief Captaine, I will decide your matter.

23 [6]Then he cõmaunded a Centurion to kepe Paul, and that he shoulde haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶And after certaine dayes, came Felix with his wife [o] Drusilla, which was a Iewesse, & he called forth Paul, & heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, and of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

26 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherfore he sent for him the oftener, and communed with him.

27 [7]When two yeres were expired, Porcius Festus came into Felix roume: and *Felix* willing to [p] get fauour of the Iewes, left Paul bounde.

6 God is a most faithfull keeper of his seruaunts, and the force of the trueth is wonderful, euen amongest men which are otherwise prophane.

o This Drusilla was Agrippa his sister, of whome Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

7 In a naughtie mind that is guiltie to it self, although sometime there be some shew of equitie, yet by & by it wil be extinguished: But in the meane season we haue nede of patience, and that continuall.

p For whereas he had behaued him selfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he should haue died for it: so that we may gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

1 [1]WHen Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Hierusalem.

1 Satans ministers are subtil and diligent in seeking all occasions: but God,

2 Then the high Priest, and the chief of the

who watcheth for his, hindreth al their counsels easely.

Iewes appeared before him againſt Paul: & they beſought him,

3 And deſired fauour againſt him, that he would ſend for him to Hieruſalem: and they laid wait to kill him by the way.

4 But Feſtus aunſwered, that Paul ſhould be kept at Ceſarea, and that he him ſelf would ſhortly departe *thither*.

5 Let them therefore, ſaid he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuſe him.

2 We may repelle an iniurie iuſtly, but not with iniurie.

6 ¶ [2] Now when he had taried among thē no more then ten dayes, he went downe to Ceſarea, and the next day ſate in the iudgement ſeat, and commaunded Paul to be brought.

7 And when he was come, the Iewes which were come from Hieruſalem, ſtoode about him & laid many and grieuous complaints againſt Paul, whereof [a] they could make no plaine proſe,

a They could not proue them certainly & with vndoubted reaſons.

8 Foraſmuch as he anſwered, that he had neither offended any thing againſt the law of the Iewes, neither againſt the tēple, nor againſt Ceſar.

3 God doeth not only turne away the counſel of the wicked, but alſo turneth it vpon their own heads

9 [3] Yet Feſtus willing to get fauour of the Iewes, anſwered Paul and ſaid, Wilt thou go vp to Hieruſalem, and there be iudged of theſe things before me?

10 Thē ſaid Paul, I ſtande at Ceſars iudgemēt ſeat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthie of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man, to pleaſure them, can deliuer me to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with the Counſell, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou go.

13 ¶ [4] And

13 ¶ [4] And after certaine dayes, King [b] Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whome when I came to Hierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to [c] deliuer any mã to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seat, and commaunded the man to be brought forth.

18 Against whome when the accusers stoode vp, they brought no crime of suche things as I suppose:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I douted of such maner of question, I asked him whether he would go to Hierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa said vnto Festus, I woulde

4 Festus, thinking no suche thing, euen before kings, bringing to light the wickednes of ỹ Iewes, and Pauls innocencie, doth marueilously confirme the church of God.

b This Agrippa, was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

c The Romanes vse not to deliuer any man to be punished before, &c.

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies & contentions of men betwixt them selues: but the trueth neuertheless abideth in ỹ meane season safe and sure.

d This prophane man, calleth the Iewish religion, superstition, and that before King Agrippa, but no marueile, for the Rulers of prouinces by reason of the maiestie of the Empire of Rome, vsed to preferre them selues before Kings.

6 That is fulfilled in Paul, which the Lorde before had tolde to Ananias of him, Chap. 9. 15.

also heare the man my self. To morowe, sayd he, thou shalt heare him.

23 And on the morow whē Agrippa was come and Bernice with great [e]pompe, and were entred into the Common hall with the chief captaines and chief men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome al the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f]Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to sende a prisoner, and not to shewe the causes which are layed against him.

e *Gorgeously like a Prince.*

f *To Augustus. Good Princes refused this name at the first, to wit, to be called Lordes, but afterward they admitted it, as we read of Traianus.*

CHAP. XXVI.

1 Paul in the presence of Agrippa, 4 declareth his lyfe from his childhood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswadeth him to Christianitie, 30 but he and his companie departe doing nothing in Pauls matter.

1 THen Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul streched forth the hand, and aunswered for him self.

2 [1] I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes.

1 To haue a skilfull iudge, is a great and singular gift of God.

3 Chiefly,

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Iewes: wherefore, I beſeeche thee, to heare me paciently.

4 [2] As touching my life from *my* childehoode, and what it was from the beginning among mine owne nation at Hieruſalem, knowe all the Iewes,

5 Which [a] knewe me heretofore, euen from my [b] elders (if they would teſtifie) that after the [c] moſte ſtraite ſecte of our Religion I liued a Phariſe.

6 [3] And nowe I ſtand and am accuſed for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing *God* day and night, hope to come: for the which hopes ſake, O King Agrippa, I am accuſed of the Iewes.

8 [4] Why ſhould it be thought a thing incredible vnto you, that God ſhoulde raiſe againe the dead?

9 I alſo verely thought in my ſelf, that I ought to do many contrary things againſt the Name of Ieſus of Nazareth.

10 ✣ Which thing I alſo did in Hieruſalem: for many of the Sainctes I ſhut vp in priſon, hauing receyued authoritie of the high Prieſtes, and when they were put to death, I gaue *my* [d] ſentence.

11 And I puniſhed them throughout all the Synagogues, and [e] compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtraunge cities.

12 At which time, euen as I went to ✣ Damaſcus with authoritie, and commiſſion from the high Prieſts,

13 At midday, O King, I ſawe in the way a light

2 Paul deuideth ỹ hiſtorie of his life into two times: for ỹ firſt he calleth his aduerſaries witneſſes: for the later, the fathers and prophetes.

a VVhat I was, & where, and how I liued.

b That my parents were Phariſes.

c The ſect of the Phariſes was the moſt exquiſite amõgſt all the ſectes of the Iewes, for it was better then all the reſt.

3 There are three chief and principal witneſſes of true doctrine, God, ỹ true Fathers, & the conſent of the Church.

4 He proueth the reſurrection of the dead, firſt by the power of God, thẽ by the reſurrection of Chriſt, whereof he is a ſufficient witnes.

✣ *Chap. 8. 3.*

d I cõſented to & allowed of their doing: for he was not a iudge.

e By extreme puniſhment.

✣ *Chap. 9. 3.*

from heauen, passing the brightnes of the sunne, shine rounde about me, and them which were with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, & from the Gentiles, vnto whom now I send thee,

18 [5] To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✣ But shewed first vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Iudea, and *then* to the Gētiles, that they should repent, and turne to God, and doe workes worthie amendement of life.

21 For this cause the Iewes caught me in the ✣ Temple, and went about to kill me.

22 [7] Neuertheles, I obteined helpe of God, & continue vnto this day, witnessing both to [f] small and to great, saying none other things, then those which the Prophetes and Moses did say shoulde come.

23 *To wit,* that Christ should [g] suffer, and that

5 The ende of the Gospel is to saue the which are brought to the knowledge of Christ, & are iustified and sanctified in him, being laide hold on by faith.

6 Paul alleageth God to be authour of the office of his Apostleship, and his grace, as a witnes.

✣ *Chap. 9. 22. 26. and 13. 4.*

✣ *Chap. 21. 30.*

7 Christ is the end of the Lawe and ✣ Prophetes.

f To euery one.

g That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.

he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light vnto this people, & to the Gentiles.

24 [8] And as he thus anſwered for him ſelf, Feſtus ſaid with a loude voyce, Paul, thou art beſides thy ſelf: much learning doeth make thee mad.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeake the wordes of trueth and ſobernes.

26 For the king knoweth of theſe thinges, before whom alſo I ſpeake boldely: for I am perſuaded that none of theſe thinges are hid from him: for this thing was not done in a [k] corner.

27 [9] O King Agrippa beleeueſt thou the Prophets? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſuadeſt me to become a Chriſtian.

29 Then Paul ſaid, [l] I would to God that not onely thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bondes.

30 [10] And when he had thus ſpoken, the King roſe vp, and the gouernour, and Bernice, and they that ſate with them.

31 And when they were gone aparte, they talked betwene them ſelues, ſaying, This man doeth nothing worthie of death, nor of bondes.

32 Then ſaid Agrippa vnto Feſtus, This man might haue bene looſed, if he had not appealed vnto Ceſar.

h *The firſt of the which are raiſed from the dead.*

i *Life, yea and that a moſt bleſſed life which ſhalbe endleſſe: and this is ſet againſt darkenes, which almoſt in al tongues ſignifieth ſometime death, & ſometime miſerie and calamitie.*

8 The wiſdome of God is madnes to fooles, yet notwithſtading we muſt boldly auouch ỹ trueth

k *Secretly, & priuely.*

9 Paul as it were forgetting him ſelfe ỹ he ſtode a priſoner to defend his cauſe, forgetteth not the office of his Apoſtleſhip.

l *I would to God, that not onely almoſt, but throughly and altogither, both thou and all that heare me this day, might be made as I am, my bondes only except.*

10 Paul is ſolemnely quitte, and yet not diſmiſſed

CHAP. XXVII.

1 Paul, 7. 9 Fortelleth the peril of the vyage, 11 But he is not beleeued. 14 They are toſſed to and fro with ỹ tẽpeſt, 21. 41 And ſuffer ſhipwrack, 34 Yet all ſafe and ſound 44 eſcape to land.

1 NOwe [1] when it was concluded, that we ſhould ſaile into Italie, they deliuered both Paul, and certaine other priſoners

Chap. xxvii.

1 Paul, ẅ many other priſoners, and through ỹ midſt of many deathes, is brought to Rome, but yet by Gods own hand as it were, & ſet forth & cõmẽded vnto ỹ world ẅ many ſingular teſtimonies.

vnto

vnto a Centurion named Iulius, of the bande of Augustus.

✣ 2. Cor. 11. 25.

2 And ✣ we entred into a ship of Adramytium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many daies, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, nere to [2] Salmone.

8 And with much a do sailed beyonde it, and came vnto a certaine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 [3] So when much time was spent, and sailing was now ieopardous, because also the [b] Fast now passed, Paul exhorted them,

10 And said vnto thē, Syrs, I see that this vyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 [3] Neuertheles the Centurion beleeued rather the gouernour and the master of the ship, then those thinges which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to departe thence, if by any meanes they might atteine to Phenice, *there* to winter, which is an hauen of Candie, and lieth towarde the Southwest and by West,

a VVhich was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth & disposeth their right vse, euen then when he openeth an extraordinary issue

b This is meant of the Iewes fast which they kept in the feast of expiation, as we reade Leuit. 23. 27. which fel in the seuenth moneth which we call October, and is not good for nauigations, or sailing.

3 Men cast them selues willingly into an infinite sort of dangers, whē they choose to folowe their owne wisedome rather then God speaking by the mouth of his seruants/

West, and Northwest and by West.

13 And when the southern wind blewe softely, they supposing to obteine their purpose, loosed nerer, and sailed by Candie.

14 But anon after there arose by [c] it a stormie winde called [d] Euroclydon.

15 And when the ship was caught, & could not resist [e] winde, we let her go, & were caried away.

16 And we ran vnder a litle Yle named Clauda, and had much a do to get the boat.

17 Which they tooke vp and vsed al helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 [f] The next day whē we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our own hands the takling of the ship.

20 And whē neither sunne nor starres in manie dayes appeared, and no small tempest lay vpō vs, all hope that we should be saued, was then taken away.

21 [g] But after long abstinēce, Paul stode forth in the middes of them, and said, Syrs, ye shoulde haue hearkened to me, & not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhorte you to be of good courage: for there shalbe no losse of any mans life among you, saue of the ship only.

23 For there stode by me this night the Angel of God, whose I am, and whome I serue,

24 Saying, feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto thee freely all that saile with thee.

25 [h] Wherefore, sirs, be of good courage: for I beleeue God, that it shalbe so as it hath bene tolde

c *By Candie, from whose shoare our ship was driuen by that meanes.*

d *North east winde.*

4 The end proueth that none prouide worse for them selues, then they which commit them selues to be gouerned only by their owne wisdome.

5 God spareth the wicked for a time, for his elect and chosens sake.

6 The promise is made effectual through faith.

tolde me.

26 Howbeit, we muſt be caſt into a certain Ilād.

27 [7] And when the fourtenth night was come, as we were caried to and fro in the [e] Adriatical ſea about midnight, the ſhipmē demed that ſome countrey [f] approched vnto them,

28 And ſounded, and founde it twenty fathoms: & whē they had gone a litle further, they ſounded againe, and founde fiftene fathoms.

29 Then fearing leſt they ſhould haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 [8] Now as the mariners were about to flee out of the ſhip, & had let down the boate into the ſea vnder a colour as though they woulde haue caſt ancres out of the foreſhip,

31 [9] Paul ſaid vnto the Centurion & the ſouldiers, Except theſe abide in the ſhip, ye can not be ſafe.

32 Then the ſouldiers cut of the ropes of the boat, and let it fall away.

33 [10] And when it began to be daye, Paul exhorted them all to take meate, ſaying, This is the fourteenth day that ye haue taried, and continued faſting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your ſafegarde: for there ſhall not an heare fall from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.

36 Then were they al of good courage, & they alſo tooke meate.

37 Now we were in the ſhip in al two hūdreth three ſcore and ſixtene ſoules.

38 And whē they had eatē enough, they lighened

7 We attaine & come to the promiſed & ſure ſaluation, through the middeſt of tēpeſts & death it ſelfe.

e For Ptolome writeth, that the Adriatical ſea beateth vpon the eaſt ſhoare of Sicilia.

f That they drewe neare to ſome coūtrie.

8 There is none ſo foul an acte, whereunto diſtruſt & an euill conſcience doe not enforce mē.

9 Although ỹ performing of Gods promiſes doeth not ſimplie depend vpō ſecōd cauſes, yet they make thē ſelues vnworthy of Gods bountifulnes, which doe not embrace thoſe meanes which God offreth thē either vpō raſhnes or diſtruſt.

10 Whē ỹ world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a prouerb which ỹ Hebrues vſe, whereby is meant, that they ſhalbe ſafe, and not one of thē periſhe.

tened the ship, & cast out the wheat into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancres, they committed *the ship* vnto the sea, & loosed the rudder bondes, and hoised vp the maine saile to the winde, and drewe to the shore.

41 And when they fel into a place, where [i] two seas met they thrust in the ship: and the fore part stucke fast, & could not be moued, but the hinder part was broken with the violence of the waues.

42 [12] Then the souldiers counsel was to kil the prisoners, lest any of them, when he had swomme out, should flee away.

43 [13] But the Centurion willing to saue Paul, staied them from *this* counsell, and commaunded that they that could swimme, should cast them selues first into the sea, and go out to lande:

44 [14] And the other, some on boards, & some on certaine *pieces* of the ship: & so it came to passe that they came all safe to land.

11 Then are tẽpests most of all to be feared and looked for, whẽ the port or hauẽ is neareſt.

h A creeke is a sea within land, as the Adriatical sea, & the Persian sea.

i So is Isthmus called becausẽ the sea toucheth it on both sides.

12 There is no where more vnfaithfulnes and vnthankefulnes then in vnbeleeuers.

13 God findeth euen amongst his enemies thẽ whose helpe he vseth to preserue his.

14 The goodnes of God ouercommeth mans malice.

CHAP. XXVIII.

1 The Barbarians courtesie towards Paule and his companie. 3 A viper on Paules hand: 6 He shaketh it of without harme: 8 Publius 9 and others are by him healed. 11 They depart frõ Melita, 16 And come to Rome. 17 Paul openeth to the Iewes 20 The cause of his cõming: 23 He preacheth Iesus, 30 two yere.

1 AND when they were come safe, then they knew that the Yle was called [a] Melita.

2 And thẽ Barbarians shewed vs no litle kindnes: for they kindled a fire, and receiued vs euery one, becausẽ of the present showre, and becausẽ of the colde.

3 [1] And when Paul had gathered a nomber of stickes, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

a That is it, which at this day we call Malta.

1 The godly are sure to haue dãger vpon dãger, but they haue alwaies a glorious issue.

4 [2] Now

4 [2]Now when the Barbarians ſawe the worme hang on his hand, they ſaid amõg thẽ ſelues, This man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet [b] Vengeance hath not ſuffred to liue.

5 But he ſhoke of the worme into the fire, and felt no harme.

6 Howbeit they waited when he ſhould haue [c] ſwolne, or fallen down dead ſodainly: [3] but after they had looked a great while, and ſawe no incõuenience come to him, they chaunged their mindes and ſaid, That he was a God.

7 [4] In the ſame quarters, the chief man of the Yle (whoſe name was Publius) had poſſeſſiõs: the ſame receiued vs, and lodged vs three daies courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloudy flixe: to whom Paul entred in, & when he prayed, he laid *his* hãds on him, and healed him.

9 [5] When this then was done, other alſo in the Yle, which had diſeaſes, came to him and were healed,

10 [6] Which alſo did vs great honour: and when we departed, they laded vs with things neceſſary.

11 ¶ [7] Now after three moneths we departed in a ſhip of Alexandria, which had wintred in the Yle, whoſe [d] badge was Caſtor and Pollux.

12 And when we arriued at Syracuſe, we taried *there* three dayes.

13 And from thence we fet a cõpaſſe, & came to Rhegium: and after one daye, the South winde

2 Although aduerſitie be the puniſhment of ſinne, yet ſeeing that God in puniſhing of men doeth not alwayes reſpect ſinne, they iudge raſhely, which either doe not wayte for the ende, or do iudge and eſteme of men, according to proſperitie or aduerſitie.

b Right and reaſon.

c The Greeke word ſignifieth to be inflamed or to ſwell: moreouer Dioſcorides in his 6. booke chap. 38. witneſſeth that the biting of a viper, cauſeth a ſwelling of the body and ſo ſaith Nicander in his remedies againſt poiſons.

3 There is nothing more vnconſtant euery way, then they which are ignorant of true religion.

4 It neuer yet repented any man, that receiued the ſeruant of God, were he neuer ſo miſerable and poore.

5 Although Paul were a captiue, yet the vertue of God was not captiue.

6 God doth well to ſtrangers, for his childrens ſake.

7 Idols do not defile the ſainctes, which do in no wiſe conſent vnto them.

d So they vſed to decke the forepart of their ſhips, whereupon the ſhips were called by ſuch names.

blewe, and we came the second day to Putioli.

14 [8] Where we found brethren, and were desired to tary with them seuen dayes, and so we wēt toward Rome.

15 ¶ [9] And from thence, when the brethren heard of vs, they came to mete vs at the [e] Market of Appius, and at the three tauernes, whom when Paul sawe, he thanked God, and waxed bolde,

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffred to dwell by [f] him selfe with a souldier that kept him.

17 [10] And the third day after, Paul called the chiefe of ỹ Iewes together: & whē they were come he said vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, becausе there was no cause of death in me.

19 [11] But when the Iewes spake cōtrarie, I was constrained to appeale vnto Cesar, not becausе I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see *you*, and to speake with *you*: for that hope of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this secte, we knowe that euery where it is spoken against.

23 [12] And when they had appointed him a daye, there came many vnto him into *his* lodging, to whom he expoūded & [g] testified the kingdom of God,

8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him, to sauour his.

9 God neuer suffreth his to be afflicted, aboue their strength.

e Appius way, was a pauement made by Appius the blind with the help of his soldiers, long and broade, and runneth out towardes the Sea, and there were three tauernes in it.

f Not in a commō prison, but in a house which he hired for him selfe.

10 Paul in euery place remēbreth him self to be an Apostle.

11 We may vse ỹ meanes which God giueth vs, but so, that we seeke the glorie of God, and not our selues.

12 The Law & ỹ Gospel agree well togither.

g By good reasons, and proued that the kingdome of God foretold them by the Prophets, was come.

of God, and perſwading them thoſe things that cõcerne Ieſus both out of the Law of Moſes, and out of the Prophets, from morning to night.

24 [13] And ſome were perſuaded with ỹ things, which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among them ſelues, they departed, after that Paul had ſpokẽ one word, *to wit*, Well ſpake the holy Ghoſt by Eſaias the Prophet vnto our fathers,

26 [14] Saying, ✣ Goe vnto this people, and ſay, By hearing ye ſhall heare, & ſhall not vnderſtãd, and ſeing ye ſhall ſee, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eies haue they [h] winked, leſt they ſhould ſee with *their* eyes, and heare with *their* eares, and vnderſtande with *their* hearts, and ſhould returne that I might heale them.

28 [15] Be it knowen therfore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 [16] And when he had ſaid theſe thinges, the Iewes departed, and had great reaſoning among them ſelues.

30 [17] And Paul remained two yeres full in an houſe hired for him ſelfe, & receiued al that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lord Ieſus Chriſt, with al boldenes of ſpeach, without let.

13 The Goſpell is a ſauour of life to them that beleeue, and a ſauour of death to them that be diſobedient.

14 The vnbeleeuers do willingly reſiſt the trueth, and yet not by chaunce.

✣ *Eſai.6.9. Mat.13.14. Mar.4.12. Luk.8.10. Iohn.12.40. Rom.11.8.*

h They made as though they ſaw not that which they ſawe againſt their willes: yea they did ſee, but they would not ſee.

15 The vnbelief of the reprobate and caſtaway, can not cauſe the trueth of god to be of none effect

16 Not the Goſpel, but the cõtempt of ỹ Goſpell is the cauſe of ſtrife and debate.

17 The word of God, can not be bound.

THE EPISTLE OF THE APOSTLE PAVL to the Romanes.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth, 15 Then he commendeth the Gospell, 16 By which God setteth out his power to those that are saued 17 By faith, 21 But were guiltie of wicked vnthankefulnes to God. 26 For which his wrath was worthelie powred on them, 29 So that they ran headlong into all kindes of sinne.

1 PAVL a [a] seruant of IESVS CHRIST called *to be* an [b] Apostle, † [c] put apart *to preache* the Gospel of God,

2 (Which he had promised afore by his Prophets in the holie Scriptures)

3 Concerning his [d] Sonne Iesus Christ our

1 The first part of the epistle, conteyning a most profitable preface vnto verse 16.

2 He mouing § Romanes to giue diligent eare vnto him,

in that he sheweth, that he commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the waightiest matter that is, promised long since of God, by manie fit witnesses, and now at the length performed in deede.

a A Minister, for this word, Seruant, is not taken in this place as set against this word, Free man, but declareth his ministerie and office. b Whereas he said before in a generall terme, that he was a minister, now he cōmeth to a more speciall name and sayeth he is an Apostle, and that he toke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie. † Act. 13. 1. c Appointed of God to preach the Gospel.

3 By declaring the somme of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof he entreateth: So then he sheweth, that Christ (whō is the verie substance and somme of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spiritual nature whereby he sanctified him selfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth.

d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.

Lord (which was [c] made of the seede of Dauid, [f] according to the flesh,

4 And [g] declared [h] mightely *to be* the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 [i] By whome we haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his [m] Name among the Gentiles,

6 Among whome ye be also the [n] called of Iesus Christ:

7 To all *you* that be at Rome beloued of God, called *to be* Saintes: [o] Grace *be* with you, & peace from God our Father, and *from* the Lord Iesus Christ.

8 [4] Firſt I thanke my God through Iesus Christ for you al, because your faith is [p] published through out the [q] whole worlde.

9 For God is my witnes (whome I serue in my [r] spirit in the [s] Gospel of his Sonne) that without ceasing I make mention of you:

10 Alwayes in my prayers, beseching *that* by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spiritual gifte that you might be strengthened.

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

e Which tooke flesh of the virgin, Dauid his daughter.
f As he is man: for this word, fleshe, by the figure Synecdoche is taken for man.
g Shewed and made manifest.
h The diuine and mightie power is set against the weakenes of the fleshe, for that ouercame death.
i Of whome.
k This maruelous liberal and gracious gift, which is giuen me the least of all the Saintes, to preache &c. Ephe. 3. 8.
l That men through faith might obey God.
m For his names sake.
n Which through Gods goodnes, are Christes.
o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.
4 He procureth their fauorable patience, in that he reckeneth vp their true commendation and his true Apostolique good wil toward them, confirmed by taking God him selfe to witnes.
p Because your faith is such, that it is commended in all Churches. q In all Churches.
r Verie willingly and with all my heart. s In preaching his Sonne.
t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

13 Now

13 Now my brethren, I woudle that ye ſhould not be ignorãt, how that I haue oftentimes purpoſed to come vnto you (but haue bene let hitherto) that I might haue ſome fruite alſo among you, as *I haue* among the other Gentiles.

14 I am detter both to the Grecians, & to the Barbarians, both to the wiſemen & vnto the vnwiſe.

15 Therefore, as much as in me is, I am readie to preach the Goſpel to you alſo that are at [u] Rome.

16 For I am not aſhamed of the Goſpell of Chriſt: for it is the [x] power of God vnto ſaluatiõ to euery one that beleeueth, to the Iewe firſt, and alſo to the [y] Grecian.

17 [6] For by it the righteouſnes of God is reueiled from [z] faith to faith: [7] as it is written, ✣ The iuſt ſhal liue by faith.

18 [8] For the wrath of God is reueiled from heauen againſt [a] al vngodlines, and vnrighteouſnes of men, which witholde the [b] trueth in vnrighteouſnes,

u He meaneth all them that dwelt in Rome, though ſome of them were not Romanes. Looke the end of the Epiſtle.

5 The ſecond part of the epiſtle vnto the beginning of the 9. chap. Now ỹ whole end and purpoſe of the diſputation is this: that is to ſay to ſhewe that there is but one way to atteine vnto ſaluation (which is ſet forth vnto vs of God in the Goſpel, without anie difference of nations) and that is Ieſus Chriſt apprehended by faith.

x God his mightie and effectuall inſtrument to ſaue men by. 7 *VVhen this word, Grecian, is ſet againſt this word, Iewe, then doeth it ſignifie a Gentile.*

6 The confirmation of the former propoſition: we are taught in the Goſpel, that we are iuſtified before God by faith which encreaſeth dailie: and therefore alſo ſaued. *z From faith which encreaſeth daily.*

7 The proofe as wel of the firſt as the ſecond propoſition, out of Abakuk, who attributeth and giueth vnto faith, both iuſtice and life before God. ✣ *Abak. 2. 4.* 8 An other confirmation of that principal queſtion: al men being conſidered in them ſelues, or without Chriſt, are guiltie both of vngodlines and alſo vnrighteouſnes, and therefore are ſubiect to condemnation: Therefore muſt they needes ſeeke righteouſnes in ſome other.

a Againſt all kindes of vngodlines. b By trueth, Paul meaneth al the light that is left in man ſince his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reaſon might condemne them of wickednes both againſt God and man.

19 [9] Forasmuch as that, which may be known of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being [d] considered in his workes, to the intent that they shoulde be without excuse:

21 Because that when they knewe God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughtes, and their foolish heart was ful of darkenes.

22 When they [g] professed them selues to be wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp to their hearts lustes, vnto vncleanes, to defile their owne bodies betwene them selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their luste one towarde another, and man with man wrought filthines, & receiued in them selues such [l] recompense

9 Their vngodlines he proueth hereby, that although al men haue a most cleare and euident glasse wher in to beholde ỹ euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines, in constituting and appointing the seruice of God.

c *In their hearts.*

d *Thou seest not God, and yet thou acknowledgest him as God by his workes. Cicero.*

e *They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.*

f *As if he said, became so mad of themselues.*

g *Or, thought themselues.*

h *For the true God they tooke another.*

10 The vnrighteousnes of men he setteth forth first in this, that euen against nature following their lustes, they defiled them selues one with another, by the iust iudgement of God.

i *The contempt of religion, is the fountaine of al mischiefe.*

k *As a iust iudge.*

l *A meete reward for their deserues.*

of their errour, as was meete.

28 [l] For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a [m] reprobate minde, to do those things which are not conuenient,

29 Being ful of al vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceite, taking all things in the euil parte, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer be appeased, merciles.

31 Which men, though they knew the [o] Law of God, how that they which cõmit such thinges, are worthy of death, *yet* not onely do the same, but also [p] fauour them that do them.

l He proueth ỹ vnrighteousnes of man by a large rehersal of manie kindes of wickednes, from which (if not from al, yet at ỹ least from many of them) no man is altogether free.

m *Into a mad and froward minde, whereby it commeth to passe, that the conscience being ouce put out, and hauing almost no more remorse of sinne, men runne headlong into all kinde of mischiefe.* n *Vnmindefull of their couenants and bargaines.* o *By the Lawe of God he meaneth that which the Philosophers called the Lawe of nature, and the Lawyers them selues termed the Lawe of Nations.* p *Are fellowes and partakers with them in their wickednes, and beside that, cõmend them which do amisse.*

CHAP. II.

1 He bringeth al before the iudgemente seate of God. 12 The excuse, that the Gentiles might pretende 14 Of ignorance, he taketh quite away. 17 He vrgeth the Iewes with the written Law, 23 In which they boasted. 27 And so maketh both Iewe and Gentile alike.

1 [q] THerefore thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

q He cõuinceth them which would seeme to be exempt out of the nomber of other men, because they reproue other mens faultes: and sayeth ỹ they are leaste of al to be excused, for if they were wel & narowly searched (as God surely doeth) they them selues would be foũd guiltie in those things which they reprehend, & punish in other: so that in condemning other, they pronounce sentence against them selues.

2 But we [a] knowe that the iudgement of God is according to [b] trueth, against thē which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnes, & patience, & long sufferance, not knowing that the bountifulnes of GOD leadeth thee to repentance?

5 But thou, after thine hardenes, and heart that cannot repent, ✣ [c] heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God;

6 [3] ✣ Who wil rewarde euery man according to his workes:

7 *That is,* to them which seeke eternal lyfe, [d] glory, honour, and immortalitie of wel doing.

8 But vnto them that are contentious & disobey the [e] trueth, and obey vnrighteousnes, *shalbe* [f] indignation and wrath.

9 Tribulation & anguish *shalbe* vpon the soule of euery man that doeth euil: of the Iewe first, & *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glorie, and honour, and peace, to the Iewe first, & *also* to the Grecian.

a *Paul alleageth no places of Scripture, for he reasoneth generally against al men: but he bringeth such reasons as euerie man is persuaded of in his minde, so that the deuill him selfe is not able to plucke them cleane out.*

b *Considering & iudging things aright, and not by anie outwarde shewe.*

2 A vehement and grieuous crying out against them that please them selues because they see more then other do, and yet are no whit better then others are.

✣ *Iam.5.3.*

c *VVhilest thou gatherest thy selfe to pleasures, thinking to encrease thy goods, thou shalt finde God his wrath.*

3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether needē of righteousnes.

✣ *Psalme.62.12. Mat.16.27. Reue.22.12.*

d *Glorie which followeth good workes, which he layeth not out before vs as though there were anie man that could attaine to saluation by his owne strength, but by laying this condicion of saluation before vs which no man can performe, to bring men to Christ, who alone iustifieth the beleeuers, as he him selfe concludeth, cap.3.21. following.*

e *By trueth, he meaneth that knowledge which we haue of nature.*

f *Gods indignation against sinners, which shall quickely be kindled.*

11 For there is [g] no respect of persones with God.

12 [1] For as many as haue sinned without the Law, shal perish also without the Law: and as many as haue sinned in the Law, shalbe iudged by the Law:

13 [5] (For the hearers of the Law *are* not righteous before God: but the doers of the Law shalbe [h] iustified.

14 [6] For when the Gentiles which haue not the Law, do by [k] nature the things contained in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shewe the effect of the Law [l] written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,)

16 [7] At the day when God shal iudge the secretes of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iewe, and

g God doeth not measure men either by their blood or by their countrey, either to receiue them, or to cast them away.

4 He applieth that general accusation of mankinde particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whome the Law doeth not excuse, but condemne, because that, not the hearing of the Law, but the keping of y lawe doeth iustifie.

h Shalbe pronounced iust before Gods iudgement seate: which is true indeede if anie such could be found that had fulfilled the Law: but, seing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason wher by they may excuse their wickednes, in that they haue some thing written in their heartes in steade of a Lawe, as men that forbid and punish some thinges as wicked, and commaild and commend other some as good.

i Not simplie, but in comparison of the Iewes. k Command honest things, and forbid dishoneste. l This knowledge is a naturall knowledge.

7 God differreth manie iudgements, which notwithstanding he wil execute at their conuenient time by Iesus Christ, with a most straite examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret.

m As thou my doctrine witnesseth, which I am appointed to preach.

8 He proueth by the testimonie of Dauid and the other Prophets, that God bestowed greatest benefites vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and vnkindest of all men.

reſteſt in the Lawe, and glorieſt in God.

18 And knoweſt *his* wil, and [n] trieſt the things that diſſent from it, in that thou art inſtructed by the Lawe,

19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which are in darkenes.

20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the [o] forme of knowledge, & of the trueth in the [p] Law.

21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhoulde not ſteale, doeſt thou ſteale?

22 Thou that ſaiſt, A man ſhould not commit adulterie, doeſt thou cõmit adulterie? thou that abhorreſt idoles, committeſt thou ſacrilege?

23 Thou that glorieſt in the Law, through breaking the Law, diſhoureſt thou God?

24 For the Name of God is blaſphemed amõg the Gentiles through you, ✣ as it is written.

25 [q] For circumciſion verely is profitable, if thou do the Law: but if thou be a trãſgreſſor of the Law, thy circũciſion is made vncircumciſion.

26 Therefore if the [r] vncircumciſion kepe the ordinances of the Law, ſhal not his [r] vncircumciſion be counted for circumciſion?

27 And ſhal not [r] vncircumciſion which is by nature (if it kepe the Law) condemne thee which

[n] *Canſt trie and diſcerne what things ſwerue frõ God his wil.*

[o] *Or, alloweſt the things that are excellent.*

[o] *The way to teach and frame other in the knowledge of the trueth.*

[p] *As though he ſaid, that the Iewes vnder a couloure of an outward ſeruing of God, challenged all to themſelues, when as in deede, they did nothing leſſe then obſerue the Law.*

✣ *Eſay. 52.5. Ezek. 36.20.*

[q] *He preciſely preuenteth their obiection which ſet an holines in circumciſion, and the outward obſeruation of the Lawe: So that he ſheweth that* § *outward circumciſion, if it be ſeparated from the inward, doeth not onely not iuſtifie, but alſo condemne them that are circumciſed, of whome in deede it requireth that, which it ſignifieth, that is to ſay, cleanes of the heart and the whole life according to the commandement of the Lawe: ſo that if there be a man vncircumciſed according to § fleſh, who is circumciſed in heart, he is farre better and more to be accompted of, then anie Iewe that is circumciſed according to the fleſh onely.*

[r] *This is the figure Metonymie, for, if the vncircumciſed,* [s] *The ſtate and condition of the vncircumciſed,* [t] *He which is vncircumciſed by nature and bloud.*

by

by the [t] letter and circumcision *art* a transgressor of the Law?

28 For he is not a Iewe which is one [u] outwarde: neither is that circumcision, which is outwarde in the flesh:

29 But he is a Iewe which is one within, and the circumcision *is* of the heart, in the [x] spirit, not in the letter, whose praise is not of men, but of God.

t Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting of of the fore skyn, but the circumcision of the Spirit, is the circumcision of the hart, that is to say, the spirituall end of the ceremonie, is true holynes and righteousnes, whereby the people of God is knowen from prophane and heathenish men.

u By the owtward ceremonie only. x VVhose force is inward, and in the hart.

CHAP. III.

1 He giueth the Iewes some preferment, for the couenants sake, 4 But yet such, as wholy dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 He proueth by Scripture: 19 and shewing the vse of the Law, 28 He concludeth that we are iustified by faith.

1 WHat [1] is then the preferment of the Iewe? or what is the profite of circumcision?

2 Much euerie maner of way: for [a] chiefly, because vnto them were of credit committed the [b] oracles of God.

3 For what, though some did [c] not beleue? shal their vnbelief make the [d] faith of God without effect?

4 God forbid: yea, let God be true, & euerie man a liar, as it is written, That thou mightest be [e] iustified in thy wordes, and ouercome, [f] when thou art judged.

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gētiles? yes, that haue they saieth the Apostle, on Gods behalf, for he committed the tables of the couenant to them, so that the vnbeliefe of a fewe, can not cause the whole nation without exception to be cast away of God who is true, and who also vseth their vnworthines to commend and set forth his goodnes.

a The Iewes state and condition was chiefest. b VVordes. c Brake the couenant. d The faith that God gaue. e That thy iustice might be plainly seene. f For asmuch as thou shewedst forth an euident token of thy righteousnes, constancie, and faith, by preseruing him who had broken his couenant.

5 [2] Now if our [g] vnrighteousnes commende the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake as [h] a mā)

6 God forbid: els how shal God iudge the world?

7 [3] For if the [i] veritie of God hath more abunded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, & as some affirme that we say) why do we not euil, that good may come *thereof*? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are [k] vnder sinne.

10 As it is written, ✣ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 ✣ Their throte is an open sepulchre: they haue vsed their tōgues to deceit: ∴ the poyson of aspes *is* vnder their lippes.

14 ✱ Whose mouth is ful of cursing and bitternes.

15 ✣ Their feete are swift to shead bloud.

16 Destruction and calamitie *are* in their wayes,

17 And

2 An other preuention, issuyng out of the former answere: that the iustice of God is in such sort commended and set forth by our vnrighteousnes, that therefore God forgetteth not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnes.

g *Trecherie, & all the frutes thereof.*

h *Therfore I speake not these wordes in myne owne person, as though I thought so, but this is the talke of mans wisdome, which is not subiect to the will of God.*

3 A third obiection, which addeth somewhat to the former, if synnes doe turne to the glorie of God, they are not only, not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contenting him selfe to curse and detest, pronounceth iust punishment against such blasphemers.

i *The trueth and constancie.*

4 An other answere to the first obiection: that, the Iewes, if they be considered in them selues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophetes.

k *Are guyltie of synne.* ✣ *Psal.14.1,3. & 53.1,3.* ✣ *Psal.5.10.*
∴ *Psal.140.3.* ✱ *Psal.10.7.* ✣ *Esai.59.7.*

17 And the [l] way of peace they haue not knowen.

18 ✣ The feare of God is not before their eyes.

19 [5] Now we knowe that whatsoeuer the [m] Law saith, it saith it to them which are vnder the Law, that [6] euerie mouth maye be stopped, and all the worlde be [n] subiect to the iudgement of God.

20 Therefore by the [o] workes of the Law shal no [p] flesh be [q] iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

21 [7] But now is the righteousnes of God made manifest without the Law, hauing witnes of the Law and of the Prophetes,

22 [8] *To wit*, the righteousnes of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glorie of God,

24 [9] And

l An innocent and peaceable life.

✣ *Psal. 36. 1.*

5 He proueth that this grieuous accusation which is vttred by Dauid & Esaias, doeth properly concerne the Iewes.

m The Lawe of Moses.

6 A conclusion of all the former disputation, from the 18. verse of the first chap. Therefore saith the Apostle no man can hope to be iustified by any Lawe, whether it be that generall Law, or the particular Lawe of Moses, and therefore to be saued, seing it appeareth (as we haue already proued) by coparing the Law and mans life together, that all men are sinners, & therfore worthie of condenation in the sight of God.

n Be founde guyltie before God. *o By that, that the Laire can by vs be performed.* *p Flesh, is here taken for man, as in many others places, and furthermore hath here a greater force: for it is put to shewe the contrarietie betwixt God & man: as if you would say, man who is nothing els but a piece of flesh defiled with sinne, and God who is most pure & most perfit in himself.* *q Iustified before the iudgement seat of God.* *r A secret setting of the righteousnes which is before men, be they neuer so iust, against the iustice which can stand before God, how there is no righteousnes can stand before God, but the righteousnes of Christ only.*

7 Therefore saieth the Apostle, lest that men should perishe, God doeth now exhibite that, which he promised of old, that is to say, a way whereby we may be iustified and saued before him without the Lawe.

8 The matter, as it were, of this righteousnes is Christ Iesus apprehended by faith, and for this end offred to all people, as without him all people are shut out from the kingdome of God.

s Which we giue to Iesus Christ, or which resteth vpon him. *t By the glory of God, is meant that marke which we all shoote at, that is, euerlasting life, which standeth in that we are made partakers of the glorie of God.*

24 [9] And

9 Therefore this righteousnes touching vs, is altogether frely geuē, for it standeth vpon those thinges which we haue not done ourselues, but such as Christ hath suffred for our sakes, to deliuer vs from sinne.

v Of his free gyfte, & mere liberalitie.

10 God then is the Author of that free iustification, because it pleased him: and Christ is he, which suffred punishment for our sinnes, & in whome we haue remission of them: and the meane whereby we apprehend Christ is faith: to be short, the end is the setting forth of the goodnes of God, that by this meanes it may appeare, that he is merciful in deede, and constant in his promises, as he that frely, and of mere grace, iustifieth the beleuers.

24 [9] And are iustified [n] frely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whome God hathe set forthe *to be a* [o] cōciliation through faith in his [x] bloud to declare his righteousnes, by the forgiuenes of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shewe at [a] this time his righteousnes, that he might be [b] iust, & a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude that a man is iustified by faith without the workes of the Law.

29 [12] *God*, is he the God of the [f] Iewes onely, and not also of the Gentiles? Yes, of the Gentiles also.

30 Seyng it is one God, which shall iustifie the circumcision by faith, and the vncircumcision through faith.

31 Do we then make void the Law through faith? God forbid: but we establish the Law.

x This name of bloode, calleth vs backe to the figure of the old sacrifices, the truth & substance of which sacrifices, is in Christ. y Of those synnes which we committed, when we were his enemies. z Through his pacience, and suffring nature. a To wit, when Paul wrote this. b That he might be found exceading true & faithful. c Making him iust and without blame, by imputing Christes righteousnes vnto him. d Of the nomber of them which by faith lay hold vpon Christ: contrarie to whom are they, which loke to be saued by circumcision, that is, by the Lawe.

11 An argumēt to proue this cōclusion, that we are iustified by faith without works, takē frō the end of iustificatiō. The end of iustificatiō is the glorie of God alone: therfore we are iustified by faith without works: for if we were iustified either by our owne works onely, or partly by faith, & partly by works, the glorie of this iustificatiō should not be wholy giuē to God.

e By what doctrine? now the doctrine of workes hath this condition ioyned with it, if thou doest, and the doctrine of faith, hath this condition, if thou beleuest.

12 An other argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sauiour to the Iewes only. Against if he should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like him self. Therfore he wil iustifie both of them after one self same maner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that his conclusion may be firme an euident.

f God is said to be their God, after the maner of the Scripture, whome he loueth and tendreth.

and

and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie [g] circumcision of faith, and vncircumcision through faith.

31 [13] Do we then make the Law of [h] none effecte through faith? God forbid: yea we [i] establish the Law.

g *The circumcised.*

13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it

shalbe declared in his proper place.

h Vayne, voyde, to no purpose, and of no force. *i We make it effectual and strong.*

CHAP. IIII.

He proueth that which he said before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and ten times in the chapter he beateth vpon this word imputation.

1 WHat [1] shal we say then, that Abraham our father hathe founde concerning the [a] flesh?

1 A newe argument of great waight, taken from the example of Abraham the father of all beleuers: And thus is the proposition. Yf Abraham be considered in himself by his workes, he hath deserued nothing wherein to reioyce with God.

2 [2] For if Abraham were iustified by workes, he hathe wherein to reioyce, but not with God.

3 [3] For what saith the Scripture? Abraham beleued God, and it was counted to him for righteousnes.

4 [4] Now to him that [b] worketh the wages is not [c] counted by fauour, but by dette,

5 But to him that worketh not, but beleueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnes.

6 [5] Euen as Dauid declareth the blessednes

a By workes, as appeareth in the next verse.

2 Apreuenting of an obiection: Abraham may well reioyce and extolle himself amongest men, but not with God. 3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore frely without any respect of his workes. 4 The first prose of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour, but by dette: but to him that hath done nothing, but beleueth in him which promiseth frely, faith is imputed.

b To him that hath deserued any thing by his worke. *c Is not reckened nor giuen him.* *d That maketh him which is wicked in himself, iust in Christ.*

5 An other prose of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also.

of

of the man, vnto whome God imputeth righteousnes without workes, *saying*,

7 Blessed *are* they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man, to whome the Lord imputeth not sinne.

9 [6] *Came* this [e] blessednes then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

10 [7] How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 [8] After he receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnes of the faith which he had, when he was vncircumcised, that he shoulde be the father of all them that beleue, not being circumcised, that righteousnes might be imputed to them also,

12 [10] And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, *vvich he had* when he was vncircumcised.

6 A newe proposition: that, this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

e *This saying of Dauid, wherein he pronounceth them blessed.*

7 He proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircucised. Nay it doeth not parteine to the circumcised in respect of their circumcision, much lesse are the vncircumcised shut out for their vncircumcision.

8 A preuenting of an obiection: Why then was Abrahã circumcised, if he were already iustified? That the gift of righteousnes (saith he) might be confirmed in him.

f *Circumcision which is a signe: as we say the sacrament of Baptisme, for Baptisme which is a sacrament.* g *Circumcision, was called before, a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not only to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse Christ him self: for the holy Ghost worketh that inwardly in deede, which the sacraments being ioyned with the word, doe represent.*

9 An applying of the example of Abraham to the vncircumcised beleuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleuers, whose father Abraham is, but yet by faith.

13 [11] For the promise that he should be the [k] heire of the worlde, was not *giuen* to Abraham, or to his seede, through the [i] Lawe, but through the righteousnes of faith:

14 [12] For if they which are of the [k] Law, *be* heires, faith is made voyde, and the promise is made of none effect.

15 [13] For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the [l] seede, [15] not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whome he beleued, who [n] quickeneth the dead, & [o] calleth those things which be not, as though they were.

18 [17] Which *Abraham* aboue hope, beleued

11 A reason why the sede of Abraham is to be estemed by faith, because that Abraham him self through faith was made partaker of that promise, whereby he was made the father of all nations.

h That all the nations of the world, should be his childrē, or by the world, may be vnderstode the land of Canaan.

i For workes that he had done, or vpō this condition, that he should fulfil the Law.

12 A double confirmation of that reason: the one is, that the promise can not be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be ioyned in vayne to that promise which should be apprehended by workes.

k If they be heires which haue fulfilled the Law.

13 A reason of the first confirmation: why the promise can not be apprehended by the Law: because that the Law doeth not reconcile God & vs, but rather denounceth his anger against vs, for so much as no man can obserue it. 14 The conclusion of this argument: The saluation & iustification of all the posteritie of Abraham (that is, of the Church which is gathered togither of all people) proceadeth of faith which layeth hold on the promise made vnto Abraham, and which promise, Abraham him self first of all laid hold on.

l To all the beleuers.

15 That is to say, not only of them which beleue and are also circumcised according to the Law, but of them also which without circumcision, & in respect of faith only, are counted amongest the children of Abraham.

16 This fatherhode, is spiritual, depending only vpon the vertue of God, who made the promise.

m Before God, that is by a spiritual kindred, which hath place before God and maketh vs acceptable to God. n VVho restoreth to life. o VVhith whome those things are already, which as yet are not in deede, as he that can with a word make what he wil of nothing. 17 A description of true faith, wholy resting in the power of God, and his good wil, set forth in the example of Abraham.

vnder

vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, So ſhall thy ſeede be.

19 And he [p] not weake in the faith, conſidered not his owne bodie, which was now [q] dead, being almoſt an hundréth yere olde, neither the deadnes of Saras wombe.

20 Neither did he dout of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue [r] glorie to God,

21 Being [s] fully aſſured that he which had promiſed, was alſo able to doe it.

22 And therefore it was imputed to him for righteouſnes.

23 [18] Now it is not written for him onely, that it was imputed to him for righteouſnes,

24 But alſo for vs, to whome it ſhalbe imputed *for righteouſnes*, which beleue in him that raiſed vp Ieſus our Lord from the dead.

25 Who was deliuered *to death* for our [t] ſinnes, and is riſen againe for our iuſtification.

from the deade, that we alſo being iuſtified, might be

p Very ſtrong and conſtant.

q Voide of ſtrēgth, and vnmeete to get children.

r Acknowledged & praiſed God, as moſt gracious and true.

s A deſcription of true faith.

18 The rule of iuſtificatiō is alwayes one, both in Abraham, and in all the faithful: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſinnes in Chriſt our Mediator, raiſed him

t To pay the ranſome for our ſinnes.

CHAP. V.

1 He amplifieth 2 Chriſtes righteouſnes, which is layde holde on by faith, 5 VVho was giuen for the weake, 8 and ſinfull. 14 He compareth Chriſt with Adam, 17 Death with life, 20 and the Law with Grace.

1 THen beinge [1] iuſtified by faith, we haue peace towarde God through our Lord Ieſus Chriſt.

2 ✤ [2] By whome alſo through faith, we haue

1 An other argument taken of the effects: we are iuſtified with that, which truly appeaſeth our conſcience before God: but faith in Chriſt doeth appeaſe our conſcience and not the Law, as it was before ſaid, therefore by faith we are iuſtified and not by the Law. ✤ *Epheſ.2.18.*

2 Whereas quietnes of cōſciēce is attributed to faith, it is to be referred to Chriſt, who is the giuer of faith it ſelf, & in whom faith it ſelf is effectual.

[a] had this accesse into this grace, [b] wherin we stad, [c] and [d] reioyce vnder ỹ hope of the glorie of God.

3 [4] Neither that only, but also we [+] reioyce in tribulations, [5] knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 [6] And hope maketh not ashamed, because the [e] loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 [7] For Christ, when we were yet of no strẽgth at his [f] time, died for the [g] vngodly.

7 [8] Douteles one will scarse dye [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] setteth out his loue towardes vs,

a VVe must here knowe, that we haue yet still this same effect of faith.
b By which grace, that is, by which gracious loue and good wil, or that state wherinto we are gratiously takẽ.
c VVe stãd stedfast.
3 A preuenting of an obiection against thẽ, which beholding the daily miseries and calamities of ỹ Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicitie is laid vp vnder hope in an other place: which hope is so certeine & sure, that they do no lesse reioyce for that happines, then if they did presently enioye it.
d Our mindes are not only quiet and setled, but also we are marueilously glad, and conceaue great ioye for that heauenly inheritance which wayteth for vs.
4 Tribulation it selfe giueth vs diuers and sondrie waies occasiõ to reioyce, much lesse doth it make vs miserable. *+ Iam.1.2.* 5 Afflictions accustome vs to pacience, and pacience assureth vs of the goodnes of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs.
6 The grounde of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith, wherof it foloweth, that through faith our cõsciences are quieted. *e VVherwith he loueth vs.* 7 A sure comfort in aduersitie, that our peace and quietnes of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, ỹ he died for thẽ, how can he neglect them being now sanctified & liuing in him?
f In time fit & cõuenient which ỹ Father had appointed. & Hebr.9.15. 1.Pet 3.18.
8 An amplifying of the loue of God toward vs, so that we can not doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth?
g In the steade of some iust man. h He setteth out his loue vnto vs, that in the middest of our afflictions, we may knowe assuredly, he will be present with vs.

seeing that while we were yet [i] sinners, Christ dyed for vs.

9 Much more then, being now iustified by his bloud, we shalbe saued from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being recõciled, we shalbe saued by his life,

11 [9] And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 [10] Wherfore, as by [l] one man [m] sinne entred into the world, & death by sinne, & so death went ouer all men: [n] in whom all men haue sinned.

13 [11] For vnto the [o] time of the Law was sinne in the worlde, but sinne is not [p] imputed, while there is no Law.

14 [12] But death reigned from Adam to Moses, euen ouer [q] them also that sinned not after ỹ like

i While sinne reigned in vs.

k From afflictions and destruction.

9 He now passeth ouer to the other part of Iustificatiõ, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreouer and besides, ỹ gift of Christs righteousnes imputed or put vpon vs by faith, which swalloweth vp ỹ vnrighteousnes which

flowed from Adam into vs, and all the fruites thereof: so that in Christ we do not onely cease to be vniust, but we beginne also to be iust. 10 From Adam in whom all haue sinned, both guyltines and death (which is the punishment of the guyltines) came vpon all.

l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his partakers of his righteousnes by grace, and that vnto life.

m By sinne, is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular nomber, whereas if he speake of the fruites of it, he vseth the plurall nomber calling them Synnes.

n That is in Adam.

11 That this is so, that both guiltines & death began not after ỹ geuing & transgressing of Moses Law, it appereth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth ỹ there was then some Law, ỹ breach wherof was ỹ cause of death.

o Euen from Adam to Moses. p Where there is no Law made, no man is punished as faultie and guyltie. 12 But that this Law, was not that vniuersal Lawe, and that that death did not procede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infantes which neither could euer know, nor transgresse that naturall Lawe, are not withstanding dead as well as Adam.

q Ouer infantes.

[q] manet of the transgressiō of Adam, [13] which was the figure of him that was to come.

15 [14] But yet the gift is not so, as is the offēce: for if through the offence of [r] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 [15] Neither is the gift *so*, as *that which entred in* by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gift *is* of many offences to [t] iustification.

17 [16] For if by the offence of one, death reigned through one, much more shal they which receiue that aboundance of grace, and of that gift of that righteousnes, [u] reigne in life through one, *that is* Iesus Christ.

18 [17] Likewise then as by the offence of one, *the fault came* on all men to condemnatiō, so by the iustifying of one, *the benefite abunded* towarde all men to the [x] iustification of life.

19 [18] For as by one mans [y] disobediēce [z] many were made sinners, so by that obedience of that one shall many also be made righteous.

[q] *Not after that sort as they sinne, yͤ are of mo yeres, following their lustes: but yet the whole posteritie was corrupted in Adam, whō as he wittingly and willingly sinned.*

13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared.

14 Adam and Christ are compared togither in this respect, yͤ both of them do giue and yelde to theirs, that which is their owne: but here in first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many.

[r] *That is, Adam.* 15 An other inequalitie consisteth in this, yͤ by Adās one offence men are made guiltie, but the righteousnes of Christ imputed vnto vs frely, doeth not only absolue vs from that one fault, but from all other.

[t] *To the sentence of absolution, whereby we are quit and pronounced righteous.*

16 The third difference is, that the righteousnes of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.

[u] *Be partakers of true & euerlasting life.*

17 Therfore to be short, as by one mās offēce, the guiltines came on al mē to make thē subiect to death: so on the cōtrarie side, yͤ righteousnes of Christ, which by Gods mercy is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life.

[x] *Not only because our sinnes are forgiuen vs, but also because the righteousnes of Christ is imputed to vs.* 18 The ground of this whole cōparison is this, yͤ these two men are set as two stocks or rootes, so yͤ out of the one, sinne by nature, out of the other, righteousnes by grace doth spring forth vpon others.

[y] *So then, sinne entred not into vs only by folowing the steps of our forefather, but we take corruption of him by inheritance.*

[z] *The word, Many, is set against this word, a fewe.*

19 A preuenting of an obiection: why then did ỹ Law of Moſes enter thereupō? that men might be ſo much the more guiltie, & the beneāte of God in Chriſt Ieſus be ſo much the more glorious.

20 [19] Moreouer the Law [a] entred therupō that the offence ſhould abounde: neuertheles, where ſinne aboūded, *there* grace [b] aboūded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall life, through Ieſus Chriſt our Lord.

a Beſides that diſeaſe which all men were infected withall by being defiled with one mans ſinne, the Law entred. b Grace was powred ſo plentifully from heauen, that it did not only counteruaile ſinne, but aboue meaſure paſſed it.

CHAP. VI.

1 He commeth to ſanctification, without which, that no man putteth on Chriſtes righteouſnes, he proueth, 4 By an argumēt taken of baptiſme, 12 and thereupon exhorteth to holines of life 16 Briefly making mention of the Lawe tranſgreſſed.

2 He paſſeth now to another benefite of Chriſt, which is called ſanctification or regeneration.

1 WHat ſhal we ſay then? Shal we continue ſtil in [a] ſinne, that grace may abounde? God forbid.

2 [2] How ſhal we, that are [b] dead to ſinne, liue yet therein?

3 [3] Know ye not, that ✣ al we which haue bene baptized into [c] Ieſus Chriſt, haue bene baptized into his death?

4 ✣ We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp frō

a In that corruption, for though the guyltnes of ſinne be not imputed to vs, yet the corruption remaineth ſtil in vs: the which, Sanctificatiō that followeth Iuſtificatiō, killeth by litle & litle. 2 The benefite of Iuſtificatiō & Sāctificatiō, are alwaies ioyned together inſeparably, and both of thē procede frō Chriſt by the grace of God: Now, Sanctification is the aboliſhing of ſinne, that is of our naturall corruption, into whoſe place, ſuccedeth the cleanes and pureneſs of nature reformed.

b They are ſaid of Paul to be dead to ſinne, which are in ſuch ſort made partakers of the vertue of Chriſt, that that naturall corruption is dead in them, that is, the force of it is put out, & it bringeth not forth his bitter fruites: And on the other ſide they are ſaid to liue to ſinne, which are in the fleſh, that is, whom the ſpirit of God hath not deliuered from the ſlauery of the corruption of nature. 3 There are three partes of this Sāctification: to wit, the death of the olde man or ſinne, his buriall, and the reſurrection of the new m̄, deſcēding into vs frō the vertue of ỹ death, burial, and reſurrectiō of Chriſt, of which benefit our baptiſme is ỹ ſigne & pledge.

✣ *Gal. 3. 27.* *c To the end that growing vp in one with him, we ſhould receiue his ſtrength, to quenche ſinne in vs, and to make vs new men.* ✣ *Col. 2. 12.*

the dead

the dead [d] to the glorie of the Father, so [e] we also should ✣ walke in newnes of life.

5 ✣ For if we be planted with him to the [f] similitude of his death, euen so shal we [g] be *to the similitude* of his resurrection,

6 Knowing this, that our [h] old man is crucified with [i] him, that the [k] body of sinne might be destroyed, that henceforth we should not [l] serue sinne.

7 [5] For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died [m] once to sinne: but in that he liueth, he liueth to [n] God.

11 Likewise thinke ye also, that ye are dead to sinne, but are aliue to God in Iesus Christ our Lord.

12 [6] Let not sinne [o] reigne therefore in your

d That Christ himselfe being discharged of his infirmities and weaknes, might liue in glorie with God for euer.

e And we which are his members rise for this ende, that being made partakers of the selfsame vertue, we should begin to lead a new life, as though we were already in heauen.

✣ *Ephes. 4. 23. Col. 3. 8. Hebr. 12. 1. 1. Pet. 2. 1.*

4 The death of sinne and the life of righteousnes, or our engrafing into Christ and growing vp into one with him, can not be separated by any meanes, neither in death nor life: wherby it followeth, that no man is sanctified, which liueth still to sinne, and therfore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednes: for as he said before, the Law is not subuerted but established by faith. ✣ *1. Cor. 6. 14. 2. Tim. 2. 11.*

f In so much as by meanes of the strength which commeth from him to vs, we so die to sinne as he is dead. *g For we become euery day more perfite then other: for we shal neuer be perfectly sanctified, as long as we liue here.* *h All our whole nature, as we are conceiued and borne into this world with sinne, which is called old partly by comparing that olde Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we chaunge with a newe.* *i Our corrupt nature is attributed to Christ, not in deede, but by imputation.* *k That naughtines which sticketh fast in vs.* *l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shalbe all in all.*

5 He proueth it by the effectes of death, vsing a comparison of Christ the head with his members. *m Once for all.* *n VVith God.*

6 An exhortatio to contend & striue w corruption & al the effects therof. *o By reigning S. Paul meaneth that chiefe rule, which no man by nature can lose, and if any doe, yet it is in vaine.*

mortall body, that ye should obey it in the lustes thereof.

13 Neither [p] giue ye your [q] mẽbers [r] weapõs of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnes vnto God.

14 [7] For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 [8] What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 ✣ Knowe ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnes?

17 [9] But God *be* thanked, that ye haue bene [ȳ] seruants of sinne, but ye haue obeyed from the heart vnto the [f] forme of [ȳ] doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousnes.

19 I speake after the maner of man, because of the infirmitie of your flesh; for as ye haue giuen your members seruants to vncleannes and to iniquitie, to *commit* iniquitie, so now giue your members seruants vnto righteousnes in holines.

[p] *To sinne, as to a Lord or tyrant.*

[q] *Your minde and all the powers of it.*

[r] *As instruments to commit wickednes withall.*

[7] He graunteth that sinne is not yet so dead in vs, that it is vtterly extinct: but he promiseth victorie to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the Law is not now in vs the power and instrument of sinne.

[8] To be vnder ȳ Law and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrarie side, to be vnder grace and righteousnes, agree to them that are regenerate: Now these are contraries, so that one can not agree with the other. Therefore let righteousnes expelle sinne.

✣ *Iohn. 8. 34. 2. Pet. 2. 19.*

9 By nature we are slaues to sinne and free from righteousnes, but by the grace of God we are made seruants to righteousnes, and therefore free from sinne.

[f] *This kinde of speache hath a force in it: for he meaneth thereby that the doctrine of the Gospell is like vnto a certaine mould which we are cast into, to be framed and fashioned like vnto it.*

20 For when ye were the seruants of sinne, ye were [t] freed from righteousnes.

21 [10] What fruite had ye then in those things, whereof ye are nowe ashamed? For the [u] ende of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holines, and the end, euerlasting life.

23 [11] For the wages of sinne is death: but the gifte of God *is* eternall life, through Iesus Christ our Lorde.

to sinne, but we are sanctified frely, vnto life euerlasting.

[t] *Righteousnes had no rule ouer you.*

10 An exhortation to the studie of righteousnes and hatred of sin, the contrarie endes of both, being set downe before vs.

[u] *The rewarde or payment.*

11 Death is the punishment due

CHAP. VII.

1 He declareth what it is, to be no more vnder the Law, 2 By an example taken of the Law of Mariage: 7. 12 And least the Law should seeme sautie, 14 He proueth, that our sinne is the cause, 13 That the same is an occasion of death, 17 Which was giuen vs, vnto life: 21 He setteth out the battaile betwene the flesh and the spirit.

1 [1] KNow ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 ✣ For the woman which is in subiection to a man, is bound by the law to the man, while he liueth: but if the man be dead, she is deliuered frō the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe [a] called an † adultéresse: but if the man be dead, shee is free from the Lawe, so that she is not an adultéresse, though she take another man.

4 [2] So ye, my brethren, are dead also to ‡ Lawe

1 By propounding the similitude of mariage, he compareth the state of man both before and after regeneration togither. The law of matrymonie, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead the woman may mary againe.

[a] *1. Cor. 7. 39.* † *That is, she shalbe an adultéresse, by the consent and iudgement of all men.* ‡ *Mat. 5. 32.*

2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to ‡ spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of ‡ first husbāde, but in respect of the later, we are as it were raised from the dead.

by the [b] body of Christ, that ye should be vnto an other, *euen* vnto him that is raised vp frō the dead, that we should bring forth [c] fruite vnto [d] God.

5 [3] For when we [e] were in the flesh, the [f] affections of sinnes, which were by the [g] Lawe, had [h] force in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Law, he [i] being dead [k] in whom we were [l] holden, that we should serue in [m] newnes of Spirit, and not in the oldenes of the [n] letter.

7 [4] What shall we say then? *Is* the Law sinne? God forbid. Nay, I knew not sinne, but by the Law for I had not knowen [o] lust, except the Lawe had

[b] *That is, in the body of Christ, to giue vs to vnderstand, how straight and neare that fellowship is betwixt Christ and his mēbers.*

[c] *He calleth the children, which the wife hath by her husband, fruite.*

[d] *Which are acceptable to God.*

3 A declaration of the former saying: for the concupiscences (saith he) which the Law stirred vp in vs, were in vs as it were a husband, of whome we brought forth very deadly and cursed children: But now since ỹ husband is dead, and so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the Spirit, so that we bring forth now, not those rotten and dead, but liuely children.

[e] *When we were in the state of the first mariage, which he calleth in the next verse following, the oldenes of the letter.*

[f] *The motions that egged vs to sinne, which shewe their force, euen in our mindes.*

[g] *He saith not of the Lawe, but by the Lawe, because they spring of sinne which dwelleth within vs, and take occasion to worke thus in vs, by reason of the restraint that the Lawe maketh, not that the fault is in the Law but in our selues.*

[h] *VVrought their strength.*

[i] *As if he said, the bond which bound vs, is dead, and vanished away, in so much ỹ sinne which helde vs, hath not now wherwith to hold vs.*

[k] *For this husband is within vs.*

[l] *Satan is an vniust possessour, for he brought vs in bondage of sinne and him selfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly.*

[m] *As becommeth them, which after the death of their old husband are ioyned to the Spirit: as whom the spirit of God hath made newe men.*

[n] *By the letter, he meaneth the Lawe, in respect of that olde condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men, and therefore it is dombe and dead to vs, as touching the fulfilling of it.*

4 An obiection: what then! are the Law and sinne all one, and do they agre together? nay saith he: Sinne is reproued and condemned by the Law. But because sinne can not abide to be reproued, and was not in a maner felt vntill it was prouoked and stirred vp by the Law, it taketh occasion therby to be more outragious, and yet by no fault of the Law.

[o] *By the word Lust, in this place he meaneth not euill lustes the selues, but the fountaine from whence they spring: for the very Heathen philosophers them selues condemned wicked lustes, though somewhat darkely, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seate of that natural and vncleane spot & filth.*

said,

said, † Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me al maner of concupiscence: for without the Law sinne *is* [p] dead.

9 [q] For I once was a liue, without the [r] Lawe: but when the commaundement [s] came, sinne reuiued,

10 But I [t] died: and the same commandement which was *ordeined* vnto life, was founde *to be* vnto me vnto death.

11 For sinne tooke occasion by the commaundement, and deceiued me, and thereby slewe *me*.

12 [6] Wherfore the Law *is* † holy, and that [u] cõmaundement *is* holy, and iust, and good.

13 [7] Was that then which is good, [w] made death vnto me? god forbid: but sinne, that it might [x] appeare sinne, wrought death in me by that which is good, that sinne might be [y] out of measure sinfull by the commaundement.

14 [8] For we knowe that the Lawe is spirituall,

† *Exod. 20. 17. Deut. 5. 21.*

p Though sinne be in vs, yet it is not knowne for sinne, neither doeth it so rage, as it rageth after that the Law is knowne.

5 He setteth him selfe before vs for an exãple, in whome all mẽ may behold, first what they are of nature before they earnestly thinke vpon the Law of God: to wit, blockish, and heady to sinne and wickednes, without all true sense and feeling of sinne: then, what maner of persons they become, whẽ their conscience is reproued by the testimonie of the law, to wit, stubburne and more enflamed with the desire of sinne, then euer they were before.

q When I knewe not the Law, then me thought I liued in deede: for my conscience neuer troubled me, because it knewe not my disease. r When I began to vnderstand the commaundement. s In sinne, or by sinne.

6 The conclusion: That the Lawe of it selfe is holy, but all the fault is in vs which abuse the Law.

† *1. Tim. 1. 8. t Touching not coueting.*

7 The proposition: That the Lawe is not the cause of death, but our corrupt nature, being therewith not onely discouered, but also stirred vp: and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltines, and occasion of death.

u Beareth it the blame of my death. x That sinne might shewe it selfe to be sinne, and bewray it selfe to be that, which it is in deede. y As euill as it coulde, shewing all the venym it coulde.

8 The cause of this matter, is this: Because that the Law requireth a heauenly pureness, but men, such as they be borne, are bondslaues of corruption, which they willingly serue.

but

but I am carnall, ſolde vnder ſinne.

15 [z] For I [10] alowe not that which I do: for what I [11] would, that do I not; but what I hate, that do I.

16 If I do then that which I would not, I conſent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to wil is preſent with me: but I finde [a] no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that do I.

20 Nowe if I do that I woulde not, it is no more I that do it, but the ſinne that dwelleth in me.

9 He ſetteth him ſelfe being regenerat before vs, for an exãple in whom may eaſely appeare ỹ ſtrife of ỹ Spirit and the fleſh, and therefore of the Law of God, & our wickednes. For ſince that the Law in a mã not regenerate bringeth forth death only, therfore in him, it may eaſely be accuſed: but ſeeing that in a man which is regenerate it bringeth foorth good fruite, it doeth better appeare that euill actions proceede not from the Lawe, but from ſinne, that is from our corrupt nature: And therefore the Apoſtle teacheth alſo, what the true vſe of the Lawe is, in reprouing ſinne in the regenerate vnto the ende of the Chapter: as a litle before (to wit, from the ſeuenth verſe vnto this fifteenth) he declared the vſe of it in them which are not regenerate. 10 The deedes of my lyfe, ſaieth he, anſwere not, nay they are contrary to my will: Therefore by the conſent of my will with the Lawe, and repugnancy with the deedes of my lyfe, it appeareth euidently, that the Lawe and a right ruled will doe perſuade one thing, but corruption which hath her ſeate alſo in the regenerate, an other thing. 11 It is to be noted, that one ſelfe ſame man is ſaid to will and not to will, in diuerſe reſpectes: to wit, he is ſaide to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was borne. But becauſe the part which is regenerate, at length becommeth conquerour, therefore Paul ſuſteyning the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſome thing without a man: although afterward he graunteth that this euill is in his fleſhe, or in his members.

z. *That naturall corruption, which cleaueth faſt euen to them that are regenerate, and not cleane conquered.*

12 This vice, or ſinne, or law of ſinne, doth wholy poſſeſſe thoſe mẽ which are not regenerat, and hindreth them or holdeth them back ỹ are regenerat.

a *This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any ſtrife there?*

21 [13] I finde then that when I would do good, I am thus yoked, that euil is present with me.

22 For I delite in the Law of God, concerning the [k] inner man:

23 But I see another lawe in my members, rebelling against the lawe of my [c] minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 [14] O [d] wretched man that I am, who shall deliuer me from the body of this death!

25 I [e] thanke God through Iesus Christ our Lord. Then I [f] my self in my minde serue the Law of God, but in my flesh the law of sinne.

13 The conclusion: As the law of God exhorteth to goodnes, so doeth the law of sinne (that is, the corruption wherein we are borne) force vs to wickednes: but the Spirit, that is, our mind in that that it is regenerate, consenteth with the Law of God: but the flesh,

that is, the whole naturall man, is bondslaue to the lawe of sinne. Therefore to be short, wickednes and death are not of the lawe but of sinne, which reigneth in them that are not regenerate: for they neither will, nor do good, but will, and doe euill: But in them that are regenerate, it striueth against the Spirit or lawe of the minde, so that they can not eyther liue so well as they would, or be so voyde of sinne as they would.

b The inner man, and the newe man are all one: and are answerable and set as contraries to the olde man: neyther doeth this worde, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man, from top to toe, so long as that man is not borne anewe by the grace of God. c The Lawe of the minde in this place is not to be vnderstoode of the minde as it is naturally, and as our minde is from our byrth, but of the mynde whiche is renewed by the Spirit of God.

14 It is a miserable thing to be yet in parte subiect to sinne, which of it owne nature maketh vs guyltie of death: but wee muste crie to the Lord, who wil by death it selfe at length make vs conquerours, as we are already conquerours in Christ.

d Vexed with miserable and continuall conflictes. e He recouereth him selfe, and sheweth vs that he resteth onely in Christ. f This is the true perfection of them that are borne anewe, to confesse that they are imperfite.

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet burdened with sinnes: 9 for they liue through that Spirite,

rit, 14 whose testimonie 15 driueth away all feare, 28 and relieueth our present miseries.

1 NOw [1] then there *is* no condemnation to them that are in Christ Iesus, which [2] walke not after the [a] flesh, but after the Spirit.

2 [3] For the [b] Law of the Spirit of [c] life *which is* in [d] Christ Iesus, hath [e] freed me from the lawe of sinne and of death.

3 [4] For (that that was [f] impossible to the Law, 1 A conclusiō of al ỹ former disputation, frō ỹ vers. 16. of the first chap. euē to this place. Seing that we, being iustified by faith in Christ, doe obteine remissiō of sinnes and imputation of righteousnes, and are also sanctified, it followeth hereof, that they that are graffed into Christ by faith, are out of all feare of condemnation. 2 The fruites of the Spirit, or effectes of sanctification which is begun in vs, doe not ingraffe vs into Christ, but do declare that we are graffed into him.

a Follow not the flesh for their guide: for he is not said to liue after the flesh, that hath the holy ghost for his guide, though sometimes he step awrye.

3 A preuenting of an obiection: Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because, saieth he, that vertue of the quickning Spirit which is so weake in vs, is most perfect and most mightie in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accompted of, as though there were no reliques of corruption and death in vs. Therefore hitherto, Paul disputed of remission of sinnes, and imputation of fulfilling the Lawe, and also of Sanctification which is begunne in vs: but nowe he speaketh of the perfite imputation of Christes manhoode, which part was necessarily required to the full appeasing of our consciences: For our sinnes are defaced by the bloude of Christ, and the guiltines of our corruption is couered with the imputation of Christes obedience: and the corruption it self (which the Apostle calleth sinful sin) is healed in vs by litle and litle, by ỹ gift of sanctification, but yet lacketh besides ỹ, another remedy, to wit, ỹ perfit sanctification of Christs own flesh, which also is to vs imputed,

b The power and authoritie of the Spirit, against which, is set the tyrannie of sinne.

c Which mortifieth the olde man, and quickeneth the newe man. *d To wit, absolutely and perfitely.* *e For Christs sanctification being imputed to vs, perfiteth our sanctification, which is begonne in vs.*

4 He vseth no argument here, but expoundeth the misterie of sanctification, which is imputed vnto vs: for because saith he, ỹ the vertue of the lawe was not such (and that by reason of ỹ corruption of our nature) that it could make man pure and perfit, and for ỹ it rather kindled the disease of sinne then did put it out and extinguish it, therfore god clothed his Sonne w̄ flesh like vnto our sinful flesh, wherin he vtterly abolished our corruption, ỹ being accompted throughly pure and without fault in him apprehended and laid holde on by faith, we might be found to haue fully that singular perfection which ỹ law requireth, and therfore that there might be no condemnation in vs.

f Which is not proper to the Law, but cōmeth by our fault.

in as

in as much as it was weake, because of the [g] flesh) God sending his owne Sonne, in the similitude of [h] sinfull flesh, and for [i] sinne, [k] condemned sinne in the flesh.

4 That that [l] righteousnes of the Law might be fulfilled [5] in vs, which walke not after the flesh, but after the Spirit.

5 [6] For they that are after the [m] flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wisdome of the flesh *is* death: but the wisdome of the Spirit *is* life and peace,

7 [8] Because the wisdom of the flesh *is* enimitie against God: [9] for it is not subiect to the Lawe of God, neither in deede can be.

8 [10] So then they that are in the flesh, can not please God.

9 [11] Now ye are not in the flesh, but in the Spi

g In man not born a new, whose disease the Law could point out, but it could not heale it.

h Of mans nature which was corrupt through sinne vntill he sanctified it.

i To abolishe sinne in our flesh.

k Shewed that sinne hathe no right in vs.

l The very substance of the Law of God might be fulfilled, or that same which the Law requireth, that we may be founde iust before God: for if with our iustification, there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfite forme which the Lord requireth.

5 He returneth to that which he sayd, that the sanctification which is begunne in vs, is a sure testimonie of our ingraffing into Christ: which is a most plentifull fruit of a godly and honest life. 6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit, agreeth and is meete for them: Because saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after the Spirit, the things of the Spirit.

m They that liue as the flesh leadeth them.

7 He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: and what soeuer the Spirite sauoureth, that tendeth to ioye and life euerlasting. 8 A reason and profe, why the wisdome of the flesh is death, because saith he, it is the enemie of God. 9 A reason why the wisdome of the flesh is enemie to God, because it neither will, neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: Therefore they that walk after the flesh, can not please God: whereby it foloweth, that they are not graffed into Christ. 11 He cõmeth to the others, to wit, to them which walke after the spirit, of whom we haue to vnderstand contrarie things to ỹ former: and first of al, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue the spirit of God dwelling in vs: Then he declareth, that sanctificatiõ is so ioyned & knit to our graffing in Christ, ỹ it cã by no means be separated.

rit

rit, becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 [12] And if Chriſt be in you, the [n] body is dead, becauſe of ſinne; but the Spirit is life for righteouſnes ſake.

11 [13] But if the Spirit of him that raiſed vp IESVS from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, we are detters not to the fleſh, to liue after the fleſh:

13 [15] For if ye liue after the fleſhe, ye ſhal die: but if ye mortifie the deedes of the body by the Spirit, ye ſhall liue.

14 [16] For as many as are led by the Spirit of God, they are the ſonnes of God.

12 He confirmeth the faithfull againſt the reliques of fleſh and ſinne, graunting that they are yet (as it appeareth by the corruption whiche is in them) touching one of their partes (which he calleth the bodie, that is to ſay, a lomp) which is not yet purged from this earthly filthines, in death: but there withall willing them to doubte nothing of the happie ſucceſſe of this combate, becauſe that euen this litle ſparke of the Spirit, (that is of the grace of regeneration) which appeareth to be in them by the fruites of righteouſnes, is the ſeede of life.

n *The fleshe, or all that, whiche as yet ſticketh faſt in the clefts of ſinne, and death.*

13 A confirmation of the former ſentence: You haue the ſelfe ſame Spirit, which Chriſt hath: Therefore at length it ſhall do the ſame in you, that it dyd in Chriſt, to wit, when al infirmitie being vtterly layd aſide, & death ouercome, it ſhal cloth you with heauenly glorie.

o *By the vertue and power of it, which shewed the ſame might firſt in our head, and dayly worketh in his members.*

14 An exhortation to oppreſſe the fleſhe dayly more and more by the vertue of the Spirite of regeneration, becauſe (ſayeth he) you are detters vnto GOD, for ſo muche as you haue receyued ſo many benefites of him.

15 An other reaſon of the profyte that enſueth: for ſuch as ſtriue & fight valiantly, ſhall haue euerlaſting life.

16 A confirmation of this reaſon: for they be the children of GOD, whiche are gouerned by his Spirite, therefore ſhall they haue life euerlaſting.

15 [17] For

15 [17] For ye haue not receyued the [p] Spirit of bondage to [q] feare againe: but ye haue receyued the Spirit of [r] adoption, whereby we crye Abba, Father.

16 The same Spirit beareth witnes with our Spirit, that we are the children of God.

17 [18] If *we be* children, *we are* also [s] heires euen the heires of God, and heires annexed with Christ: [19] if so be that we suffer with him, that we may also be glorified with him.

18 [20] For I [t] counte that the afflictions of this present time *are* not worthie of the glorie, which shalbe shewed vnto vs.

19 [21] For the feruent desire of the [u] creature waiteth when the sonnes of God shalbe reueiled.

20 Because the creature is subiect to [x] vanitie,

17 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saieth he, they haue receyued the grace of the Gospell, wherin God sheweth him selfe, not (as before in the publishing of ỹ Law) terrible and fearfull, but a most benigne & louing father the holy Ghost

in Christ, so that with great boldenes we call him father, sealing this adoption in our hartes by fayth.

p By the Spirit, is meant the holy Ghost, whom we are sayed to receyue, when he worketh in our mindes. *q VVhich feare, it stirred vp in our mindes, by the preaching of the Lawe.* *r VVhich sealeth our adoption in our mindes, and therefore openeth our mouthes.*

18 A profe of the consequent of the confirmation. Because that he which is the sonne of God, doeth enioye God with Christ.

s Partakers of our Fathers goods, and that freely, because we are children by adoption.

19 Nowe Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ him selfe dyd: and therewithall openeth vnto them fountaynes of comfort: as first, that we haue Christ a companion and fellowe of our afflictions: secondly, that we shalbe also his fellowes in that euerlasting glorie. 20 Thirdly, that this glorie which wee looke for, doeth a thousande partes surmount the miserie of our afflictions.

t All being well considered, I gather.

21 Fourthly, he plainly teacheth vs that we shall certainely be renewed from that confusion and horrible deformation of the whole world, which can not be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made, by the ordinance of God, so shal it at length be restored with the elect.

u All this worlde. *x Is subiect to a vanishing and fitting state.*

not of

not of it [y] owne wil, but by reason [z] of him, which hath subdued it vnder [a] hope,

21 Because the creature also shalbe deliuered from the [b] bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groneth with vs also, and [c] trauaileth in paine together vnto this present.

23 [22] And not onely *the creature*, but we also which haue the first fruites of the Spirit, euen we do sigh in our [d] selues, waiting for the adoption, euen the ✣ [e] redemption of our bodie.

24 [23] For we are saued by hope: but [f] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 [24] Likewise the Spirit also [g] healpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it selfe maketh [h] requeste for

y Not by their naturall inclination.
z That they should obey the Creators commandement, whom it pleased to shew by their fickle state, how greatly he was displeased with man.
a God would not make ye world subiect to euerlasting curse, for the sin of man, but gaue it hope that it should be restored.
b From the corruption which they are now subiect to, they shalbe deliuered & changed into that blessed state of incorruption, which shalbe reueyled when the sonnes of God shalbe aduanced to glory. *c By this word is meant, not only exceding sorowe, but also the fruit that foloweth of it.*

22 Fifthly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sighe, yea let vs be more certainly persuaded of our redemptiō to come, for as much as we haue the first fruites of the Spirit.

d Euen from the botome of our hearts. ✣ *Luke. 21. 28.* *e That last restoring, which shalbe the accomplishment of our adoption.*

23 Sixthly, hope is necessarily ioyned with faith: seing then that we beleue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and paciently waight for that which we beleeue shall come to passe.

f This is spoken by the figure Metonymie: Hope, for that which is hoped for.

24 Seuenthly, There is no cause why we shoulde fainte vnder the burden of afflictions, seeing that prayers minister vnto vs a moste sure helpe: which can not be frustrate, seeing they proceede from the spirit of GOD which dwelleth in vs.

g Beareth our burden, as it were, that we faint not vnder it. *h Prouoketh vs to prayers, and telleth vs as it were within, what we shall say, and howe we shall grone.*

vs with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for the Saintes, [k] according to *the* will of God.

28 [25] Also we knowe that [j] all thinges worke together for the best vnto them that loue God, euen to them that are called of *his* [m] purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreouer whom he [n] predestinate, them also he called, & whome he called, them also he iustified, & whome he iustified, them he also glorified.

31 [26] What shal we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shal he not with him [o] giue vs al things also?

33 [27] Who shal lay anie thing to the charge

i VVhat sobs and sighes, proceede from the instinct of his Spirit.

k Because he teacheth the godly to pray according to Gods will.

27 Rightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: & therefore wil bring vs in his time, being cal-

led and iustified, to glory, by the crosse.

l Not only afflictions, but what soeuer els. *m He calleth that, Purpose, which God hath from euerlasting appointed with him self according to his good wil and pleasure.*

n He vseth the time past, for the time present, as the Hebrews vse, who some time set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and he hath also a regard to Gods continuall working.

26 Nynethly, we haue no cause to feare that the Lord wil not giue vs whatsoeuer is profitable for vs, seing that he hath not spared his owne Sonne to saue vs. *o Giue vs frely.*

27 A most glorious & comfortable conclusion of the whole second part of this epistle, that is, of the treatise of iustification. There are no accusers that we haue nede to be afraide of before God, seing that God him self absolueth vs as iust: & therefore much lesse nede we to feare damnation, seing that we rest vpon the death & resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so waightie in this life or of so great force & power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seing that it is in it self most constant and sure, and also in vs being confirmed by stedfast faith,

of Gods chosen? it is p God that iustifieth,

34 Who shal condemne? it is Christ which is dead, yea or rather, which is risen againe, who is also at the right hand of God, & maketh request also for vs.

35 Who shal separate vs from the loue of Christ? shal tribulation or anguysh, or persecution, or famine, or nakednes, or perill, or sworde?

36 As it is written, ✣ For thy sake are we killed all day long: we are counted as shepe for the slaughter.

37 r Neuertheles, in all these thinges we are more the cōquerours through him that loued vs.

38 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

s He answereth an obiection, that might be brought on the Iewes behalf, 7 and telleth of two sortes of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 euen as the potter doth. 24. 30 He proueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27 by the testimonies of the Prophets.

1 I Say s the trueth in Christ, I lye not, my conscience bearing me witnes in the holie Ghost.

2 That I haue great heauines, and continual sorowe in mine heart.

p *VVho pronounceth vs, not only giltlesse, but also perfitely iust in his Sonne.*

q *VVherewith Christ loueth vs.*

✣ *Psalm. 44.*

r *VVe are not only not ouercome with so great and many miseries and calamities, but also more then conquerours in all of the.*

s The third part of this epistle, euen to the 12. chap. wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake muche of the casting of, of the Iewes, he vseth an insinuation, declaring by a double or tryple othe and by witnessing of his great desire towards their saluation, his singular loue towardes them, and therewith all graunting vnto them all their prerogatiues.

3 For I would wish my self to be [a]separate from Christ, for my brethren that are my kinsmen according to the [b] flesh,

4 Which are the Israelites, to whome *pertaineth* the adoption, and the [c] glorie, & the ✤ [d] Couenantes, and the giuing of the [e] Law, and the [f] seruice *of God*, and the [g] promises.

5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is [2] God ouer all, blessed for euer, Amen.

6 ✤ [3] Notwithstanding it can not be that the worde of God shoulde take none effect: for all they are not [h] Israel, which are of Israell:

7 Neither *are they* all children, becausse they are the seede of Abraham: ∴ [4] but, In [i] Isaac shal thy seede be called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the [x] children of the [l] promes, are counted

a The Apostle loued his brethren so intirely, that if it had bene possible, he wold haue bene ready to haue redemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, Separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation & countrie.

c The arke of the couenãt, which was a token of Gods presence.

✤ *Chap.2.17. Ephes.2.12.*

d The tables of the couenant, and this is spoken by the figure metonymie.

e Of the iudicial Law.

f The ceremonial Law.

g VVhich were made to Abraham and to his posteritie.

2 A most manifest testimonie of the Godhead and diuinitie of Christ.

✤ *Chap.2.28.* 3 He entreth into the handling of predestination, by a kinde of preuenting an obiection: How may it be that Israell is cast of, but that there with all we must also make the couenãt which God made with Abraham and his sede, frustrate and voide? He answereth therfore, that Gods word is true, although that Israel be cast of: for the election of the people of Israel is so general and common, that notwithstanding the same, God choseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of saluation is offred generally in such sort that notwithstanding it, the efficacie thereof perteineth only to the elect.

h Israel in the first place, is taken for Iacob: & in the second, for the Israelites.

i Gen.21.12. Hebr.11.18.

4 The first prose is taken from the exãple of Abrahams owne house, wherein Isaac only was accompted the sonne, and that by Gods ordinance: although, that Ismael also was borne of Abrahã, & circumcised before Isaac.

k Isaac shalbe thy true, and natural sonne, and therefore heire of thy blessing.

5 A general application of the former prose or example.

l VVhich are borne of Abraham by the course of nature. *x Galat.4.28.*

VVhich are borne by vertue of the promise.

for the seede.

9 [6] For this is a worde of promes, ✣ in this same time wil I come, & Sara shal haue a sonne.

10 [7] Neither *he* onely *felt this*, but also ✣ Rebecca when she had conceiued by one *euen* by our father Isaac.

11 For yer *the children* were borne, and when they had neither done good, nor euil (that the [m] purpose of God might [8] remaine according to election not by workes, but by him that calleth)

12 [9] It was said vnto her, ∴ The elder shal serue the yonger.

13 As it is written, ⁂ I haue loued Iacob, and haue hated Esau.

14 [10] What shall we say then? Is there

6 A reason of that application, Because that Isaac was borne by the vertue of the promise, and therfore he was not chosen, nay he was not at al, but by the free wil of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election procedeth: that is, that the elect be borne elect, & not that they be first borne, & then after elected, in respect of God who doeth predestinate. ✣ *Gen.18.10.*

7 An other forcible prose, taken from the exãple of Esau & Iacob, which were both borne of the same Isaac which was the sonne of the promise, of one mother, & at one byrth, and not at diuers as Ismael & Isaac were: and yet notwithstãding, Esau being cast of, onely Iacob was chosen: & that before their birth, that neither any goodnes of Iacobs, might be thought to be the cause of his electoni, neither any wickednes of Esaus, of his casting away.

✣ *Gen.25.21.* m *Gods decree, which proceadeth of his mere good will, whereby it pleaseth him to chose one, and refuse the other.*

8 Paul saieth not, *might be made*, but, *being made might remaine*. Therefore they are deceiued which make foresene faith, the cause of election, and fore knowen infidelitie, the cause of reprobacion.

9 He proueth the casting away of Esau by that, that he was made seruant to his brother: and proueth the chosing of Iacob, by that, that he was made lord of his brother, although his brother was the first begotten. And least that any man might take this saying of God, and referre it to external thinges, the Apostle sheweth out of Malachie, who is a good interpreter of Moses, that the seruitude of Esau was ioined with the hatred of God, and the lordship of Iacob with the loue of God. ∴ *Gen.2,5.23.* ⁂ *Malac.1.3.*

10 The first obiection: Yf God doeth loue or hate vpon no consideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them that are worthie. The Apostle detesteth this blasphemy, and afterward answereth it seuerally, point by point.

vnrighteousnes with God? God forbid.

15 [11] For he saith to Moses, ✣ I wil [o] haue mercie on him, to whome I wil shewe mercie: & will haue [p] compassion on him, on whome I wil haue compassion.

16 [12] So then it is not in him that [q] willeth, nor in him that runneth, but in God that sheweth mercie.

17 [13] For the [r] Scripture saith vnto Pharao, ✣ For this same purpose haue I [r] stirred thee vp, that I might [14] shewe my power in thee, and that my Name might be declared throughout all the earth.

n Mans wit knoweth no oth[er] causes of loue o[r] hatred, but those that are in the persons, and thereupon this obiectiō riseth.

11 He answereth first touching thē which are chosen to saluation: in chosing of whome, he denieth that God may seme vniust although he chose and predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercie presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle wil shewe afterward. Now al these thinges orderly folowing the purpose of God, doe clearely proue, that he can by no meanes seme vniust in louing and sauing his. ✣ *Exod.33.19.*

o I wil be merciful and fauorable to whome I list to be fauorable.

p I wil haue compasion on whome so euer I list to haue compasion.

12 The conclusion of the answere: Therefore God is not vniust in chosing and sauing of his free goodnes, such as it pleaseth him: as he also answered Moses, when he prayed for all the people.

q By wil, he meaneth the thought and endeuour of hart, and by running, good workes, to neither of which he giueth the praise, but only to the mercie of God.

13 Now he answereth concerning the reprobate, or them whome God hateth being not yet borne, & hath appointed to destruction, without any respect of vnworthines. And first of all he proueth this to be true, by alleaging the testimonie of God him self touching Pharao, whome he stirred vp to this purpose, that he might be glorified in his hardening and iust punyshing.

r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God so speaking to Pharao. ✣ *Exod.9.16.* *s Brought thee into this world.*

14 Secondly, he bringeth the end of Gods counsel, to shewe that there is no vnrighteousnes in him. Now this chiefest end is not properly and simplie the destruction of the wicked, but Gods glorie which appeareth in their rightful punyshment.

18 15 Therefore he hathe mercie on whome
15 A conclusion of the ful answere to the first obiection: Therefore seing God doeth not saue them whome he freely chose
he t wil, and whome he wil, he hardeneth.
19 16 Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?
20 17 But, O man, who art thou which plea-

according to his good wil and pleasure, but by iustifiyng and sanctifiyng them by his grace, his counsel in sauing them can not seme vniust. And againe, there is no vniustice in the euerlasting counsel of God touching the destruction of them whome he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answere for the maintenaunce of Gods iustice in the euerlasting counsel of reprobation, consisteth in this word, Hardenyng: which notwithstanding he concealed in the former verse, because the historie of Pharao was wel knowen. But the force of the word is great, for Hardenyng, which is set against, Mercie, presupposeth the same thinges that mercie did, to wit, a voluntarie corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfect state of creation. Moreouer, this Hardenyng also is voluntarie, for God so hardeneth being offended with corruption, that he vseth their owne wil whom he hardeneth, to the executing of that iudgement. Then folowe the fruits of Hardenyng, to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he thē appoint to destruction? because he wil: why doeth he harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnes? Nay if he should destroy all after this same sort, to whom should he doe iniurie?

Whome it pleased him to appoint, to shew his fauour vpon.

16 An other obiection, but only for the reprobate, rising vpon the former answere. Yf God doe appoint to euerlasting destruction, such as he listeth, and if that can not be hindred nor withstanded, that he hath ones decreed, how doeth he iustly condemne them, which perish by his wil?

17 The Apostle doeth not answere that is is not Gods wil, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather graunteth his aduersarie both the antecedents, to wit, that iti s Gods wil, and that it must of necessitie so fal out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seing it appeareth by manifest prose that this is the wil of God, and his doing, what impudence is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the wil of God is the rule of righteousnes.

deste

deſt againſt God? [18] ſhal the ✣ thing [u] formed ſay to him that formed it, Why haſt thou made me thus?

21 ✣ [19] Hathe not the potter power of the claye to make of the ſame lumpe one [19] veſſel to [x] honour, and another vnto [21] diſhonour?

22 [22] *VVhat* and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the [y] veſſels of wrath, prepared to [23] deſtruction?

23 And that he might declare the [z] riches of his glorie vpon the veſſels of mercie, which he hathe prepared vnto glorie?

18 An amplification of the former anſwere, taken from a compariſon, whereby alſo it appeareth that Gods determinate counſel is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not vpon any reſpect of ſecond cauſes, but doeth rather frame and direct them.

✣ *Eſa.45.9.*

v This ſimilitude agreeth very fitly to the firſt creation of mankinde.

✣ *Iere.18.6.*

19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of claye: whereof afterward God made and doeth dailie make according as he purpoſed from euerlaſting, both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, Making, declareth. 20 Whereas in the obiection propounded, mention was only made of veſſels to diſhonour, yet he ſpeaketh of the other alſo, in this anſwere, for that he proueth the Creator to be iuſt in either of them, as the rule of contraries doeth require.

x To honeſt vſes.

21 Seing then that in the name of diſhonour, the ignominie of euerlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtruction: and they that are offended with this kinde of ſpeache, bewray their owne folie. 22 The ſecond anſwere is this, that God, moreouer and beſides that he doeth iuſtly decree whatſoeuer he doeth decree, vſeth that moderation in executiug of his decrees, as declareth his ſingular lenitie euen in the reprobate, in that, that he ſuffreth them a long time; and permitteth them to enioy many & ſingular benefites, vntil at length he iuſtly condemne them: and that to good end and purpoſe, to wit, to ſhewe him ſelf to be an enemie and reuenger of wickednes, that ie may appeare what power he is of by theſe ſeuere iudgments, and finally by compariſon of contraries to ſet forth in deede, how great his mercie is towardes the elect.

y By veſſels, the Hebrewes vnderſtand all kindes of inſtruments.

23 Therefore againe, we may ſay with Paul that ſome men are made of God the Creator to deſtruction.

z The vnmeaſurable and marueilous greatenes.

24 Hauing established the doctrine of eternal predestination of God on both partes, that is, as wel of the reprobate, as of the elect, he cōmeth now to shew the vse of it, teaching vs that we ought not to seke the testimonie of it in the secret counsel of God, but by the vocation which is made manifest and set forth in the Church, propounding vnto vs the example of the Iewes and Gētiles, that the doctrine may be better perceiued.

24 Euen vs whome he hath called, not of the [a] Iewes onely, but also of the Gentiles,

25 [25] As he saith also in Ose, ✣ I wil cal them, my people, which were not my people: & her, Beloued, which was not beloued.

26 And it shalbe in the place where it was said vnto them, ✣ ye are not my people, that there they shalbe called, The childrē of the liuing god.

27 [26] Also Esaias cryeth concerning Israel, ✣ Though the nomber of the children of Israel were as the sand of the sea, *yet* shal *but* a remnant be saued.

28 For he wil make his accounte, and gather it into a [b] shorte summe with righteousnes: for the Lord wil make a short counte in the earth.

29 ✣ And as Esaias said before, Except the Lord of [c] hostes had left vs a [d] seede, we had bene made as Sodom, and had bene like to Gomorrha.

30 [27] What shal we say then? That the Gentils which folowed [e] not righteousnes, haue attained righteousnes, euen the righteousnes which is of faith.

31 But Israel folowing the lawe of righteousnes, hath not attained to the lawe of righteousnes.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the lawe: for they stombled at that stombling stone,

33 As it is written, Behold, I lay in Sion a stombling stone and rocke of offence, and whosoeuer beleeueth on him, shal not be confounded.

a *He saith not, that all & euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.*

25 Our vocation or calling, is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthines or the vnworthines of our auncestors should cause vs to thinke that we are not the elect and chosen of God, if we be called of him, & so embrace through faith the saluation that is offred vs. ✣ *Hose. 2. 23. 1. Pet. 2. 10.* ✣ *Hose. 1. 10.*

26 Contrarywise, Neither any outward general calling, neither any worthines of our auncestors, is a sufficient witnes of election, vnlesse by faith & beliefe we answere Gods calling: which thing came to passe in the Iewes, as the Lord had forewarned. ✣ *Esay. 10. 21.*

b *God purposeth to bring the vnkinde and vnthankful people to an extreme fewenes.*

✣ *Esay. 1. 9.* c *Armies, by which word the chiefest power that is, is ment to God.* d *Euen a very fewe.*

27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles.

e *So then the Gentiles had no workes to prepare & procure Gods mercie before hand: & as for that, that the Gētiles atteined to that which they sought not for, the mercie of God is to be thanked for it: and in that the Iewes atteined not to y which they sought after, they can thanke none for it but themselues, because they sought is not aright.*

And

ned vnto righteousnes, euen the righteousnes which is of faith.

31 [28] But Israel which followed the Law of righteousnes, coulde not atteine vnto the Law of righteousnes.

32 Wherfore? Because *they sought it* not by faith, but as *it were* by the [f] workes of the Law: for they haue stombled at the stombling stone,

33 As it is written, ✣ Beholde I lay in Sion a stombling stone, and a rocke to make men fal: and euery one that beleeueth in him, shal not be ashamed.

they followed the Law of righteousnes. ✣*Psal.118.22. Esay.8.14.*

[28] The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in themselues.

[f] *Seeking to come by righteousnes,* & *28.16.1.Pet.2.6.*

CHAP. X

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the end of the Law. 15 He sheweth that Moses foretolde the calling of the Gentiles, 20 And Esaias the hardening of the Iewes.

1 BRethren, [1] mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteousnes of God, and going about to [b] stablish their owne righteousnes, haue not submitted themselues to the righteousnes of God.

4 ✣ [3] For Christ is the [c] end of the Law for righ-

[1] Purposing to set forth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.

[2] The first entrance into the vocation vnto saluation, is to renounce our owne righteousnes: the next is to embrace the righteousnes by faith, which God freely offreth vs in the Gospel.

a The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his household. *b Ignorance hath alwaies pride ioyned with it.* ✣*Galat.3.24.*

[3] The proofe: The Law it selfe hath respect vnto Christ, that such as beleue in him should be saued. Therefore the calling to saluation by ye works of ye Law, is vaine and foolish, but Christ is offred for saluation to euery beleuer. *c The end of the Law is to iustifie them that kepe the Law: but seing we do not obserue the Law through the fault of our flesh, we attaine not vnto this end: but Christ saueth this disease, for he fulfilled the Law for vs.*

teousnes vnto [d] euery one that beleueth.

5 [4] For Moses *thus* describeth the righteousnes which is of the Law, ✣ That the man which doeth these things, shal liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, ✣ [e] Say not in thine heart, who shal ascende into heauen? (that is to bringe Christ from aboue)

7 Or, Who shal descende into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? The [f] worde is nere thee, *euen* in thy mouth, and in thine hearte. This is the worde of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that [h] God raised him vp frō the dead, thou shalt be saued:

10 For with the heart man [i] beleeueth vnto righteousnes, & with the mouth man confesseth to saluation.

[d] *Not onely to the Iewe, but also to the Gentiles.*

✣ That the Lawe regardeth and tendeth to Christ, this is a manifest proofe for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only: Which being imputed vnto vs by faith, our conscience is quieted, so that now no man can aske, who can ascend vp into heauen, or bring vs from hel, seing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them.

✣ *Leuit. 18, 5. Ezech. 20. 11. Galat. 3. 12.* ✣ *Deut. 30. 12.*

[e] *Thinke not with thy selfe, as men that are staggering vse to do.*

5 Vocation commeth by the word preached. [6] *Deut. 30. 14.*

[f] *By the Word, Moses vnderstoode the Lawe, which the Lord published with his owne voyce: and Paul applieth it to the preaching of the Gospell which was the perfection of the Lawe.*

6 That is in deede true fayth which is setled not onelie in the head, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as our alone and onely Sauiour, euen as he setteth forth him selfe in his word.

[g] *If thou professe plainely, sincerely, and openlie, that thou takest Iesus onelie to be thy Lord and Sauiour.* [h] *The Father, who is saied to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne.*

[i] *Faith is said to iustifie, and furthermore seing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also said to saue.*

11 [7] For

11 [7] For the Scripture saith, † Whosoeuer [k] beleeueth in him, shall not be ashamed.

12 For there is no difference betwene the Iewe and the Grecian: for he that is Lord ouer al, is rich vnto all, that cal on him.

13 [8] † For whosoeuer shal cal vpon the Name of the Lord, shalbe saued.

14 But how shall they call on him, in whome they haue not beleeued? and how shal they beleeue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beutifull are the feete of the which bring glad tidings of peace, & bring glad tidings of good things?

16 [9] But they haue not [l] al obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our reporte?

17 [10] Then faith *is* by hearing, and hearing by the [m] worde of God.

18 [11] But I demaunde, Haue they not heard? † no dout their sound went out through al the earth, & their words into the ends of the worlde.

7 Now he proueth the other part which he propounded afore in the 4. verse. to wit, that Christ calleth whomesoeuer he listeth without anie difference, and this he confirmeth by a double testimonie.

† *Esay.28.16.*

k *To beleue in God, is to yeld & consent to God his promise of our saluation by Christ, and that not only in general, but when we know that the promise perteine to vs, whereupon riseth a sure trust.*

† *Ioel.2.32.*

8 True calling vpon the name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling of true election. 9 That is true faith, which seeketh God in his worde, and that preached: according as God hath appointed in the Church. * *Esay.52.7. Nahum.1.15.*

10 Where so euer faith is, there is also the word, but not contrariwise, wheresoeuer the word is, there is faith also: for manie refuse and reiect the word.

l *He speaketh this because of the Iewes.* * *Esay.53.1. Iohn.12.38.*

11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.

m *By Gods commandement.*

12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seing that there is no nation which hath not bene called: much lesse can I say, that the Iewes were not called. * *Psalme.19.3.*

19 [12] But

19 [13] But I demande, did not Israel know God? First Moses saith, ✣ I wil prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I wil anger you.

20 ✣ And Esaias is [o] bolde, and saith, I was foūd of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, [p] Al the day long haue I stretched forth mine hande vnto a disobedient, and gainsaying people.

[13] The defendour and mainteyner of the Iewes cause, goeth on stil to aske, whither ỹ Iewes also knew not God which called them. Esay saieth the Apostle, denieth it: and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithal the Apostle teacheth, that that outward and vniuersal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God is of it selfe of smal or no efficacie, vnlesse it be apprehended or laid holde on by faith, by the gift of God: otherwise by vnbeliefe it is made vnprofitable, and that by the only fault of man, who can pretend no ignorance. ✣ *Deut. 32. 21.*

[n] *He calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✣ *Esay. 65. 1.*

[o] *Speaketh without feare.* [p] *Esay. 65. 2.*

CHAP. XI.

Lest the calling of the Iewes should be limited according to the outward appearance, 4 He sheweth that Elias was in time past deceiued, 16 And that, seing they haue an holie roote, 23 Manie of them likewise shalbe holie. 18. 24 He exhorteth the Gentiles to be humble, 33 And crieth out, that Gods iudgements are vnsearchable.

I Demaunde then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

[1] Now the Apostle sheweth how this doctrine, is to be applied to others, abyding stil in his propounded case. Therefore he teacheth vs that al the Iewes in particular, are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whither they be of the nomber of the elect or not.

[2] The first proofe: I am a Iewe, and yet elected, therefore we may and ought fully resolue vpon our election, as hath bene before said: but of an other mans we can not be so certainely resolued, and yet ours may cause vs to hope wel of others.

2 [g] God hath not cast away his people which he [a] knew before. [h] Knowe ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 ✣ Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, & they seeke my life?

4 But what saith the aunswere of God to him? ✣ I haue [b] reserued vnto my self seuen thousande men, which haue not bowed the knee to [c] Baal.

5 Euen so then at this present time is there a remnant according to the [d] election of grace.

6 [i] And if *it be* of grace, it is [e] no more of works: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the

[g] The second proofe: Because that God is faithful in his league or couenant, although men be vnfaithful: So then seing that God hath said, that he wil be [h] God of his vnto a thousand generations, we must take hede, that we thinke not that the whole race and offspring is cast of, by reason of the vnbeliefe of a fewe, but rather that we hope wel of euerie

member of the Church, because of Gods league and couenant.

a VVhich he loued and chose from euerlasting.

4 The third proofe, taken from the answere that was made to Elias, euen then also when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and nomber. Wherevpon this also is concluded, that we ought not rashly to pronounce of anie man as of a reprobate, seing that the Church is oftentimes brought to that state, that euen the most watchful and sharpe sighted pastours think it to be cleane extinct and put out.

✣ *1. King. 19. 10.* ✣ *1. King. 19. 18.*

b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect. c Baal signifieth as much as Master or patron, or one in whose power an other is, which name the idolaters at this day giue their idoles naming them patrons and patronesses or Ladies. d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnes.

5 Although that al be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnely refuse the grace and free mercie of God, impute it vnto them selues.

e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes whereby our iustifiers of them selues do teache, that workes are either wholie or partly the cause of our iustification.

rest

rest haue bene [f] hardened.

8 [6] According as it is written, ✣ God hath giuen them the spirit of [g] slomber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, ✣ Let their table be made a snare, and a net, & a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 [7] I demaund then, Haue they stumbled, that they shoulde fall? God forbid: but through their fal, saluatiō *commeth* vnto the Gentiles, to prouoke them to followe them,

12 Wherefore if the fal of them *be* the [k] riches of the worlde, and the diminishing of them the riches of the Gentiles, how much more shal their [l] aboundance *be*?

13 [8] For *in that* I speake to you Gentiles, in as much

[f] Looke Mar. 3. 5.

[6] And yet this hardenes of heart commeth not but by gods iust decree and iudgement, and yet without fault, when as he so punisheth the vnthankeful by taking from them al sense and perceiuerance, and by doubling their darkenes, that the benefites of God which are offred vnto them, do redound to their iust destruction.

✣ Esay. 6. 9. and 29. 10. Mat. 13. 14. Iohn. 12. 40. Act. 28. 26.

g A verie dead sleepe which taketh away all sense. *h That is, eyes vnfit to see.*

✣ Psalme. 69. 23.

i As vnhappie birdes are intised to death by that which is their sustenance, so did that onelie thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale whereof they refused the Gospell.

7 God appointed this casting of of [i] Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being enflamed and prouoked by emulation of the Gentiles, might them selues at length embrace the Gospel. And hereby we may learne, that the seueritie of God serueth as wel to the setting forth of his glorie, as his mercie doeth, and also that God prepareth him selfe a way to mercie, by his seueritie: so that we ought not rashly to dispayre of anie man, nor proudly triumph ouer other men, but rather prouoke them to an holie emulation, that God may be glorified in them also.

k By riches, he meaneth the knowledge of the Gospel to euerlasting life: and by the worlde, all nations dispersed through out the whole world. *l Of the Iewes, when the whole nation without exception shall come to Christ.*

8 He witnesseth by his owne example that he goeth before al other in this behalf.

much as I am the Apostle of the Gentils, I [m] magnifie mine office,

14 *To trie* if by any meanes I might prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shal* the receiuing *be*, but life from the dead?

16 [9] For if the [o] first fruites *be* holy, so *is* the whole lumpe: and if the roote [p] be holy, so *are* the branches.

17 ✣ [10] And though some of the branches be broken of, and thou being a wild Oliue tree, wast graft in [q] for them, & made [r] partaker of the root, and fatnes of the Oliue tree:

18 [s] Boast not thy selfe against the branches: & if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken of, that I might be grafte in.

20 Well: through vnbeleefe they are broken of,

m I make noble and famous.

n It shal come to passe that when the Iewes come to the Gospell, the world shall as it were quicken againe, and rise vp from death to life.

9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holie, although that manie of the branches be cut of. Therefore in vnworthines, to

iudging of our brethren, we must not sticke in their thinke that they are at once al cast of, but we ought to consider the roote of the couenant, and rather go backe to their Aunceters which were faithful that we may knowe that the blessing of the couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues.

o He alludeth to the first fruites of those loaues, by the offring whereof all the whole crop of corne was sanctified, and they might vse the rest of the yere following with good conscience. *p Abraham.* ✣ *Iere.11.6.*

10 There is no cause why the Gentiles which haue obteined mercie should triumph ouer the Iewes which contemne the grace of God, seing they are grafted into the Iewes aunceters. But let them rather take heede, that that also be not found in them which is worthely condemned in the Iewes. And hereof also this general doctrine may be gathered & taken, that we ought to be studious of Gods glorie euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace. *q In place of those boughes which were broken of.* *r It is against the common course of husbandrie, that the barren iuyce of the impe is changed with the iuyce of the good tree.* *s We may reioyce in the Lord, but so, that we despise not the Iewes whome we ought rather to prouoke to that good* *striuing with vs.*

and

and thou ſtandeſt by faith: be not hie minded, but [t] feare.

21 For if God ſpared not the [u] naturall branches, *take heede*, leſt he alſo ſpare not thee.

22 [11] Beholde therefore the [x] bountifulnes, & ſeueritie of God: towarde them which haue fallen, ſeueritie: but toward thee, bountifulnes, if thou continue in *his* [y] bountifulnes: or els thou ſhalt alſo be cut of.

23 [12] And they alſo, if they abide not ſtil in vnbeleefe, ſhalbe graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the Oliue tree, which was wilde by [z] nature, & waſt graffed contrary to nature in a [a] right Oliue tree, how muche more ſhal they that are by nature, be graffed in their owne Oliue tree?

25 [13] For I would not, brethren, that ye ſhould

t *See that thou ſtand in awe of God modeſtly and carefully.*

u *He calleth them naturall, not becauſe they had any holines of nature, but becauſe they were borne of them whome the Lord ſet apart for him ſelfe, from other nations, by his league and couenant which he freely made with thē.*

11 Seing the matter it ſelfe declareth that election commeth not by inheritance (although the fault be in men and not in God why the bleſſing of God is not perpetual) we muſt take good heede that that be not found in our ſelues, which we thinke blame worthie in others, for the election is ſure, but they that are truely elect and ingraffed, are not proude in them ſelues with contempt of other, but with due reuerence to God and loue towards their neighbour, runne to the marke which is ſet before them.

x *The tender and louing heart.* y *In that ſtate which God his bountifulnes hath aduanced thee vnto: and we muſt marke here, that he ſpeaketh not of the election of euerie priuate man which remaineth ſtedfaſt for euer, but of the election of the whole nation.*

12 Manie are now for a ſeaſon cut of, that is, are without the roote, which in their time ſhalbe graffed in: and againe there are a great ſort which after a ſort, and touching the outward ſhewe ſeeme to be ingraffed, which notwithſtanding through their owne fault afterward are cut of, and cleane caſt away: Which thing is eſpecially to be conſidered in nations and peoples, as in the Gentiles and Iewes.

z *Vnderſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derined from him to his poſteritie.* a *Into the people of the Iewes, which God had ſanctified of his mere grace: and he ſpeaketh of the whole nation, not of euerie one's part.* 13 The blindnes of the Iewes is neither ſo vniuerſal that ỹ Lord hath no elect in that nation, neither ſhal it be continual: for there ſhalbe a time wherein they alſo (as the Prophets haue forewarned) ſhal effectually embrace that, which they do now ſo ſtubburnely for the moſt part reiect and refuſe.

be

be ignorant of this secret (least ye shoulde be arrogant in your [b] selues) that partely obstinacie is come to Israel, vntill the fulnes of the Gentiles be [c] come in.

26 And so all Israel shalbe saued, as it is written, ✣ The deliuerer shal come out of Sion, & shall turne away the vngodlines from Iacob.

27 And this is my couenant to them, ✝ When I shall take away their sinnes.

28 [14] As concerning the [d] Gospel, *they are* enemies for your sakes: but as touching the [e] electiō, they are beloued for the fathers sakes.

29 [15] For the giftes and calling of GOD are without repentance.

30 [16] For euen as ye in time past haue not beleeued God, yet haue nowe obtayned mercy through their vnbelefe,

31 Euen so now haue they not beleued by the mercy *shewed* vnto you, that they also may obtaine mercy.

32 For God hath shut vp [f] al in vnbelefe, that he might haue mercy on all.

33 [17] O the deepenes of the riches, bothe of

b That you be not proude within your selues.

c Into the church.

✣ *Esai.59.20.*

✝ *Esai.27.9.*

14 Againe, that he may ioyne ȳ Iewes and Gentiles together as it were in one bodie, and especially may teache what duetie the Gentiles owe to the Iewes, he beateth this into their heads, that the nation of ȳ Iewes is not vtterly cast of without hope of recouerie.

d Forasmuch as they receiue it not.

e In that, that god respecteth not what they deserue, but what he promised to Abraham.

15 The reason or profe: Because the couenaunt made with that nation of life euerlasting, can not be frustrate and vaine. 16 An other reason: Because that although that they which are hardened are worthily punished, yet hath not this stubburnes of the Iewes so come to passe properly for an hatred to that natiō, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercy which is shewed to the Gentiles, might them selues also be partakers of the same benefite, and so it might appeare that both Iewes & Gentiles are saued onely by the free mercy and grace of God, which could not haue bene so manifest, if at the beginning, God had brought al together into the Church, or if he had saued the nation of the Iewes without this interruption. *f Both Iewes and Gentiles.*

17 The Apostle cryeth out as astonished with this wonderfull wisdome of God, which he teacheth vs ought to be religiously reuerenced, and not curiously and profanely to be searched beyond the compas of that that God hath reueyled vnto vs.

g The course that he holdeth in gouerning all things both generally and particularly.
h The order of his counsels and doings.
i Esai.40.13. Iob.41.2. 1.Cor.2.16.

the wisedome, and knowledge of God! howe vnsearcheable are his [g] iudgements, and his [h] wayes past finding out!

34 ✣ [18] For who hath knowen the minde of the Lord? or who was his counsellour?

35 Or who hath giuen vnto him [i] first, and he shalbe recompensed?

36 For of him, and through him, and for [k] him are all things: to him *be* glory for euer. Amen.

18 He bridleth three maner of wayes, the wicked boldnes of man: First becauſe that God is aboue all, moſte wiſe, and therefore it is very abſurd, and playnly godleſſe to meaſure him by our folly. Moreouer, becauſe he is debter to no man, and therefore no man can complayne of iniurie done vnto him. Thirdly, becauſe all things are made for his glorie, and therefore we muſt referre all things to his glorie, much leſſe may we contend & debate the matter with him.

i This saying ouerthroweth the doctrine of foreseene workes and merites.
k To wit, for God, to whose glorie all things are referred, not onely things that were made, but especially his newe workes which he worketh in his elect.

CHAP. XII.

1 He exhorteth 3 to that worship which is acceptable to God: 9 To loue vnfayned, 14. 20. euen towards our enemies.

1 I Beſeche [1] you therfore brethrē, [a] by the mercies of God, that ye [b] giue vp your [c] bodies a [d] liuing ſacrifice, holy, acceptable vnto God,

1 The fourth part of this Epiſtle, which after the finiſhing of the chief points of Chriſtian doctrine conſisteth in declaring of preceptes of Chriſtian life. And firſt of all he giueth generall precepts and grounds: the chiefeſt whereof is this, that euery man conſecrate him ſelfe wholy to the ſpiritual ſeruice of God, and doe as it were ſacrifice him ſelfe, truſting to the grace of God.

a By this preface he sheweth that Gods glory is the vtmost ende of all our doings.
b In times past the sacrifices were presented before the altar, but nowe the altar is euery where. *c Your selues: in tymes past, other bodyes then our owne, nowe our owne muste be offered.*
d In tyme past, dead sacrifices were offered, but nowe we must offer suche as haue the Spirit of life in them.

which is your [e] reasonable seruing of God.

2 [2] And fashion not your selues lyke vnto this worlde, but be ye changed by the renewing of your [f] minde, that ye may ✣ proue what that good, and acceptable and perfect will of God is.

3 [3] For I [g] say through the grace that is giuen vnto me, to euery one that is among you, that no man [h] presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to [i] sobrietie, as God hath dealt to euery man the ✣ measure of [k] faith.

4 [4] For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

[e] *Spirituall.*

2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholy renouncing this world, set before vs, as our marke, the will of God, as it is manifested and opened vnto vs in his worde.

[f] *Why then there is no place left, for reason,*

which the Heathen Philosophers place as a Queene in a Castle, nor for mans free will which the popish scholemen dreame on, if the minde muste be renewed: Looke Ephes. 1.18. and 2.3. and 4.17. and Colos. 1.21.

✣ *Ephes. 5. vers. 17. 1. Thess. 4. vers. 3.*

3 Thirdly, he admonisheth vs very earnestly, that euery man keepe him selfe within the boundes of his vocation, and that euery man be wyse according to the measure of grace that GOD hathe gyuen hym.

[g] *I charge.* [h] *That he please not him selfe to much, as they doe, which perswade them selues they knowe more then in deede they doe.* [i] *We shalbe sobre, if we take not that upon vs, which we haue not, and if we bragge not of that we haue.*

✣ *1. Cor. 12. 11. Ephes. 4. 7.*

[k] *By faith he meaneth the knowelege of GOD in Christ, and the gyftes which the holy Ghost powreth upon the faithfull.*

4 There is a double reason of the precept goyng afore: the one is, because GOD hathe not committed euery thing to be done of euery man: and therefore, he doeth backewardly, and not onely vnprofitablye, but also to the great disprofite of others, wearieth him selfe and others, whiche passeth the boundes of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gyftes, redoundeth to our commoditie: seeing that the same is therefore instituted and oppoynted, that wee shoulde be bounde one for an other. Wherevppon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery priuate gyft is common.

[5] Seeing

† 1. Pet. 4. 10.

6 † Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether *vve haue* propheſie, *let vs propheſie* according to the [l] proportion of faith.

7 Or an office, *let vs vvaite* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: he that [o] diſtributeth, *let him do it* † with ſimplicitie: he that [p] ruleth, with diligence: he that [q] ſheweth mercy, with chearefulnes.

9 [6] *Let* loue *be* without diſſimulation. ∴ Abhorre that which is euill, and cleaue vnto that which is good.

10 ✻ Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not ſlouthfull to do ſeruice: feruent in ſpirit: [r] ſeruing the Lord,

12 [7] Reioycing in hope, pacient in tribulation,

5 That which he ſpake before in general, he applyeth particularly to the holy functions, wherin men offend with greater daunger. And he deuideth thē into two ſortes, to wit, into Prophetes, and Deacons: and againe he deuideth the Prophetes, into Doctours, and Paſtours. And of Deacons he maketh three ſortes: to wit, the one to be ſuch as are (as it were) treaſurers of ỹ church Cofers, whome he calleth properly Deacons: the other to be the Gouernours of Diſcipline, who are called Seniours or Elders: the thirde, to be ſuch as properly ſerued in the helpe of the poore, of which ſorte the company of widowes were.

l That euery man obſerue the meaſure of that which is reueyled vnto him.

m VVhoſe office is onely to expounde the Scriptures. n VVho in other places is called the Paſtour. o To wit, the almes, that he diſtribute them faithfully, and without reſpect of perſon. † Mat. 6. 2. 2. Cor. 9. 7. p The Elder of the Church.

q They that are buſied about tending on the poore, muſt do it with cherefulnes, leaſt they adde ſorowe to ſorowe.

6 Now he commeth to the dueties of the ſecond table, which he deriueth from charitie, which is as it were the founteyne of them all. And he deſcribeth chriſtian charitie by ſinceritie, hatred of euill, earneſt ſtudie of good things, good affection to helpe our neighbour, and whoſe finall ende is the glorie of God. ∴ *Amos 5. 15.* ✻ *Ephe 4. 2. 1. Pe. 2. 17.* r *This piece is wel put in, for it maketh difference betwene Chriſtian dueties, and Philoſophicall dueties.*

7 He reckoneth vp diuers other vertues togither w their effectes, to wit, hope, pacience in tribulation, equanimitie, continuance in prayer, liberalitie towards the ſaintes, hoſpitalitie, moderation of mind, euen in helping our enemies, a ſelf ſame feling w others as wel in aduerſitie as proſperitie, modeſtie, endeuour to mainteine honeſt cōcord ſo nigh as we may w al mē, which can not be extinguiſhed by any mans iniuries.

† conti-

✣ continuing in prayer.

13 ✣ [f] Distributing vnto the [t] necessities of the Saintes: ∵ gyuing your selues to hospitalitie.

14 ✻ Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towardes another: ✣ be not hie minded: but make your selues equal to them of the [u] lower sorte: be not [x] wise in your selues.

17 ✻ Recompence to no man euill for euill: procure thinges honest in the sight of all men.

18 ✣ If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, ✣ auenge not your selues, but giue place vnto wrath: for it is written, ∵ Vengeance is mine: I will repay, saith the Lorde.

20 ✻ Therefore, if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape [y] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnes.

✣ 1. Pet. 5. 8.
✣ Luke 18. 1. 1. Cor. 16. 1.
[f] A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as muche as we can.
[t] Not vppon pleasures and nedelesse dueties, but vppon necessarie vses.
∵ Heb. 13. 2. 1. Pet. 4. 13.
✻ Mat. 5. 44.
✣ Prouerb. 3. 7. Isa. 5. 11.
[u] There is nothing that doeth so much breake concord, as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft.
[x] Be not puffed vp with opinion of your owne wisdome. ✻ Prouer. 20. 22. Mat. 5. 39. 2. Cor. 8. 11. 1. Pet. 3. 9. ✣ Hebr. 12. 14. ✣ Eccles. 3. 18. Mat. 5. 39. ∵ Deut. 32. 35. Heb. 10. 30. ✻ Prouerb. 25. vers. 22.
[y] After this sort doeth Salomon point out the wrath of God that hangeth ouer a man.

CHAP. XIII.

He willeth that we submit our selues to Magistrates: 8 To loue our neighbours. 12 To liue vprightly, 14 and to put on Christ.

✣ *Tit.3.1. 1.Pet.2.13.*

1 Nowe he sheweth seuerally, what subiectes owe to their Magistrates, to wit, obedience: From which, he sheweth that no man is free: and in suche sorte, that it is not onely dewe to the higheste Magistrate him selfe, but also euen to the baseste, which hath any office vnder him.

1 LEt ✣ [1] euery [a] soule be subiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receyue to them selues condemnation.

3 [4] For Magistrates are not to be feared *for* good workes, but *for* euill. [5] Wilt thou then be without feare of the power? do well: so shalt thou haue prayse of the same.

4 For he is the minister of God for thy wealth, [6] but if thou doe euill, feare: for he beareth not the sworde for nought: for he is the minister of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore ye muste be subiect, not be-

a Yea, though an Apostle, though an Euangelist, though a Prophet. Chrisostom. Therefore the tyrannie of the Pope ouer all kingdomes must downe to the grounde.

2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours shoulde be subiect vnto them? 3 An other argument of great force: Because GOD is Authour of this order: so that suche as are rebelles, ought to knowe, that they make warre with God him selfe: wherefore they can not but purchase to them selues, great misterie and calamitie.

b Be distributed, for some are greater, some smaller.

4 The third argument taken from the ende wherefore they were made, which is most profitable: for that God by this meanes, preserueth the good, and bridleth the wicked: by which wordes, the Magistrates them selues, are put in minde of that duetie which they owe to their subiectes.

5 An excellent way to beare this yoke, not onely without griefe, but also with great profite. 6 God hath armed the Magistrate euen with a reuenging sworde.

c By whome God reuengeth the wicked.

7 The conclusion: we must obey the Magistrate, not only for feare of punishment, but much more because (that although the Magistrate hath no power ouer the conscience of man, yet seeing he is Gods minister) he can not be resisted by any good conscience.

cause

cause of wrath only, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying them selues for the same thing.

7 ✣ Giue to al men therefore their duetie: tribute to whom *ye owe* tribute: custome, to whom custome: feare, to whom [e] feare: honour, to whom *ye owe* [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, ✣ Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commaundement, it is [h] briefly comprehended in this saying, *euen* in this, ✣ Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euil to his neighbour: therfore is loue the ✱ fulfilling of the Lawe.

11 [11] And that, considering the season, that *it is* now time that we should arise from slepe: for now

d So farre as lawfully we may: for if vnlawfull things be commaunded vs, we must answere as Peter teacheth vs, It is better to obey God, then men.

8 He reckoneth vp ỹ chiefest things wherin consisteth the obedience of subiectes: ✣ *Mat.22.11.*

e Obedience, and that from the heart.

f Reuerẽce, which (as reason is) we must giue to the Magistrate.

9 He sheweth howe very few iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetual lawe of charitie.

10 He commendeth Charitie, as an abridgement of the whole Lawe.

g Hath not onely done one commaundement, but performed generally that which the Lawe commaundeth.

✣ *Exod.20. vers. 14. Deuter. 5. vers. 18.*

h For the whole Law commaundeth nothing els, but that we loue God and our neighbour. But seeing Paul speaketh here of the deuties we owe one to another, we must restrayne this worde Lawe, to the seconde table.

✣ *Leuit.19.18. Mat.22.39. Mar.12.31. Galat.5.14. Iam.2.8. ✱1.Timo.1.5.*

11 An amplification taken of the circumstance of the tyme: whiche also it selfe putteth vs in mynde of our duetie, seeing that this remayneth after that the darkenesse of ignorance and wicked affections by the knoweledge of Gods trueth be dryuen out of vs, that we order our lyfe according to that certayne and sure rule of all righteousenesse and honestie, beeing fully grounded vppon the vertue of the Spirite of CHRIST.

1 LEt ✣ [1] euery [a] ſoule be ſubiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordeined of God.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receyue to them ſelues condemnation.

3 [4] For Magiſtrates are not to be feared *for* good workes, but *for* euill. [5] Wilt thou then be without feare of the power? do well: ſo ſhalt thou haue prayſe of the ſame.

4 For he is the miniſter of God for thy wealth, [6] but if thou doe euill, feare: for he beareth not the ſworde for nought: for he is the miniſter of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore ye muſte be ſubiect, not be-

✣ *Tit.3.1. 1.Pet.2.13.*

1 Nowe he ſheweth ſeuerally, what ſubiectes owe to their Magiſtrates, to wit, obedience: From which, he ſheweth that no man is free: and in ſuche ſorte, that it is not onely dewe to the higheſt Magiſtrate him ſelfe, but alſo euen to the baſeſt, which hath any office vnder him.

a Yea, though an Apoſtle, though an Euangeliſt, though a Prophet. Chriſoſtom. Therefore the tyrannie of the Pope ouer all kingdomes muſt downe to the grounde.

2 A reaſon taken of the nature of the thing it ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiours ſhoulde be ſubiect vnto them? 3 An other argument of great force: Becauſe GOD is Authour of this order: ſo that ſuche as are rebelles, ought to knowe, that they make warre with God him ſelfe: wherefore they can not but purchaſe to them ſelues, great miſerie and calamitie.

b Be diſtributed, for ſome are greater, ſome ſmaller.

4 The third argument taken from the ende wherefore they were made, which is moſt profitable: for that God by this meanes, preſerueth the good, and bridleth the wicked: by which wordes, the Magiſtrates them ſelues, are put in minde of that duetie which they owe to their ſubiectes.

5 An excellent way to beare this yoke, not onely without griefe, but alſo with great profite. 6 God hath armed the Magiſtrate euen with a reuenging ſworde.

c By whome God reuengeth the wicked.

7 The concluſion: we muſt obey the Magiſtrate, not only for feare of puniſhment, but much more becauſe (that although the Magiſtrate hath no power ouer the conſcience of man, yet ſeeing he is Gods miniſter) he can not be reſiſted by any good conſcience.

cauſe

cause of wrath only, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying them selues for the same thing.

7 ✣ Giue to al men therefore their duetie: tribute to whom *ye owe* tribute: custome, to whome custome: feare, to whom [e] feare: honour, to whom *ye owe* [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, ✣ Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commaundement, it is [h] briefly comprehended in this saying, *euen* in this, ⁘ Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euil to his neighbour: therfore is loue the ✱ fulfilling of the Lawe.

11 [11] And that, considering the season, that *it is* now time that we should arise from slepe: for now

d So farre as lawfully we may: for if vnlawfull things be commaunded vs, we must aunswere as Peter teacheth vs, It is better to obey God, then men.

8 He reckoneth vp ỹ chiefest things wherin consisteth the obedience of subiectes.

✣ *Mat.22.11.*

e Obedience, and that from the heart.

f Reuerẽce, which (as reason is) we must giue to the Magistrate.

9 He sheweth howe very few iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetual lawe of charitie.

10 He commendeth Charitie, as an abridgement of the whole Lawe.

g Hath not onely done one commaundement, but performed generally that which the Lawe commaundeth.

✣ *Exod.20. vers. 14. Deuter. 5. vers. 18.*

h For the whole Law commaundeth nothing els, but that we loue God and our neighbour. But seeing Paul speaketh here of the deuties we owe one to another, we must restrayne this worde Lawe, to the seconde table.

⁘ *Leuit.19.18. Mat.22.39. Mar.12.31. Galat.5.14. Iam.2.8.* ✱ *1.Timo.1.5.*

11 An amplification taken of the circumstance of the tyme: whiche also it selfe putteth vs in mynde of our duetie, seeing that this remayneth after that the darkenesse of ignorance and wicked affections by the knowledge of Gods trueth be dryuen out of vs, that we order our lyfe according to that certayne and sure rule of all righteousnesse and honestie, beeing fully grounded vppon the vertue of the Spirite of CHRIST.

is our ſaluation nearer, then when we beleued it.

12 The night is paſt, and the day is [i] at hand, let vs therfore caſt away the workes [k] of darknes, and let vs put on the armour of light,

13 So that we walke honeſtly, as in the day: not in ✣ gluttonie, and drunkennes, neither in chambering and wantonnes, nor in ſtrife and enuying:

14 ✣ But [l] put ye on the Lorde IESVS CHRIST, and take no thought for the fleſhe, to fulfill the luſtes of it.

[i] *In other places we are ſaid to be in the light, but yet ſo, that it appereth not as yet what we are, for as yet we ſee but as it were in the twye-light.*

[k] *That kinde of life, which they leade, that flee the light.*

✣ *Luke.21.34.*

✣ *Galat.5.16. 1.Pet.2.11.*

[l] *To put on Chriſt is to poſſeſſe Chriſt, to haue him in vs, and vs in him.*

CHAP. XIIII.

1 He willeth that we ſo deale with the weake in faith, 15 that through our faulte they be not offended. 10 And on the other ſide he commaundeth them not rashly to iudge of the ſtronger: 19 That within the boundes of edification 20 and charitie, 22 Chriſtian libertie may conſiſt.

1 Him [1] that is weake in the faith, [2] receyue vnto you, *but* not for [b] controuerſies of diſputations.

2 [2] One [c] beleeueth that he may eate of all things: & another, which is weak, eateth herbes.

1 Now he ſheweth howe we ought to behaue our ſelues toward our brethren in matters and things indifferēt, offending in the vſe of them, not of malice, or damnable ſuperſtition, but for lacke of knowledge of the beneſite of Chriſt. And thus he teacheth, that they are to be inſtructed gently and paciently, and ſo [ỹ] we applie our ſelues to their ignorance in ſuch matters, according to the rule of charitie.

a Doe not for a matter or thing that is indifferent, & ſuch as you may do or not do, ſhunne his companie, but take him to you. b To make him by your doubtful and vncertaine diſputations goe away more in doubt then he came, or ſtart backe with a troubled conſcience.

2 He propoundeth for an example, the difference of meates, which ſome thought was neceſſarily to be obſerued as a thing preſcribed by the Lawe (not knowing that it was taken away) whereas on the contrarie ſide ſuche as had profited in the knoweledge of the Goſpel, knewe wel that the ſcholemaſterſhip of the Lawe was aboliſhed.

c Knoweth by faith.

[ỹ] [3] Let

3 [3] Let not him that eateth, despise him that eateth not: & let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

3 In such a matter, saith ỹ Apostle, let neither them which know their liberty, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condēne that, ỹ they vnderstand not.

4 ✣ [5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stande.

4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding ỹ member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse folowing. ✣ *Iam.4.12.*

5 [6] This mā estemeth one day aboue another day, and another man counteth euery day a like, [7] let [d] euery man be fully perswaded in his minde.

5 Another reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, he that is ignorant to day, may be indewed to morowe, with further knowledge, so that he also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce that sentence of condemnation.

6 [8] He that [e] obserueth the day, obserueth it to

6 Another example of the difference of dayes according to the Lawe.

7 He setteth against this contempt, and hastie or rashe iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie, of what maner and sort it is, and how they ought to vse it: and againe the weake may daily profite, lest either they abuse the gift of God, or these please them selues in their infirmitie.

d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, ỹ nothing is vnclean of it self, and this perswasion must be grouded vpon ỹ word of god.

8 A reason taken from the nature of indifferent thinges, which a man may with good conscience do, and omitte: for seeing that the difference of daies and meates was appointed by God, how could they which as yet vnderstod not the abrogating of the Law, and yet otherwyse acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was cōmaunded of God? And on the contrary side, they that knew the benefite of Christ in this behalf, did ẅ good cōsciēce neither obserue days nor meates. Therfore saith ỹ Apostle ver. 10. Let not ỹ strong cōdemne ỹ weake for these thinges, seeing that the weake brethren are brethren notwithstanding. Now if any man woulde drawe this doctrine to these our times & ages, let him know that the Apostle speaketh of such thīgs indifferēt, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance, and not of malice, (for to such the Apostle yelded not, no not for a moment) nor superstition, but of a religious feare of

e Obserueth precisely. the

the Lord: and he that obserueth not the day, obserueth it not to the Lord. He that [g] eateth, eateth to the Lord: [9] for he giueth God thankes: and he that eateth [h] not, eateth not to the Lord, and giueth God thankes.

7 [10] For none of vs liueth to [i] him self, neither doeth any die to him self.

8 For whether we liue, we liue vnto the Lord: or whether we die, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

9 For Christ therefore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doest thou condemne thy brother? or why doest thou despise thy brother? ✣ for we shall all appeare before the iudgement seate of Christ.

11 For it is written, ✣ I [k] liue, saith the Lord, &

f God shall iudge whether he do well or no: And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doinget.

g He that maketh no difference of meates.

9 So the Apostle sheweth that he speaketh of ỹ faithfull, both strong & weake: But what if we haue to do with infidels? Then must we here take hede of two thinges, as also is declared in the epist. to the Cor. The one is, that we count not their superstitiō amongst things indifferēt, as they did which sate down to meate in Idols temples: the other is, that then also when the matter is indifferent (as to buy a thing offred to Idols, in the bochers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother.

h He that toucheth not meates which he taketh to be vncleane by the Lawe.

10 We must not sticke saith he, in the meate it self, but in the vse of ỹ meate, so that he is iustly to be reprehended that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, & not simplie that we might eate this meate or that.

i Hath respect to him self only, which the Hebrues vtter after this sort, doeth well to his owne soule.

11 The conclusion: we must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euil, the strong must not despise their weake brethren, much lesse condemne them. But this consequent can not be taken of equal force in the cōtrary, to wit, ỹ the weake should not iudge the strong, because the weake do not know, that they which do not obserue a day, & eate, obserue it not, to the Lord, & eate to ỹ Lord, as the strong men know that the weake which obserue a day and eate not, obserue the daye to the Lord, and eate not to the Lord. ✣ *2. Cor. 1. 10.* ✣ *Esa. 45. 23. Philip. 2. 10.*

k This is a forme of an othe, proper to God onely, for he and none but he liueth, and hath his being of him self.

euery

euery knee shall bowe to me, and all tongues shal [l] confesse vnto God.

12 So then euery one of vs shal giue accounts of him self to God.

13 [12] Let vs not therefore iudge one another any more: but vse *your* iudgement rather in [m] this, that no man put an occasion to fal, or a stombling blocke before *his* brother.

14 [13] I knowe, and am persuaded through the [n] Lord Iesus, that there is nothing vncleane of it [o] selfe: but vnto him that iudgeth any thing to be vncleane to him *it is* vncleane.

15 But if thy brother be grieued for the meat, now walkest thou not charitably: ✣[14] destroy not him with thy meate, for whom [15] Christ dyed.

16 [16] Cause not your commoditie to be euill spoken of.

17 [17] For the kingdome of God, is not meate

l Shall acknowledge me for God.

12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take hede that we do not vtterly cast downe with abusing our libertie our brother which is not yet strong.

m He rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, where as they should rather bestowe their wittes vpon this, that they do not with their disdainefulnes either cast their brethren cleane downe, or giue them some offence.

13 The preuenting of an obiection: It is true that the scholemastership of ỹ Law is taken away by the benefite of Christ, to such as know it, but yet not withstanding we haue to consider in the vse of this libertie, what is expedient, that we may haue regarde of our weake brother, seeing that our libertie is not lost thereby.

n By the Spirit of the Lorde Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his comming. o By nature. ✣ *1. Cor. 8. 11.*

14 It is the part of a cruell minde to make more accompt of meate, then of our brothers saluation. Which thing they do, that presume to eate with the offence of any brother, and so giue him occasion to go back frō the Gospel.

15 Another argument: We must folowe Christes example: who was so farre from destroying the weake with meate, that he gaue his life for them.

16 Another argument: for that by this meanes the libertie of the Gospell is euill spoken of, as though it openeth the waye to attempte any thing whatsoeuer, and boldeneth vs to all thinges.

17 A generall reason, and the grounde of all the other argumentes. The kingdome of heauen consisteth not in these outwarde thinges, but in the studie of righteousnes and peace, and comfort of the holy Ghost.

nor drinke, but righteousnes, and peace, and ioye in the holy Ghost.

18 For whosoeuer in [p] these thinges serueth Christ, is acceptable vnto God, and is approued of men.

19 [18] Let vs then folow those things which cõcerne peace, & wherwith one may edifie another.

20 Destroy not the worke of God for meates sake: ✣ all things in dede are pure: but *it is* euil for the man which eateth with offence.

21 ✣ *It is* good neither to eate flesh, not to drinke wine, nor any thing whereby thy brother stombleth, or is offended, or made weake:

22 [19] Hast thou [q] faith? haue it with thy selfe before God: blessed is he that condemneth not him selfe in that thing which he [r] alloweth.

23 For he that [s] doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

[p] *He that liueth peaceably, & doeth righteously through the holy Ghost.*

18 A general cõclusion, the vse of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteme ỹ thing vnlawful by reason of the offẽce of our brother, which is of it selfe pure and lawfull.

✣ *Tit. 1. 15.*

✣ *2. Cor. 8. 13.*

19 He giueth a double warning in these matters, one, which perteineth to the strong, that he which hath obteined a sure knowledge of this libertie, kepe that treasure to the ende he may vse it wisely and profitably, as hath bene said: the other which respecteth the weake, that they do nothing rashely by other mens example w a wauering conscience, for that can not be done without sinne, whereof we are not perswaded by ỹ worde of God, that he liketh and approueth it.

[q] *He shewed before, vers. 14. what he meaneth by faith, to wit, for a mã to be certaine and out of doubt in matters and things indifferent.* [r] *Embraceth.* [s] *Reasoneth with him self.*

CHAP. XV.

1 The stronger must imploye their strength to strengthen the weake, 3 By Christes example, 7 Who receiued 8 Not only the Iewes, 10 But also the Gentils. 15 The cause why he wrote this epistle.

1 WE which are strong, ought to beare the infirmities of the weake, and not to [a] please our selues.

2 *Therefore* let euerie man please his neighbour

1 Now ỹ Apostle reasoneth generally of tollerating or bearing with the weake by all meanes, so farre forth as may be for their profite.

[a] *And despise others.*

bour in that that is [b] good to edification.

3 [2] For Christ also would not please him selfe, but as it is written, ✣ The rebukes of them which rebuke thee, fell on me.

4 [3] For whatsoeuer things are written [c] afore time, are writtē for our learning, that we through patience, and comforte of the [d] Scriptures might haue hope.

5 [4] Now the God of patience and consolation giue you that ye be ✣ like minded one towards an other, according to Christ Iesus,

6 That ye with one minde, & with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherfore receiue ye one another, as Christ also [e] receiued vs to the glorie of God.

8 [5] Now I say, that Iesus Christ was a minister of the [f] circūcision, for the [g] trueth of God, to cōfirme the promises *made* vnto the fathers.

9 [6] And let the Gētiles praise God, for *his* mer-

b For his profite and edification.

2 A confirmation taken of the exāple of Christ who suffred all things, to bring not onely the weake, but also his most cruell enemies, ouercōming them with pacience, to his Father.

✣ *Psal.69.10.*

3 The preuetting of an obiectiō: Such thīgs as are cited out of the examples of the ancientes, are propounded vnto vs to this end and purpose, that according to the exāple of our Fathers, we should in pacience & hope beare one with an other.

c By Moses and the Prophets. d The Scriptures are said to teache and comfort, because God vseth them to teach and comfort his people withall.

4 We must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one an other to God, as Christ also receiued vs vnto him selfe, although we were neuer so vnworthy. ✣ *1.Cor.1.10.*

e He did not disdaine vs, but receiued vs of his owne accorde, to make vs partakers of Gods glorie.

5 An applying of the example of Christ to the Iewes, whom he vouchsafed this honor for ỹ promises which he made vnto their fathers, although they were neuer so vnworthy, that he executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despise them for certaine faultes, whom ỹ Sonne of God so much estemed.

f Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters. g That God might be seene to be true.

6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnes had regarde of, so that they are not to be contemned of the Iewes, as straungers.

cie, as it is written, † For this cause I will [h] cõfesse thee among the Gẽtiles, & sing vnto thy Name.

10 And againe he saith, † Reioyce, ye Gentiles with his people.

11 And againe, ·· Praise, the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, * There shalbe a roote of Iesse, & he that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

13 [7] Now the God of [i] hope fill you with [k] all ioye, and peace in beleeuing, that ye may abound in hope through the power of the holy Ghost.

14 [8] And I my self also am persuaded of you, my brethren, that [l] ye also are full of goodnes, & filled with all knowledge, and are able to admonishe one another.

15 Neuertheless brethren, I haue somewhat boldly after a sorte written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be [9] minister of Iesus Christ toward the Gẽtiles, ministring [9] Gospel of God, that the [m] offring vp of the Gentiles, might be acceptable being sanctified by the holy Ghost.

17 I [9] haue therefore whereof I may reioyce in Christ Iesus in those thinges which *perteine* to God.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by me, *to make* the Gẽtiles obedient in worde and dede,

† *Psal.18.50.*
h I wil openly professe, and set forth thy name.
† *Deut.32.43.*
·· *Psal.117.1.*
* *Esa.11.10.*
7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuẽ them of [9] Lord, that he had cõmaunded them.
i In whom we hope.
k Aboundantly & plentifully.
8 The conclusion of the Epistle, wherein he first excuseth him self, that he hath writtẽ somwhat at large vnto them, rather to warne them, then to teache them, and that of necessitie by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your own accorde, and of your selues.
m By the offering vp of the Gentiles, he meaneth the Gentiles thẽ selues, whom he offered to God as a sacrifice.
9 He cõmendeth his Apostleship highly, by [9] effectes, but yet so, [9] moreouer & besides [9] he speaketh all things truly, he giueth all [9] glorie to God as the only author: & doeth not properly respect him self, but this rather, that men might lesse doubt of [9] trueth of the doctrine which he propounded vnto them.
n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I can not say, what he hath done by me to bring the Gentiles to obey the Gospell.

19 With

19 With the ° power of signes & wonders, by the power of the spirit of God: so that from Hierusalem, & round about vnto Illyricum, I haue caused to abounde the Gospell of Christ.

20 Yea, so I enforced my selfe to preache the Gospel, not where Christ was named, lest I should haue buylt on another mans foundation.

21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ✣ ¹⁰ Therfore also I haue bene oft let to com vnto you:

23 But now seing I haue no more place in these quarters, and also haue ⁼ bene desirous many yeres agone to come vnto you,

24 When I shal take my iourney into Spaine, I wil come to you: for I trust to see you in my iourney, & to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your *company*.

25 But nowe go I to Hierusalem, to ᵖ minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Hierusalem.

27 ¹¹ For it hath pleased them, & their detters are they: ⁼ for if the Gentiles be made partakers of their spiritual things, their duetie is also to ᵠ minister vnto them in carnal things.

28 When I haue therfore performed this, and haue ʳ sealed them this ˢ fruite, I wil passe by you

lowe their godly dede. ✣ *1. Thess. 3. 17.*

o *In the first place this word, Power, signifieth the force and working of the wonders in pearcing mens mindes: and in the later it signifieth Gods mightie power which was the worker of those wonders.*

✣ *Esa. 52. 15.*

✣ *Chap. 1. 11.*

10 He writeth at large to the Romanes, and familiarly his singular good will towardes them, and the state of his affaires, but so, that he swarueth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office and is godly: and commending by a litle digression as it were the liberalitie of the churches of Macedonie, he prouoketh them modestly to fo-

p *Doing this duetie for the Saintes, to carie them that money wich was gathered for their vses.* 11 Almes are voluntarie, but yet such as we owe by the Law of charitie. ⁼ *1. Cor. 8. 11.* q *To serue their turnes.* r *Performed it faithfully, and sealed it as it were with my ring.* ˢ *This money, which was gathered for the vse of the poore: which almes is very fitly called fruit.*

into

into Spaine.

29 [12] And I knowe when I come, that I shall come to you with aboundance of the blessing of the Gospell of Christ.

30 Also brethren I beseche you for our Lord Iesus Christes sake, and for the [t] loue of the spirit, that ye would striue with me by prayers to God for me.

31 That I may be deliuered from them which are disobedient in Iudea, & that my seruice which I haue to doe at Hierusalem, may be accepted of the Sainctes.

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

CHAP. XVI.

1 He commendeth Phebe. 3 He sendeth greeting to many, 17 And warneth to beware of them which are the causes of diuision.

1 I [1] Commende vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:

2 That ye receiue her in the [a] Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete [4] Priscilla, and Aquila my felowe helpers in Christ Iesus.

4 (Which haue for my life laide downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches of the Gentiles)

12 He promiseth them through the blessing of God, not to come emptie vnto them: and requiring of the duety of prayers he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

t *For that mutual coniunction, wherewith the holy Ghost hath tied our heartes and myndes together.*

1 Hauing made an ende of the whole disputation, he commeth now to familiar commendacions and salutations, and that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured and made accompt of amongst them and therefore he attributeth vnto euery of them peculiar & singular testimonies.

a *For Christes sake, which is proper to the Christians, for the Heathen philosophers haue resemblances of the same vertues.*

4 *Act. 18. 3.*

5 Likewise *greete* the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins & fellowe prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friends*.

11 Salute Herodion my kinsman. Greete them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an [+] holy [e] kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, [f] marke them diligently which cause diuision & offences, contrary to the doctrine which ye haue learned, & [+] auoyde them.

b The companie of the faithful, for in so great a citie as that was, there were diuers companies.

c For he was the first of Achaia that beleeued in Christ: and this kinde of speache is an allusion to the ceremonies of the Law.

d Ingraffed by faith.

+ 1.Cor.16.20. 2.Cor.13.12. 1.Pet.5.14.

e He calleth that an holy kisse, which procedeth from an heart that is full of that holie loue: now this is to be referred to the maner vsed in those dayes.

2 As by namely describing them which were worthie of commendation, he sufficiently declared whome they ought to heare and follow, so doeth he now paint out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needeful.

f Warely and diligently, as though you should scoute out for your enemies in a watche tower. Esa.21.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with [g] faire speache and flattering deceiue the hearts of the simple.

19 [3] For your obedience is come abroade among al: I am glad therefore of you: but yet I would haue you [h] wise, vnto that which is good, and [i] simple concerning euil.

20 [4] The God of peace shal treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ✣ [5] Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [k] wrote out this epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Iesus Christ *be* with you al. Amen.

25 ✣ [7] To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, [l] by the reuelation of the mistetie, which was kept secret since the worlde began:

[g] *The word which he vseth, signifyeth a promising which performeth nothing. & if thou hearest anie such, thou maist assure thy selfe that he that promiseth thee is more carefull of thy matters, then of his owne.*

[3] Simplicitie must be ioyned with wisdome.

[h] *Furnished with the knowledge of the trueth and wisdome, that you may embrace good things, and eschewe euill, beware of the deceites and snares of false Prophets, and resist them openly: and this place doeth plainely destroye the Papists faith of credit, whereas they maintenne it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vsing these daily speaches, we beleeue as our fathers beleeued, and we beleeue as the Church beleeueth.*

[i] *As men that knowe no way to deceiue, much lesse to deceiue in deede.*

[4] We must fight, with a certaine hope of victorie. ✣ *Gen.3.15. Rom.16.20. Philip.3.19.*

[5] He annexeth salutations, partly to retaine mutual friendship, and partly to the end that this epistle might be of some waight with the Romanes, hauing the confirmation of so manie as subscribed vnto it.

[k] *VVrote it as Paul vttered it.*

[6] Now taking his leaue of them this third time, he wisheth that vnto them, whereupon dependeth all the force of [y] former doctrine. ✣ *Ephes.3.20.*

[7] He setteth forth the power and wisdome of God with great thankes giuing, which especially appeare in the Gospel: and maketh mencion also of the calling of the Gentiles, to confirme the Romanes in the hope of this saluation. ✣ *Ephe.3.9. Colos.1.26. 2.Tim.1.10. Tit.1.2.*

[l] *That secret and hidden thing, that is to say, the calling of the Gentiles.*

26 (But now is opened, and [m] published among al nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, *I say*, onely wise, be praise through Iesus Christ for euer. Amen.

[m] *Offred and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus *and sent* by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 Which in effect is an exhortation, 11 He reprehendeth the Corinthians sectes and deuisions, 17 And calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisdome, 22 25 He aduanceth only the preaching of the crosse.

PAVL called *to be* an Apostle of IESVS CHRIST, through the wil of God, and our brother Sosthenes,

1 The inscription of the epistle, wherin he chiefly goeth about to procure the good wil of the Corinthians towards him: yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God and not of men. 2 If he be an Apostle then he must be heard, although he sometimes reprehend them sharpely, seing he hath not his owne cause in hand, but is a messenger that bringeth y commandemens of Christ. 3 He ioyneth Sosthenes with him self, that this doctrine might be confirmed by two witnesses.

2 † Vnto the Church of God which is at Corinthus, to them that are † [5] sanctified in [a] Christ Iesus, † Saintes by [b] calling, † with al that [c] cal on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 [6] Grace *be* with you, & peace from God our Father, and *from* the Lord Iesus Christ.

4 [7] I thanke my God alwayes on your behalf for the grace of God, which is giuen you in Iesus Christ,

5 That in all thinges ye are made riche in him, [8] in [d] al kinde of speache, and in al knowledge:

6 [9] As the testimonie of Iesus Christ hath bene [e] confirmed in you:

7 So that ye are not destitute of anie gifte:

4 It is a Church of God, although it hath great faultes in it, so that it obey them which admonish it.

† *Act.15.9. 1.Thess.4.7.*

5 A true definition of the Catholique Church, which is one.

a The Father sanctifieth vs, that is to say, separateth vs from the wicked, in guiing vs, to his Sonne, that he may be in vs and we in him. † *Rom.1.7. Ephe.1.1. Coloss.1.22. 1.Tim.1.2. Tit.2.3.*

b Whome God of his gracious goodnes and mere loue hath separated for him self: or whome God hath called to holines: the first of these two expositions, sheweth from whence our sanctification commeth, and the second sheweth the end whereunto it tendeth. ∴ *2.Tim.1.22.*

c He is said properly to call on God, who cryeth vnto the Lord when he is in danger, and craueth helpe at his hands: and by the figure Synechdoche it is taken for all the seruice of God: and therefore to call vpon Christes name, is to acknowledge and take him for verie God.

6 The foundation and the life of the Church is Christ Iesus giuen of the Father.

7 Going about to condemne manie vices, he beginneth with a true commendation of their vertues, least he might seeme after, to descend to chiding, being moued with malice or enuie: yet so, that he referreth all to God as the authour of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holie gifts of God.

8 He toucheth that by name, which they most abused.

d Seing that whiles we liue here, we knowe but in part, and prophecie in part, this worde (All) must be restrayned to the present state of the faithfull: but by Speache, he speaketh not a vaine kinde of babling, but the gift of holie eloquence, which the Corinthians abused.

9 He sheweth that the true vse of these giftes consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare, how wickedly they abused them to glorie and ambition.

e By those excellent giftes of the holie Ghost.

† [10] wayting for the [f] appearing of our Lord Iesus Christ.

8 † [11] Who shal also confirme you vnto the end, that ye may be [g] blameleſſe in the day of our Lord Iesus Christ.

9 God is [h] faithful, by whome ye are called vnto the fellowshíp of his Sonne Iesus Christ our Lord.

10 [12] Now I beseche you, brethren, by the Name of our Lord Iesus Christ, that [13] ye al speak one thing, and that there be no diſſentions among you: but be ye [i] knit together in one mind, and in one iudgement.

11 [14] For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

† Tit.2.11. Philip.3.20.

10 He saieth by the way, that there is no cause why they should please themselues so much in those giftes which they had receiued, seing that those were nothing in comparison of them which are to be looked for.

f He speaketh of the last comming of Christ.

† 1.Thes.3.13. and 5.23.

11 He testifieth that he hopeth wel of them hereafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithal sheweth, that as wel the beginning as the accomplishing of our saluation, in onely the worke of God.

g He calleth them blameleſſe, not whome men neuer found fault with, but with whom no man can iustly finde faulte, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke.1.6. 1.Thes.5.24. h True and constant, who doeth not onely call vs, but giueth vs the gift of perſeuerance also.

12 Hauing made an end of the preface, he commeth to the matter it self, beginning with a most graue obtestation, as though they shoulde heare Christ him selfe speaking and not Paul. 13 The first part of this epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, and to take away al occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, do yet separate them selues one frō an other.

i Knit together, as a bodie that consisteth of all his partes fitly knit together.

14 He beginneth his reprehenſion and chiding, by taking away of an obiection: for that he vnderstode by good witnesses, that there were manie factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, and some were so addicted to them selues, that they neglected al doctours and teachers, calling them selues the disciples of Christ onely, shutting forth their teachers.

12 Now this I say, that euery one of you saith, I am Paules, and I am ✣ Apollos, & I am Cephas, and I am Christs.

13 Is Christ deuided? was Paul crucified for you? eyther were ye baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but ✣ Crispus, and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 For Christ sent me not to baptize, but to

k The matter I would say to you is this.

✣ Act. 18. 24.

15 The first reason why schismes ought to be eschewed, because Christ seeth by that meanes to be deuided and torne in pieces, who can not be the head of two diuers & disagreing bodies, being him selfe one.

16 An other reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubte they do, which allowe whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttred of one man, and did lothe it being vttred of an other man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieue no man, but also to shewe that he pleadeth not his owne cause.

17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the name of the Father and the holie Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ; for if he holde Christ his onely master, he would heare him, teaching by whom soeuer.

18 He protesteth that he speaketh so much the more boldely of these things, because that through Gods prouidence, he is voyde of al suspicion of chalenging disciples vnto him selfe and taking them from others. Whereby we may vnderstand, that not the scholers onely but the teachers also are here reprehended, which gathered them selues flockes apart.

✣ Act. 18. 8. 19 The taking away of an obiection: that he gaue not him selfe to baptise manie amongst them: not for the contempt of Baptisme, but because he was chiefely occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how farre he was from al ambition, whereas on the otherside, they whome he reprehendeth, as though they gathered disciples to them selues and not vnto Christ, bragged most ambitiously of nombers which they had baptized.

preache

preache the Gospel, [20] not with ✣[l] wisdome of words, lest the [21] crosse of Christ should be made of none effect.

18 For that [m] preaching of ✣ crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the ✣[n] power of God.

19 [22] For it is written, I ∴ wil destroy the wisdome of the wise, and wil cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [o] Scribe?

20 Now he turneth him selfe to the doctours them selues, which pleased them selues in braue and ambicious eloquence, to the end that they might drawe more disciples after thē. He confesseth plainely that he was vnlike vnto them, opposing grauely as it became an Apostle, his example, against their peruerse iudgements: So that this is an other place of this epistle, touching the obseruing of a godly simplicitie both in wordes and sentences in teaching of the Gospel. ✣ *Chap.2.13. 2.Pet.1.16.*

l With eloquence: which Paul casteth of from him not onely as not necessarie, but also as flat contrarie to the office of his Apostleship: and yet had Paul his kinde of eloquence, but it was heauenlie, not of man, and voyde of painted wordes.

21 The reason why he vsed not the pompe of words, and painted speache: because it was Gods wil to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God him selfe without the art of man. Therefore as saluation is set forth vnto vs in the Gospel, by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse, most different from those meanes, with which men do vse to drawe and intise other, either to heare or beleeue: therfore it pleased him by a certaine kind of most wise folie, to triumph ouer the most foolishe wisdome of the worlde, as he had sayed before by Esay, that he woulde. And hereby we may gather, that both those doctours which were puffed vp with ambicious eloquence and also their hearers, strayed farre away from the end and marke of their vocation.

m The preaching of Christ crucified, or the kinde of speache which we vse.

✣ *Rom.1.16.* *n It is that wherein he declareth his merueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon anie helpe of man, for so, man might attribute that to him selfe, which is proper onelie to the crosse of Christ.*

22 The Apostle proueth, that this ought not onely not to seme strange, seing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the worlde in such sort, which so pleaseth it selfe in it owne wisdome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for and made so great accompt of. ∴ *Esa.29.14.*

o Where art thou, O thou learned fellowe, and thou that spendest thy dayes in turning thy bookes?

where is the [q] disputer of this worlde? hath not God made the wisdome of this worlde foolishnes?

21 [23] For seing the [q] world by wisdome knewe not God in the [r] wisdome of God, [24] it pleased God by the [r] foolishnes of preaching to saue the that beleeue:

22 ✣ [25] Seing also that the Iewes require a signe, and the Grecians seeke after wisdome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes & Grecians *vve preach* Christ, the power of GOD, and the wisdome of God.

p Thou that spendest al thy time in seeking out the secret things of this worlde, and in expounding all harde questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dreame vpon this secret and hidden misterie.

23 He sheweth that the pride of men was worthely punished of God, because they would not beholde God as meete was they should, in the most cleare glasse of the wisdome of the worlde, which is the workemanship of the world.

q By the world he meaneth all men which are not borne a new, but remaine as they were, when they were first borne. r In the workemanship of this world, which hath the marueilous wisdome of God ingraued in it, so that euerie man may beholde it.

24. The goodnes of God is wonderful, for while he goeth about to punish the pride of the worlde, he is verie prouident and careful for the saluation of it, and teacheth men to become foles, that they may be wise to God.

s So he calleth the preaching of the Gospell as the enemies supposed it: but in the meane season he taunteth them verie sharpely, who had rather charge God with folie, then acknowledge their owne, and craue pardon for it. ✣ *Mat.11.28.*

25 A declaration of that which he saide: that the preaching of the Gospel, is foolishe. It is foolishe sayth he, to them whome God hath not indewed with newe light, that is to say, to all men, being considered in them selues; for the Iewes require miracles, and the Grecians arguments which they may comprehend by their wit and wisdome: and therefore they do not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding in this foolishe preaching, there is the great vertue and wisdome of God, but such as those only which are called do perceiue: God shewing most plainely, that euen then when mad mē thinke him most foolishe, he is farre wiser then they are: and that he surmounteth al their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospel.

25 For

25 For the foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

26 [26] For brethren, you see your [t] calling, how that not many wise men [u] after the flesh, not many mightie, not many noble *are called.*

27 But God hath chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde and things which are despised, hath God chosen, and things which [x] are not, to bring to [y] naught things that are,

29 That no [z] flesh shoulde reioyce in his presence.

30 But ye are [a] of him in Christ Iesus, [27] who of God is made vnto vs wisdome and righteous-

26 A confirmation taken of those thinges which came to passe at Corinthe, where the Churche especially cõsisted of the basest & cõmon people, in so much that the philosophers of Greece were driuen to shame, whẽ they sawe, that they could doe nothing with their wisdome and eloquence, in comparison of the Apostles, whome notwithstanding they called Idiots and vnlearned. And herewithall doeth he beate downe their pride: for God did not preferre them before those noble and wise men because they shoulde be prowde, but that they might be constrayned euen whither they willed or not, to reioyce in the Lord, by whose mercie although they were the most abiects of all, they had obteyned in Christ, both this wisdome, and all thinges necessary to saluation.

t VVhat way the Lord hath taken in calling you.

u After that kinde of wisdome which men make accompte of, as though there were none els: who because they are carnal, knowe not spiritual wisdome.

x VVhich in mans iudgement are almost nothing.

y To shewe that they are vayne and vnprofitable, and nothing worthe. See, Rom. 3. 31.

z Flesh, is oft as we see, taken for the whole man: and he vseth this word Flesh, very fitly, to set the weake and miserable condition of man, and the maiestie of God, one against the other.

a VVhome he cast downe before, now he lifteth vp, yea higher then all men: yet so, that he sheweth them that all their worthines is without them selues, that is, standeth in Christ, and that of God.

27 He teacheth that especially and aboue all thinges, the Gospell ought not to be contemned, seing it conteyneth the chiefest thinges that are to be desired, to wit, true wisdome, the true way to obteyne righteousnes, the true way to liue honestly and godly, the true deliuerance from all miserie and calamities.

nes

nes, and sanctification, and redemption,

31 That, according as it is writte, † [b]He that reioyceth, let him reioyce in the Lord.

† *Ierem.9.24. 2.Corint.10.17.*

b Let him yeld all to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papists so dreame of.

CHAP. II.

He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisdom, 7. 13 but noble in respect of the spirituall power and efficacie, 14 and so concludeth that flesh and blood cannot rightly iudge thereof.

2 He returneth to the 17. verse of the former chap. that is to say, to his owne example: confessing that he vsed not amongest them either excellencie of wordes, or entysing speache of mens wisdome, but with great simplicitie of speache both knewe and preached Iesus Christ crucified, humble and abiect, as touching the flesh.

AND [1] I, brethren, when I came to you, came not with † excellencie of wordes, or of wisdome, shewing vnto you the [2] testimonie of God.

2 For I [b] estemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 ❧ And I was among you in [c] weakenes, and in feare, and in much trembling.

4 Neither *stode* my worde, and my preaching in the * entising speach of mans wisdome, [2] but in plaine [d] euidence of the Spirit & of power,

5 [3] That your faith shoulde not be in the wisdome

† *Chap.1.17. a The Gospel. b I purposed not to professe any other knowledge but the knowledge of Christ and him crucified.* ❧ *Act.18.1. c He setteth weakenes against excellencie of wordes, and therefore ioyneth with it feare and trembling which are the companyons of true modestie, not suche feare and trembling as terrefie the conscience, but such as are contrarie to vanitie and pride.* * *Chap.1.17. 2.Pet.1.16.*

2 He turneth that now to the commendacion of his ministerie, which he had graunted to his aduersaries: for his vertue and power which they knewe wel enough was so much the more excellent, because it had no worldly helpe ioyned with it.

d By plaine euidence he meaneth such a profe, as is made by certaine and necessarie reasons.

3 And he telleth the Corinthians, that he did it for their great profite, because they might thereby knowe manifestly, that the Gospel was from heauen. Therefore he priuely rebuketh them, because that in seking vaine ostentation, they willingly depriued themselues of the greatest healpe of their faith.

dome of men, but in the power of God.

6 [d] And we speake wisdom among them that are [e] perfect: not the wisdome of this worlde, neither of the [f] princes of this world, which come to naught.

7 [5] But we speake the wisdome of God in a misterie, *euen* the hid *wisdome*, [6] which God had determined before the worlde, vnto our glorie.

8 [7] Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glorie.

9 [8] But as it is written, [i] The things which eye hath not seene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that loue him.

4 An other argument taken of the nature of the thing, that is, of the Gospel, which is true wisdome, but knowen to them only which are desirous of perfection: & is vnsauery to them which otherwise excelle in the world, but yet vainely and fraylly.

d Those are called perfect here, not which had gotten perfection already, but such as tende to it: as Philip. 3. 15. so that perfect, is set against weake.

e They that are wiser, richer, or mightier, then other men are.

5 He sheweth the cause why this wisdome can not be perceiued of those excellent wordly wittes: to wit, because in deede it is so deepe that they can not attaine vnto it.

f Which men could not so much as dreame of.

6 He taketh away an obiection: Yf it be so hard, when and how is it knowen? God sayeth he, determined with him self from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the saluation of men.

7 He taketh away an other obiection: why then, how commeth it to passe, that this wisdome was so reiected of men of highest authoritie, that they crucified Christ him self? Paul answereth: because they knewe not Christ such as he was.

h That might ie God, ful of true maiestie and glorie: Now this place hath on it a most euident proofe of the Diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is propre to the manhoode alone, is vouched of the Godheade ioyned with the manhoode: which kinde of speache is called of the old fathers, a making common of thinges belonging to some one, with other to whome they dod not belong.

8 An other obiection: But how could it be that those wittie men could not percevue this wisdome? Paul answereth: because we preache those thinges which passe all mans vnderstanding.

i Esay. 64. 4. *i Man can not so much as thinke of them, much lesse conceiue them with his senses.*

10 [9] But

10 [g] But God hath reueiled *them* vnto vs by his Spirit: for the Spirit [k] searcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, saue the [l] spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued not the [m] spirit of the worlde, but the Spirit, which is of God, [11] that we might [n] knowe the things that are geuen to vs of God.

13 [12] Which things also we speake, not in the ✣ words which mans wisdome teacheth, but which the holy Ghost teacheth, [o] comparing spirituall things with spirituall things.

g A question: Yf it surmount the capacitie of men, how can it be vnderstoode of any man, or how can you declare and preache it? by a peculiar lightnyng by Gods Spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.

k *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out thinges perteyning to man, so doeth our minde by that power of the holy Ghost, vnderstand heauenly thinges.

l *The minde of man which is indewed with the ablenes to vnderstand and iudge.*

m *The Spirit which we haue receiued, doeth not teache vs thinges of this world, but lifteth vs vp to God: and this place teacheth vs against the Papistes, what faith is, from whence it commeth, and what force it is of.*

11 That which he spake generally, he restraineth now to those thinges which God hath opened vnto vs of our saluation in Christ: lest that any man should separate the Spirit from the preaching of the worde & Christ: or shoulde thinke that those fantastical men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God.

n *This worde (knowe) is taken here in his propre sence, for true knowledge which the Spirit of God worketh in vs.*

12 Now he returneth to his purpose, and concludeth the argument which he begonne vers. 6. and it is thus: The wordes must be applyed to the matter, and the matter must be set forth with wordes which are mete and conuenient for it: now this wisdome is spiritual and not of man, and therefore it must me deliuered by a spirituall kinde of teaching and not by entysing wordes of mans eloquence, that the simple and yet wonderful maiestie of the holy Ghost may therein appeare.

✣ *Chap. 1. 17. 2. Pet. 1. 16.*

o *Applying the wordes vnto the matter, to wit, that as we teache spirituall things, so must our kinde of teaching be spirituall.*

14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he knowe *them*, because they are [q] spiritually discerned.

15 [14] But he that is spirituall [r] discerneth all things: yet [15] he him self is iudged of [s] no man.

16 [15] For who hath knowen the minde of the Lord, that he might [t] instruct him? But we haue the [u] minde of Christ.

13 Againe he preuēteth an offence or stumbling blocke: How commeth it to passe that so fewe allowe these thinges? This is not to be marueiled at, sayeth the Apostle, seing that

men in their natural powers (as they terme them) are not indewed with that facultie whereby spirituall thinges are discerned (which facultie commeth another waye) and therefore they accompte spiritual wisdome as foly: and it is as if he should say, it is no maruaile that blinde men can not iudge of colours, seing that they lacke the light of their eyes, and therefore light is to them as darkenes.

p *The man that hath no further light of vnderstanding, then that which he brought with him euen from his mothers wombe, as Iude defineth it, Iud. 19.*

q *By the vertue of the holy Ghost.*

14 He amplifieth the matter by contraries.

r *Vnderstandeth and discerneth.*

15 The wisdome of the flesh, sayeth Paul, determineth nothing certainly no not in it owne affaires, much lesse can it discerne straunge, that is, spiritual thinges. But the Spirit of God wherewith spirituall men are indewed, can be deceiued by no meanes, and therefore be reproued of no man.

s *Of no man: for when the Prophetes are iudged of the Prophetes, it is the Spirit that iudgeth and not the man.* ✠ *Esa. 40. 13. Rom. 11. 34.*

16 A reason of the former saying: for he is called spiritual, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reproued of any man, he must nedes be wyser then God: whereupon it foloweth, that they are not only folish, but also wicked which thinke that they can deuise some thing that is either more perfect, or that they can teache the wisdome of God a better way then they knewe or tawght, which vndoubtedly were indued with Gods spirite.

t *Lay his head to his, and teach him what he should doe.*

u *We are indued with the spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearcheable, and also all trueth whatsoeuer.*

CHAP. III.

1 *He yeldeth a reason why he preached small matters vnto them,*
4 *He sheweth how they ought to esteme of ministers: 6 The*

ministers

ministers office, to 4 true forme of edifying. 16 He warneth the Corinthians, that they be not drawne away to prophane things, 18 through the proude wisdome of the flesh.

1 AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto [a] carnall, euen as vnto babes in Christ.

2 I gaue you milke to drinke, & not [b] meate: for ye were not yet [c] able to beare it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is amonge you enuying, and strife, and diuisions, are ye not carnal, and walke as [a] men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleeued, and as the Lord gaue to euery man?

1 Hauing declared the worthines of heauenly wisdome, and of the Gospel, & hauing generally condened the blindenes of mans minde, now at length he applieth it particularly to the Corinthians, calling the carnal, that is, such in whom as yet, the flesh preuaileth against the Spirit. And he bringeth them to be such, with ignorant men, and such as are almost babes in the doctrine of godlines, and secondly, because they shewed in deede by these dissentions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited verylitle or nothing.

a *He calleth them carnal, which are as yet ignorant, and therefore to expresse the better, he termeth them babes.*

b *Substantial meate, or strong meate.*

c *To be fed by me with substanciall meat: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching first with milke, then with strong meat, which difference was only but in the maner of teaching.*

d *By the square and compasse of mans wit and vnderstanding.*

2 After that he hath sufficiently reprehended ambitious teachers, and their foolishe esteemers, now he sheweth how the true ministers are to be estemed, that we attribute not vnto them more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whome we are brought to faith and saluation, but yet as the Ministers of God, and such as doe nothing of them selues, but God so working by them, as it pleaseth him to furnishe them with his guyftes. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must depend onely vpon him which speaketh by his seruants.

6 I haue

6 I haue planted, Apollos watred, but God gaue the increase.

7 So then, neither is he that planteth any thing, neither he that watreth, but God that giueth the increase.

8 And he that planteth, and he that watreth, are one, & & euery man shall receiue his wages, according to his labour.

9 For we together are Gods [e] labourers: ye are Gods husbandry, and Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue laid the foundation, and another buildeth thereon: [f] but let euery man take heede how he buildeth vpon it.

3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithful, to a field which God maketh fruitful, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buyldeth, but by the hands of his workemē, in building of it vp. Now, both these similitudes tend to this purpose, to shewe, that all thinges are wholy accomplished by Gods only authoritie and might, so that we must only haue an eye to him. Moreouer, although that God vseth some, in the better part of the worke, we must not therefore contemne other in respect of them, and much lesse may we deuide or set them apart, (as these factious men did) seing that all of them labour in Gods bulyne, and in such sort, that they serue to finishe one self same worke, although by a diuers maner of working, in so much that they nede one an others helpe.

e. Psa. 62. 12. Galat. 6. 5.

f seruing vnder him: Now they which serue vnder an other, doe nothing of their owne strengths, but as it is giuen them by grace, which grace, maketh them fit to that seruice. Luke Chap. 1. 10. and 2. Corint. 3. 6. and all the increase that commeth by their labour, doeth so procede from God, that no part of the praise of it may be giuen to the vnder seruant.

4 Now, he speaketh to the teachers them selues, which succeded him in the Churche of Corinthe, and in their person, to all that were after or shalbe Pastours of Congregations, seing that they succede into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they persuade not them selues that they may buylde after their owne fantasie, that is, that they may propound and set forth any thing in the Churche, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe buylders.

11 [g] For

5 Moreouer, he sheweth what this foundation is, to wit Christ Iesus, frō which they may not turne away one iote in the buil-ding vp of this buylding.

6 Thirdly he sheweth, that they must take hede that the vpper part of the buylding be answereable to the foundation, that

11 [5] For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 [6] And if any man builde on this foundation, gold, siluer, precious stones, timber, haye, or stubble,

13 [7] Euery mans worke shalbe made manifest: for the day shal declare it, because it shalbe reueiled by the fire: and the fire shal trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpō, abide, he shal receiue wages.

15 If any mans worke burne, he shal lose, but [8] he shalbe saued himself: neuertheles yet as it were by the fire.

is, that admonitions, exhortations, and what soeuer pertaineth to the edifyng of the flocke, be answereable to the doctrine of Christ, as wel in matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esayas also and Iohn in the Reuelation buyld the heauenly citie. And to these are opposite, woode, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not sayed properly to be buylt vpon this foundation, vnlesse peraduenture in these only.

7 He testifieth as in deede the trueth is that all are not good buylders, no not some of them which stand vpon this one and onely foundation: but howsoeuer this worke of euil buylders, sayeth he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length as day, shal dissolue this darkenes, and shewe what it is. And as that stuffe is tryed by the fire, whither it be good or not, so wil God in his time by the touche of his Spirite and worde trye all buildynges, and so shal it come to passe, that such as be found pure and sounde, shal stil continue so, to the praise of the workeman: but they that are otherwise, shalbe consumed and vanishe away, and so shal the workeman be frustrate of the hope of his labour, which pleased him self in a thing of naught.

8 He taketh not away hope of saluation from the vnskilful and foolishe builders, which hold fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinthe: but he addeth an exception, that they must notwithstanding suffre this trial of their worke, and also abyde the losse of their vaine labours.

16 [9] Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceiue him self: If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisdome of this worlde is foolishnes with God: for it is written, ‡ He [g] catcheth the wise in their owne craftines.

20 ∴ And againe, the Lord knoweth that the thoughts of the wise be vaine.

21 [11] Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death: whether they be

4 *Chap.6.19. 2. Cor.6.16.*

9 Continuing still in the metaphore of a buyldig, he teacheth vs that this ambition is not onely vayne, but also sacrilegious: For he saith that the Church is as it were the temple of God, which God hath as it were consecrated vnto him selfe by his Spirit. Then turning him self to these ambitious men, he sheweth that they prophane the temple of God, becausé those vaine artes wherein they please them selues so much, are as he teacheth so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednes shall not be suffered vnpunished.

i Defileth it and maketh it vnleane, being holy: and surely they do defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel.

10 He concludeth by the contrarie, that they professe pure wisedome in ỹ Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise.

‡ *Iob.5.13. g Be they neuer so craftie yet the Lord will take them when he shall discouer their trecherie.* ∴ *Psalm.44.11.*

11 He returneth to the proposition of the 2. vers. first warning the hearers that hence forward, they esteme not as Lordes, those whom God hath appointed to be mynisters and not Lordes of their saluatiō: which thing they doe, that depend vpon men, and not vpon God that speaketh by them.

h Please him self. i Helpes, appointed for your benefite.

12 He passeth from the persons, to the thinges them selues, that his argument may be more forcible: yea he ascendeth from Christ to the Father, to shewe that we rest our selues no not in Christ him self in that that he is man, but becausé he carieth vs vp euen to the Father, as Christ witnesseth of him self euery where, that he was sent of his Father, that by this band we may be all knit with God him self.

things present, or thinges to come, all are yours,

23 And ye Christes, and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 He sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 He bringeth in proffe, wherby it may euidently appeare, 10 That he neither had care of glorie, 11 Nor of his belly. 17 He commendeth Timothie.

1 LEt a[a] man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 [2] And as for the rest, it is required of the disposers, that euerie man be founde faithful.

3 [3] As touching me, I passe verie litle to be iudged of you, [4] or of mans [b] iudgement: no, [5] I iudge not myne owne self.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is

1 He cõcludeth the duetie of the hearers towards their ministers: ỹ they esteme thẽ not as Lords: & yet notwithstanding that they geue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God.

a Euerie man.

2 Last of all, he warneth the Ministers, that they also behaue themselues not as Lordes, but as faithfull seruantes, because they must render an accompt of their stewardship vnto God. 3 Because in reprehending others, he set him self for an exãple, he vseth a preoccupation, or preuenting of an obiection, and vsing the grauitie of an Apostle, he sheweth that he careth not for the contrarie iudgemẽts that they haue of him, in that they estemed him as a vile person, because he did not set forth him selfe as they did. And he bringeth good reasons why he was nothing moued with the iudgemẽts which they had of him. 4 First, because that, that which men iudge in these cases of their owne brames, is no more to be accompted of, then when the vnlearned do iudge of wisdome.

b VVord for word, Day, after the maner of speache of the Cilicians.

5 Secondly, sayeth he, how can you iudge how much or how litle I am to be accompted of, seing that I my self which know my self better then you do, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my self: for I know that I am not vnblameable, al this notwithstãding: much lesse therfore should I please my self as you do.

the

the [c] Lord.

5 [6] Therfore ✣ iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue [d] praise of God.

6 [7] Now these things, brethren, I haue figuratiuely applied vnto mine owne self and Apollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swel not against another for any mans cause.

7 [8] For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though [f] thou haddest not receiued it?

8 [9] Now ye are ful: now ye are made riche: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hathe set forth vs the last Apostles, as men appointed to death: for

c *I permit my self to the Lords iudgment.*

6 A third reason proceading of a conclusion as it were, out of the former reasos. It is gods office to esteme euery man accor ding to his valewe, because he knoweth the secrets of ỹ heart, which mẽ for ỹ most part are ig norant of. Therfore this iudgement perteineth not to you.

✣ *Mat. 7.*

d *One could not be praised aboue the rest, but the other should be blamed: and he mentioneth: praise rather then dispraise, for that the beginning of this fore was this, that they gaue more to some men, then meete was.*

7 Hauing reiected their iudgement, he setteth forth him self againe as a singular example of modestie, as one which concealing in this epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him as it were, their shame, so farre was he from preferring him self to any.

e *By our example, which chose rather to take other mens faultes vpon vs, then to carpe any by name.*

8 He sheweth a good meanes to bridle pride: first if thou consider howe rightly thou exemptest thy self out of the number of others, seeing thou art a man thy self: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnes. And what wise man is he that will brag of an others goodnes, and that against God?

f *There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and half Pelagians will not confesse.*

9 He descendeth to a most graue mocke, to cause those ambitious men to blushe euen against their willes.

we are made a [g] gasing stock vnto the worlde, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honorable, and we *are* despised.

11 Vnto this houre we both hunger, & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ✣ And labour, working with our own hãds: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ✣ We are euil spoken of, and we pray: we are made as the [h] filthe of the world, the ofskowring of all thinges, vnto this time.

14 [10] I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructours in Christ, yet *haue ye* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shal put you in remembrance of my [i] wayes in Christ as I teache euery where in euery Church.

18 [11] Some are puffed vp as though I woulde not come to you.

19 But I wil come to you shortly, [*] if the Lord will, & wil knowe, not the [k] wordes of them which

g he that will take aright vewe howe like Paul and the Pope are, who lyingly boasteth that he is his successour, let him compare the delicates of the Popish court, with S. Pauls state as we see it here.
✣ Act.20.34. 1.Thes.2.9. 2.Thes.3.8.
✣ Mat.5.44. Luk.23.34. Act.7.60.
h Such as by sweping is gathered togither.
10 Moderating the sharpenes of his mocke, he putteth them in mynde to remẽber of whom they were begotten in Christ, and that they shoulde not doubt to folowe him for an example, although he seeme vile according to the outer shewe in respect of others, yet mightie by the efficacie of Gods spiritie, as they had had triall thereof in them selues.
i What way and rule I folowe euery where in teaching the Churches.
11 Last of all he descendeth also to Apostolique threatninges, but yet chiding them as a father, lest by their disordre he be constrayned to come to punish some amongst them. * Act.19.21. Iam.4.15.
k By words, he meaneth their painted and coloured kinde of eloquence, against which he setteth the vertue of the Spirit.

are puffed vp, but the power.

20 For the kingdome of God *is not* in worde, but in power.

21 [12] What will ye? shall I come vnto you with a rod, or in loue, and in the [1] spirit of mekenes?

12 A passing ouer, to an other part of this epistle, wherein he reprehendeth

most sharpely, a very haynous offence, shewing the vse of ecclesiasticall correction.

1 Mekely affected towardes you.

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Law, 2. 6 He sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kinde of wickednes is to be punished with excommunication, 12 Lest other be infected with it.

1 [1] IT is heard certainly *that there is* fornication among you, and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

1 They are greatly to be reprehended which by suffering of wickednes, set forth ỹ Church of God to be mocked & scorned of the infidels.

2 [2] And ye are puffed vp and haue not rather sorowed, ỹ he which hath done this dede, might be put from among you.

2 There are none more proude, thē they that least knowe them selues.

3 [3] For I verely as absent in bodie, but present in [2] spirit, haue determined already as though I were present, that he that hath thus done this thing,

3 Excommunication ought not to be committed to one mans power, but

4 When ye are gathered together, and my spirit, in the [b] name of our Lorde Iesus Christ, that such one, *I say*, [4] by the power of our Lorde Iesus Christ,

must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In minde, thought, and will. b Calling vpon Christ his name.

4 There is no doubt but that iudgemēt is ratified in heauen, wherin Christ him self sitteth as Iudge.

5 The excõmunicate is deliuered to the power of Satã, in that, ỹ he is cast out of ỹ house of God.

5 [5] Be [c] deliuered vnto Satan, for the [*] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 [7] Your reioycing [d] is not good, knowe ye not that a litle leauen, leaueneth the whole lumpe?

7 [8] Purge out therefore the olde leauen, that ye may be a newe [e] lumpe, as ye are vnleauened: for Christ our [f] Passeouer is sacrificed for vs.

8 Therefore let vs kepe the [g] feaste, not with old leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of sinceritie and trueth.

9 [9] I wrote vnto you in an Epistle, that ye

c What it is to be deliuered to Satan, the Lord him self declareth when he saieth, let him be vnto thee as an Heathen and Publican Mat. 18. 17. that is to say, to be disfranchised & put out of the right & libertie of the citie of Christ, which is the Church, without which Satan is Lord & master.

6 The end of excommunication is not to cast away the excommunicate ỹ he should vtterly perish, but that he may be saued, to wit, ỹ by this meanes his flesh may be tamed, that he may learne not liue to the Spirit. 7 An other end of excommunication is, that other be not infected, and therefore it must of necessitie be reteyned in the Church, that the one be not infected by the other. *d Is naught and not grounded vpon good reason, as though you were excellent, and yet there is such wickednes found amongst you.*

8 By alluding to the ceremonie of the Passeouer, he exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: In so much that he was holden as vncleane and vnworthie to eate the Passeouer, whosoeuer had but tasted of leauen. Nowe all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slayne, must cast out both of them selues, and also out of their houses and Cõgregations all impuritie. *e By lumpe he meaneth the whole bodie of the Churche, euery member whereof must be vnleauened bread, that is, be renewed in Spirit, by plucking away the olde corruption. f The Lambe of our Passeouer. g Let vs leade our whole life, as it were a continuall feast, honestly, and vprightly.*

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it perteyneth to others, which are knowẽ to be wicked, and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull ordre be cast out of the communitie of the Church. And making mention of eating of meate, either he meaneth those feastes of loue wherat, ỹ Supper of ỹ lord was receiued, or els their cõmon vsage and maner of life: which is rightly to be take, lest any mã should thinke, ỹ either matrimony were broken by excõmunicatiõ, or such dueties hindred & cut of therby, as we owe one to another: children to their parẽts, subiects to their rulers, seruãts to their masters, & neighbour to neighbour to winne one another vnto God,

should

should not companie together with fornicatours,
10 And not [h] altogether with the fornicatours of this world, or with the couetous, or with extorcioners, or with idolaters: for then ye must go out of the world.
11 But nowe I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extorcioner, with such one eate not.
12 For what haue I to do, to iudge them also which are without? do ye not iudge them that are within?
13 But God iudgeth them that are without. Put away therfore from among your selues that wicked man.

h If you should vtterly abstaine from such mens companie, ye should goe out of the world: therfore I speake of them which are in the very bosome of the Churche, which must be called home by discipline, and not of the which are without with whom you must labour by all meanes possible, to bring them to Christ.

10 Such as are false brethren, ought to be cast out of the congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their contentions in lawe matters. 6 Wherewith they vexed one another vnder iudges that were infideles, to the reproche of the Gospell. 9 And then sharpely threatneth fornicators.

1 Dare [a] any of you, hauing businesse against another, be iudged [b] vnder the vniust, [2] & not vnder the Saintes?
2 Do ye not knowe, that the Saintes shall iudge this world? If the world then shalbe iudged by you, are ye vnworthy to iudge the smalest matters?
3 Knowe ye not that we shall iudge the Angels? how much more things that pertaine to this life?

1 The third question, is of ciuile iudgements. Whether it be lawful for one faithfull to drawe another faithful before the iudgement seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it self.

a As if he sayd, are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men? b Before the vniust.

2 He addeth, that he doeth not forbid that one neighbour may go to lawe with an other if nede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithful can not seke to infidels to be judged, without great iniurie done to the Saintes, seing that God him selfe wil make the Saintes iudges of the world and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes which may be by equitie and good conscience determined.

gels? howe much more, thinges that pertaine to this life?

4 If then ye haue [c] iudgements of thinges pertaining to this life, set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betwene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infideles.

7 Now therfore there is altogether [e] infirmitie in you, in that ye go to lawe one with another. why rather suffer ye not wrong? why rather susteine ye not harme?

8 Nay, ye your selues do wrong, and doe harme, and that to your brethren.

4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betwixt them selues by chosen arbiters out of ỹ Churche: for which matter & purpose, the least of you saith he, is sufficient. Therefore he cõdemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: For he speaketh not of iudgementes which are practised betwene the faithfull and the infideles, neither of publique iudgements, but of controuersies which may be ended by priuate arbyters.

c *Courtes and places of iudgement.* d *Euen the most abiect among of you.*

5 He applieth the generall proposition, to a particular, alwayes calling the backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes sprang. 6 Now he goeth further also, and although by graunting them priuate arbyters out of the Congregatiõ of the faithfull, he do not simplie condemne but rather establishe priuate iudgements, so that they be exercised without offence, yet he sheweth, that if they were such as they ought to be, and as it were to be wyshed, they should not neede to vse that remedie neither.

e *A weakenes of minde which is said to be in them, that sieffer them selues to be ouercome of their lustes, and it is a fault that squareth greatly from temperancie and moderation: so that he nippeth them which could not put vp an iniurie done vnto them.*

7 This perteyneth chiefly, to the other part of the reprehension, to wit, that they went to lawe euen vnder infideles, whereas they shoulde rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the lawe hastely, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neyther, and therefore he saieth that they must repent, vnlesse they wilbe shut out of the inheritance of God.

✤ *Mat. 5. 39. Luke 6. 29. Rom. 12. 19. 1. Thess. 4. 6.*

9 Know

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of god? 8 Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shall inherite the kingdome of God.

11 And such were ✣ some of you: but ye are washed, but ye are sanctified, but ye are iustified in the f Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ ✣ 9 8 All things are lawfull vnto me: but al things are not profitable. I may do all things, but I wil not be broght vnder the h power of any thing.

13 10 Meates *are ordined* for the bellie, and the

8 Now he prepareth him selfe to passe ouer to the fourth treatise of this Epistle, which conceerneth matters indifferent: debating this matter first, howe men may wel vse wome or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And mariage he cõmandeth to some, as a good & necessarie remedie for thẽ: to other he leaueth it free: And other some he dissuadeth frõ it, not as vnlawful, but as discommodious, and that not without exception. As for singlenes of lyfe (vnder which also I comprehend virginitie) he enioyneth it to no man: yet he persuadeth men vnto it, but not for it selfe, but for an other respect, neyther all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenes of sinnes, and sanctification with iustification. ✣ *Tit. 3. 3.* f *In Iesus.* ✣ *Chap. 10. 23.*

9 Secondly, he sheweth that the Corinthians do simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doeth not vse them aright, which immoderatly abuseth them, and so becommeth a slaue vnto them.

g *Whatsoeuer: but this general word, must be restrayned to things that are indifferẽt.* h *He is in subiection, to things that are indifferent, whatsoeuer he be y thinketh he may not be without thẽ, which is a flattering kind of slauery vnder a colour of libertie, which seaseth vpon such men.* 10 Secondarily, because they counted many things for indifferent, which were of them selues vnlawful, as fornication, which they numbred amongst mere naturall and lawfull desires, as well as meate and drinke: Therfore the Apostle sheweth, y they are vtterly vnlike: for meates saieth he, were made for the necessary vse of [illegible] life which is not perpetuall. For both meates, and al this maner of [illegible], are quickly abolished. But we must not so thinke of the vncleanes of fornication, for which the bodie is not made, but on the cõtrarie side [illegible] deuised to purenes, as appeareth by this, that it is consecrated to [illegible] euen as Christ also is giuen vs of his father, to quicken our bodies in the resurr, wherewith he also rose againe.

bellie for the meates: but God shal destroy both it, and them. Nowe the bodie *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ✣ shall raise vs vp by his power.

15 [11] Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Doe ye not knowe, that he which coupleth him selfe with an harlot, is one body? ✣ for [1] two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 [13] Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 [14] Know ye not, that your body is the temple of the holy Ghost, *which is* in you, whome ye haue of God? and [15] ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

✣ *Rom.6.5.*
11 A declaration of ỹ former argument by contraries, and ỹ applying of it.
12 A profe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and ỹ Spirit: therfore he that is one with an harlot, (which is done by carnall copulation of their bodies) can not be one with Christ, which vnitie is pure and spirituall.
✣ *Gene.2.24. Mat.19.5. Mar.10.8. Ephe.5.31.*
1 *Moses doeth not speake these wordes of fornication but of mariage: but seeing that fornication is the corrupting of mariage, and both of them is a carnall and fleshly copulation, we can not say that the Apostle abuseth his testimonie. Agayne, Moses hath not this worde (Two) but it is very well expressed both here, and in Mat.19.5. because he speaketh onely but of man and wife: wherevpon the opinion of them that vouche it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many partes.*
13 An other argumẽt why fornication is to be eschewed, because it defileth the body with a peculiar kinde of fylthines. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodyes are consecrat to god.
* *Chap.3.17. 2.Cor.6.16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and ỹ flesh, seing that God him self hath bought vs, and ỹ with a great price, to the end ỹ both in body and soule, we should serue to his glorie.
* *Chap.7.23. 1.Pet.1.18.*

CHAP. VII.

1 *Entreating here of mariage, 4 which is a remedie against fornication, 10 and maye not be broken, 18. 20. He willeth*

1 NOw concerning the things [a] whereof ye wrote vnto me, It *were* [b] good for a man not to touch a woman.

2 Neuertheles, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ✣ [2] Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, [4] except *it be* with consent for a time, that ye may [d] giue your selues to fasting and prayer, and agayne come together that Satan tempt you not for your incontinencie.

6 [5] But I speake this by permission, not by commaundement.

1 He teacheth concerning Mariage, that although a single life hath his cõmodities, which he will declare afterwardes, yet that mariage is necessarie for ỹ auoyding of fornication: but so that neither one man may haue many wiues, nor any wyfe many husbandes.

a Touching those matters, whereof you wrote vnto me.

b Commodious, and (as we say) expedient. For mariage bringeth many griefes with it, and that by reason of the corruption of our first estate. ✣ *1. Pet. 3. 7.*

2 Secondly, he sheweth that the parties maried, must with singular affection, entierly loue one the other.

c This worde (due) conteyneth all kinde of beneuolence, though hee speake more of one sorte then of the others in that that foloweth.

3 Thirdly, he warneth them, that they are eache in others power, as touching the bodie, so that they may not defraude one another.

4 He addeth an exception, vnlesse the one abstayne from the other by mutuall consent, that they may the better geue them selues to prayer, wherein notwithstanding he warneth them to consider what is expedient, least by this long breaking of as it were from mariage, they be stirred vp to incontinencie.

d Doe nothing else.

5 Fiftely, he teacheth, that mariage is not simply necessarie for all men, but for them which haue not the gyft of continencie, and this gifte is by a peculiar grace of God.

7 For

7 For I [e] would that al men were euen as I my selfe *am*: but euery man hath his proper gifte of God, one after this maner, and another after that.

8 [e] Therefore I say vnto the [f] vnmaried, and vnto the widowes, it is good for thē if they abide euen as I *do*.

9 But if they can not abstaine, let them marie: for it is better to marie then to [g] burne.

10 ✤ [7] And vnto the maried I command, not I, but the Lorde, Let not the wife departe from her husband.

11 But and if she departe, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 [8] But to the remnant I speake, *and* not the Lord, If any brother haue a wife, that beleeueth not, if she be cōtent to dwel with him, let him not forsake her.

13 And the woman which hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him,

14 [9] For the vnbeleuing husband is [h] sanctified to the [i] wife, and the vnbeleuing wife is sanctified to

e *I wish.*

6 Sixthly, he giueth ỹ self same admonition touching the second mariage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marie againe, that their conscience may be at peace.

f This whole place is flat agaynst them which condemne second mariages.

g *So to burn with lust, that either the will yeldeth to the temptacion, or els we can not call vpon God with a quiet conscience.*

✤ *Mat. 5. 32. & 19. 9. Mar. 10. 11. 12. Luke. 16. 18.*

7 Seuenthly, he forbiddeth contentions and publishing of diuorces (for he speaketh not here of the fault of whoredome, which was then death euen by the law of the Romanes also) whereby he affirmeth that the bande of mariage is not dissolued, and that from Christ his mouth. 8 Eightly, he affirmeth, that those mariages which are already contracted betweene a faithful and an vnfaithful or infidel, are fyrme: so that the faythfull may not forsake the vnfaithfull. 9 He aunsweth an obiection: But the faythfull is defiled by the societie of the vnfaithfull. The Apostle denyeth that, and proueth that the faithful man with good cōscience may vse the vessel of his vnfaithful wife, by this, ỹ their childrē which are borne of them, are accompted holy (that is, conteyned within the promise) for it is sayde to all the faythfull, I wil be thy God, and the God of thy seede.

h *The godlines of the wife is of more force, to cause their coupling together to be accepted holy, then the infidelitie of the husband is, to prophane the mariage.*

i *The infidel is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her.*

fied to

fied to the [k] husband, els were your children vncleane: but now are they [l] holy.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things: [11] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [12] But as God hath distributed to euery mā, as the Lorde hath [n] called euery one, so let him walke: and so ordaine I, in all Churches.

18 [13] Is any man called being circumcised? let him not [o] gather *his vncircumcision*: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ✣ Let euery man abide in the same vocati-

k. To the faithfull husband.

l. This place destroieth the opinion of them, that would not haue children to be baptised, and their opinion also, y make baptisme the very cause of salvation. For the children of the faithful are holy, by vertue of the couenant, euen before baptisme, and baptisme is added as the seale of that holynes.

10 He answereth to a question: what if the vnfaithfull forsake ȳ faithful? then is the faith

full free, saith he, because he is forsaken of the vnfaithfull.

m When any such thing falleth out.

11 Lest any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, he giueth to vnderstand, that mariage contracted w an infidel, ought peaceably to be kept, that if it be possible the infidell may be wonne to the faith. 12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a general doctrine cōcerning the outward state and condition of mans lyfe, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in ȳ Lord, what state or condition soeuer he be in, because, that those outward things, as to be circumcised or vncircumcised, to be bonde or free, are not of the substance (as they terme it) of the kingdome of heauen.

n Hath bound him to a certayne kinde of lyfe.

13 Notwithstāding he gyueth vs to vnderstand, that in these examples, al are not of like sort: because ȳ circūcision is not simply of it self to be desired, but suche as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therfore these are no hinderance to obey God.

o Hee is sayde to gather his vncircumcision, vvho by the helpe of a Chyrurgian, recouereth an vpper skinne: which is done by drawing the skinne with an instrument, to make it to couer the nutte. Cels. in his. 7. booke. and 25. Chapter.

✣ *1. Timoth. 6. 1.*

on wher-

on wherein he was called.

21 Art thou called *being* a seruaunt? [p] care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the [q] Lord *being* a seruaunt, is the Lords freeman: likewise also he that is called *being* free, is Christs seruaunt.

23 ✤ [14] Ye are bought with a price: be not the seruaunts of men.

24 [15] Brethren, let euery man, wherein he was called, therein abide [s] with God.

25 [16] Now cõcerning virgines, I haue no commaundement of the Lord: but I giue mine [r] aduise, as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I suppose thẽ [u] this to be good for the [x] present necessitie: *I meane* that it is good for a man so to be.

27 Art thou bounde vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuerthe-

15 A repetition of the generall doctrine.

16 He enioyneth virginitie to no man, yet he persuadeth and prayseth it for an other respecte, to wit, both for the necessitie of the present time, because the faythfull coulde scarse abide in any one place, and vse the commodities of this present lyfe, and therefore suche as were not troubled with families, might be the readier: and also for the cares of this lyfe, whiche mariage draweth with it of necessitie, so that they can not but haue their mindes distracted: and this hathe place in women especially.

p *As though this calling were to vnworthie a calling for Christ.*

q *He that is in state of a seruaunt, and is called to be a Christian.*

✤ *Chap.6.20. 1.Pet.1.18.19.*

14 He sheweth the reason of the vnlikenes, because that he y desireth to be circumcised, maketh him selfe subiect to mans tradition, & not to God. And this may be much more vnderstood of superstitions, whiche some doe foolishly accõpt for things indifferent.

r *So purely and from the heart, that your doinges may be approued before God.*

s *The circumstances considered, this I counsell you.*

t *It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthie credite, for I haue obteyned of the Lorde to be suche an one.*

u *To remayne a virgin.*

x *For the necessitie which the Saintes are dayly subiect vnto, who are continually tossed vp and downe, so that their state maye seeme moste vnfit for mariage, were it not that the weakenes of the flesh inforced them to it.*

theles, such shall haue trouble in the [y] flesshe: but I [z] spare you.

29 And this I say, brethren, because the time is [a] short, hereafter that bothe they whiche haue wiues, be as though they had none:

30 And they that [b] wepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this [c] worlde, as though they vsed it not: for the [d] fashion of this worlde goeth away.

32 And I woulde haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lord.

33 But he that is maried, [e] careth for the things of the worlde, how he may please *his* wife.

34 There is difference also betwene a virgine and a wife: the vnmaried woman careth for the things of the Lorde, that she may be holy, bothe in body and in [f] spirit: but she that is maried, careth for the things of the worlde, howe she may please her husband.

35 And this I speake for your owne [g] commoditie, not to tangle you in a snare, but that *ye followe* that, which is honest, and that ye may cleaue faste vnto the Lorde without separation.

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreable to God then mariage is, but for those discommodities, which (if it were possible) he woulde wishe all men to be voyde of, that they might giue them selues to God onely.

z I would your weakenes were prouided for.

a For we are now in the latter ende of the worlde.

b By weeping, the Hebrewes vnderstand all aduersitie, and by ioye, al prosperitie.

c Those thinges which God giueth vs here. *d The guise, the shape, and fashion: whereby he sheweth vs, that there is no thing in this worlde that continueth.*

e They that are maried, haue their wittes drawne hither and thither, and therefore if any man haue the gifte of continence, It is more commodious for him to liue alone: but they that are maried maye care for the thinges of the Lorde also. Clem. Strom. 3.

f Minde.

g He meaneth, that he will inforce no man, eyther to marie or not to marie, but to shewe them barely what kinde of life is moste commodious.

36 [17] But

36 [17] But if any man thinke that it is vncomely for his virgine, if shee passe the flower of *her* age, and neede so require, let him doe what he will, he [b] sinneth not: let them be married.

37 Neuertheles, he that standeth firme in his [i] heart, that he hath no [k] neede, but hathe power ouer his owne will, and hathe so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth [l] better.

39 [18] The wife is bound by the [m] Law, as long as her husband ✣ liueth: but if her husband be dead, she is at libertie to mary with whome she will, onely in the [n] Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirite of God.

17 Nowe he turneth him self to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neyther depriue them of the necessarie remedie against incontinencie, nor constrayne them to mariage, wheras neyther their wyll doeth lead them, nor any necessitie vrgeth them. And agayne he prayseth virginitie, but of it selfe and not in all.

b He doeth well: for so he expoundeth it vers. 38. *i Resolued with him self.*

k That the weakenes of his daughter inforceth him not or any other matter, but that he may safely keepe her a virgin still.

l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mencioned.

18 That which he spake of a wydower, he speaketh nowe of a widowe, to wit, that she may mary agayne, so that she doe it in the feare of GOD: and yet he dissembleth not, but sayeth, that if she remayne still a widowe, she shalbe voyde of many cares.

m By the Lawe of Mariage. ✣ *Rom. 7. 1.*

n Religiously, and in the feare of God. ✣ *1. Thes. 4. 1.*

CHAP. VIII.

1 From this place vnto the ende of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets. 8 He restrayneth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

1 And

AND as touching things ſacrificed vnto idoles, we knowe that we [a] al haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the ſame is knowen of him.

4 [1] Concerning therefore the eating of things ſacrificed vnto [d] idoles, we knowe that an idole *is* [e] nothing in the worlde, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heauē, or in earth, (as there be many gods, and many lords.)

6 Yet vnto vs there *is* but one God, *vvhich is* that father, [f] of whom are al things, & we [g] in him:

1 He entreth to intreate of an other kinde of thinges indifferent, to wit, of thinges offred to idols, or the vſe of fleſh ſo offred and ſacrificed. And firſt of all he remoueth all thoſe thinges which the Corinthiās pretended in vſing things offred to idoles without any reſpect. Firſt of all they affirmed that this difference of meates, was for vnſkilful men, but as for them, they knewe wel enough the benefite of Chriſt, which cauſeth all theſe thinges to be cleane to them that are cleane. Be it ſo ſayeth Paul: be it that we are all ſufficiently inſtructed in the knowledge of Chriſt. I ſay notwithſtanding that we muſt not ſimplie reſt in this knowledge. The reaſon is, that vnleſſe our knowledge be tempered with charitie, it doeth not only not auaile, but alſo doeth much hurte, becauſe it is the miſtreſſe of pride: nay it doeth not ſo much as deſerue the name of godly knowledge, if it be ſeparate from the loue of God, and therefore from the loue of our neigbour.

a This general word is to be abbridged as appeareth verſ. 7. for there is a kinde of taunt in it, as we may perceiue by the next verſe.

b Miniſtreth occaſion of vanitie and pride: becauſe it is void of charitie.

c Inſtructeth our neigbour.

2 The application of that anſwere to thinges offred to idols: I graunt, ſayeth he, that an Idol is in deede a vaine imagination, and that there is but one God and Lord, and therefore that meat can not be made either holy or prophane by the Idol: but it foloweth not therefore that a man may without reſpect vſe thoſe meates as any other.

d This word (Idol) in this place is taken for an image which is made to repreſent ſome Godhead, that worſhip might be giuen vnto it: whereupon came the word (Idolatrie) that is to ſay, Image ſeruice. *e Is a vaine dreame.*

f VVhen the Father is diſtinguiſhed from the Sonne, he is named the begynning of all thinges. *g VVe haue our being in him.*

and 4 [h] one Lord Iesus Christ, [i] by whome are all things, and we by him.

7 [5] But euery man hath not that knowledge: for [4] many hauing [k] conſcience of the idole, vntill this houre, eat as a thing ſacrificed vnto the idole, & ſo their conſcience being weake, is defiled.

8 [5] But meat maketh not vs acceptable to God, for neither if we eate, haue we the more: neither if we eat not, haue we the leſſe.

9 But take hede leſt by any meanes this power of yours be an occaſion of falling, to them that are weake.

10 [6] For if any man ſee thee which haſt knowledge, ſit at table in the idols temple, ſhal not the

[4] *Iohn.13.13. Chap.12.3.*

h But as the Father is called Lord, ſo is the Sonne, God: therefore this word (One) doeth not reſpect the perſonnes, but the natures.

i This word (By) doeth not ſignifie the inſtrumental cauſe, but the efficient: for the Father and the Sonne worke togither,

which is not ſo to be taken, that we make two cauſes, ſeing they haue both but one nature, though they be diſtinct perſonnes.

3 The reaſon why that ſoloweth not is this: becauſe there are many men which doe not knowe that which you knowe. Now the iudgements of outward thinges depend not only vpon your conſcience, but vpon the conſcience of them that behold you, and therefore your actions muſt be applied not only to your knowledge, but alſo to the ignoraunce of your brethren, 4 An applying of the reaſon: There are many which can not eate of things offred to Idols, but with a wauering conſcience, becauſe they thinke them to be vncleane: therefore if by thy example they enterpriſe to doe that which inwardly they thinke diſpleaſeth God, their conſcience is defiled with this eating, and thou haſt bene the occaſion of this miſchiefe.

k By conſcience of the Idol, he meaneth the ſecret iudgement that they had within them ſelues, whereby they thought all thinges vncleane, that were offred to idols, and therefore they could not vſe them with good conſcience. For this force hath conſcience, that if it be good, it maketh thinges indifferēt good, & if it be euil, it maketh thē euil.

5 A preuenting of an obiection: Why then ſhal we therefore be depriued of our libertie? Nay ſayeth the Apoſtle, you ſhal loſe no part of Chriſtianitie although you abſteine for your brethrens ſake, as alſo if you receiue the meate, it maketh you no whit the more holy, for our commendacion before God conſiſteth not in meates: but to vſe our libertie with offence of our brethren, is an abuſe of libertie, the true vſe whereof is cleane contrarie, to wit, ſo to vſe it, as in vſing of it we haue conſideration of our weake brethren. 6 An other playner explication of the ſame reaſon, propounding the example of the ſitting downe at the table in the Idols temple which thing the Corinthians did euil accompt of among thinges indifferent, becauſe it is ſimply forbidden for the circunſtance of the place, although offence doe ceaſe as it ſhalbe declared in his place.

conſciance

conſcience of him which is weake, be boldened to eat thoſe things which are ſacrificed to idoles?

11 7 And through thy knowledge ſhall the ♦ weake brother periſh, for whome Chriſt died.

12 8 Now when ye ſinne ſo againſt the brethrē, and wounde their weake conſcience, ye ſinne againſt Chriſt.

13 ♣ 9 Wherefore if meat offend my brother, I wil eat no fleſh while the worlde ſtandeth, that I may not offend my brother.

7 An amplification of the argument taken both of compariſon and contraries. Thou wretched man, ſayeth he, pleaſing thy ſelf with thy knowledge which in deede is none, (for if thou haddeſt true knowledg thou wouldeſt not ſit downe to meate in an Idols tēple) wilt thou deſtroy thy brother hardening his weake conſcience by this example to doe euil, for whoſe ſaluation Chriſt him ſelf hath died?

♦ *Rom.14.15.* 8 An other amplification: Such offending of our weake brethren redoundeth vnto Chriſt, and therefore let not theſe men thinke that they haue to doe only with their brethren. ♣ *Rom.14.21.*

9 The concluſion, which Paul conceiueth in his one perſon, that he might not ſeme to exacte that of other, which he wil not be firſt ſubiect vnto him ſelf. I had rather (ſayeth he) abſteine for euer from all kinde of fleſh, then giue occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any certaine place or time for my brothers ſake not to eate fleſh offred to Idols.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 He willingly abſteyned, 18 22 leſt in thinges indifferent he ſhould offend any. 24 He ſheweth that our life is like vnto a race.

1 AM 1 I not an Apoſtle? am I not free? 2 haue I not ſeene Ieſus Chriſt our Lord?

1 Before he proceadeth any further in his propoſed matter of thinges offred to Idols, he would ſhewe the cauſe of all this miſchief, and alſo take it away, to wit that the Corinthians thought them ſelues not bound to depart from a iote of their libertie for any mans pleaſure. Therefore he propoundeth him ſelf for an example, and that in a matter almoſt neceſſary. And yet he ſpeaketh ſeuerally of both, but firſt of his owne perſon. Yf (ſayeth he) you alleage for your ſelues that you are free, and therefore wil vſe your libertie, am I not alſo fre ſeing I am an Apoſtle? 2 He proueth his Apoſtleſhip by the effectes, in that that he was appointed of Chriſt him ſelf, and the authoritie of his function was ſufficiently confirmed to him amongeſt them by their conuerſion. And all theſe thinges he ſetteth before their eyes, to make them aſhamed for that they would not in the leſt wiſe that might be, debaſe them ſelues, for the weakes ſake, whereas the Apoſtle him ſelf did all that he could to win them to God when they were vtterly reprobate and without God.

are ye not my worke in the [a] Lord?

2 If I be not an Apostle vnto other, yet doutles I am vnto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to them that [c] examine me, is this,

4 [4] Haue we not power to [d] eat and to drinke?

5 Or haue we not power to lead about a wife being a [e] sister, as wel as the rest of the Apostles, and as the brethren of the Lord and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? or who fedeth a flocke, & eateth not of the milke of the flocke?

8 [6] Say I these thinges [h] according to man? saith not the Lawe the same also?

9 For it is wrytten in the Law of Moses, ✣ Thou shalt not mussel the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either saith he it not all together for our

a *By the Lord.*

b *As a seale whereby it appeareth sufficiently that God is the Authour of my Apostleship.*

3 He addeth this by the way, as if he would say: so farre it is of, that you may doubt of my Apostleship, that I vse to refute the which call it into controuersie, by opposing those thinges which the Lord hath done by me amongest you.

c *VVhich like Iudges examine me and my doinges.*

4 Now touching the matter it self he sayeth: Seing that I am free, & truly an Apostle, why may not I (I say not eate of all thinges offred to Idols, but) be mainteyned by my labours, yea & kepe my wife also, as the residue of the Apostles lawfully doe, as by name Iohn and Iames, the Lords cousins, and Peter him self.

d *Vpon the expense of the Churche.* e *One that is a Christian and a true beleeuer.* f *Not to liue by the worke of our handes.*

5 That he may not seme to burden the Apostles, he sheweth that it is iust that they doe by an argument of comparison, seing that soldiers liue by their wages, & husbandmen by the fruits of their labours, and shepeherdes by that that commeth of their flockes.

g *Vseth to goe a warfare.*

6 Secondly he bringeth forth the authoritie of Gods institution by an argument of comparison.

h *Haue I no better ground then the common custome of men?* ✣ *Deut. 25. 4. 1. Tim. 5. 18.* i *VVas it Gods propre drift to prouide for oxen, when he made this Lawe? for otherwise there is not the smallest thing in the world, but God hath a care of it.*

sake?

sakes? For our sakes no dout it is written, that he which eareth, shoulde eare in hope, and that he that thresheth in hope, shoulde be partaker of his hope.

11 ✣7 If we haue sowē vnto you spiritual things, is it a great thing if we reape your carnall things?

12 8 If others with you be partakers of *this* power, *are* not we rather? neuertheles, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 9 Do ye not know, that they which minister about the ✣ holy things eate of the *things* of the Temple? and they which wait at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preach the Gospell, shoulde liue [k] of the Gospel.

15 But I haue vsed none of these things: [l] neither haue I written these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioysing vayne.

16 For though I preache the Gospel, I haue nothing to reioyce of: for necessitie is laide vpon me: yea, woe is vnto me, if I preache not the Gospel.

17 For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation is committed vnto me.

18 What is my reward then? verely that when I preache the Gospel, I may make the Gospel of Christ without charges, that I abuse not my power in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the more.

20 And vnto the Iewes I became as a Iewe, that I might winne the Iewes: to them that are vnder the Law, as though I were vnder the Law, that I might winne them that are vnder the Law.

21 To them that are without Law, as though I were without Law, (when I was not without Law to God, but in the Law to Christ) that I might winne them that are without Law.

22 To the weake became I weake, that I might winne the weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

✣ *Rom.15.27.*

7 An assumptiō of the argumēts with an amplification, for neither in so doing do we require a rewarde meete for our deserts.

8 An other argument of great force: other are nourished amōgest you, therefore it was lawful for me, yea rather for me then any other: and yet I refused it, & had rather stil suffer

any discommoditie, then the Gospel of Christ should be hindred.

k. *The word signifieth a right and interest, whereby he giueth vs to vnderstand that the ministers of the word, must of right and duetye be found of the Churche.*

9 Last of all, he bringeth forth the expresse Law concerning the nourishing of the Leuites: which priuiledge notwithstanding he wil not vse.

✣ *Deut.18.1.* l. *This is spoken by the figure Methymyie, for, of those things that are offred in the temple.* m *Are partakers with the altar in deuyding the sacrifice.*

n. *Because they preache the Gospel. It foloweth by this place, that Paul gate no liuing neither would haue any other man get, by any commoditie of masses, or any other such superstitious trumperies.*

10 He taketh away occasion of suspicion, by the way, that it might not be thought that he wrote this as though he chalenged his wages that was not payed him. Nay sayeth he, I had rather die, then not continewe in this purpose to preache the Gospel freely. For I am bound to preache the Gospel, seing that the Lord hath enioyned me this office: but vnlesse I doe it willingly, and for the loue of God, no thing is to be allowed that I doe. Yf I had rather that the Gospel should be euil spoken of, then that I should not require my wages, then would it appeare that I toke these paines not so much for the Gospel sake, as for my gaynes and aduantages. But I say, this were not to vse, but abuse my right and liberties. Therefore not only in this thing, but also in all other (as much as I could) I am made all things to all men, that I might win them to Christ, and might togither with them be wonne to Christ.

ther wrote I these things, that it shoud be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, & wo is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I haue a reward, but if I do it against my will, *notwithstanding* the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.

20 ✣ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the [p] Law, as *though I were* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I were* without Law (when I am not without Law as pertaining to God, but [m] in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made all things to [q] all men, that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with [r] you.

24 [11] Knowe ye not, that they which runne

o *By taking nothing of them to whom I preache it.*
✣ *Act. 16. 3. Galat. 2. 3.*
p *The word (Law) in this place, must be restrained to the ceremonial Law.*
q *In matters that are indifferent, which may be done or not done with a good conscience: as if he sayed, I changed my self into all fashions that by all meanes I might saue some.*
r *That both I & they to whome I preache the Gospel may receiue fruit by the Gospel.*
11 He bringeth in an other cause of this mischief, to wit, that they were giuen to gluttonie, for there were solene bankets of sacrifices, and the riot of the Priestes was alwayes to much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnes, especially when they pretended the libertie of the Gospel, to be restrayned from these bankets: but contrarywise, the Apostle calleth them by a pleasant similitude, & also by his owne example, to sobrietie & mortification of the flesh, shewing that they can not be fit to runne or wrestle (as then the games of Isthmics were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take an other course and trade of life.

in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And euery man that proueth masteries, abstaineth from all things: and they *do it* to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therfore so runne, not as vncertainely: so fight I, not as one that beateth the ayre:

27 But I beat downe my [t] bodie, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe shoulde be [v] reproued.

s Vseth a most exquisite dyet.

t The old man which striueth against the Spirit.

v This word (Reproued) is not set as contrarie to the word (Elect) but as contrarie to the word (Approued) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1 If God spared not the Iewes, neither wil he spare those who are of like condition, 3. 4 touching the outward signes of his grace. 14 That it is abhorred, that such should be partakers of the table of deuils, who are partakers of the Lords supper. 24 To haue consideration of our neighbour in things indifferent.

1 MOreouer, [1] brethren, I would not that ye shoulde be ignorant, that all our [a] fathers were vnder ✣ that cloude, and all passed through that ✣ sea,

1 He setteth out that, which he sayed, laying before them an example of the horrible iudgement of God against them which had in effect the self same pledges, of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idols feastes, perished in the wildernes, being horribly and manyfoldly punished. Now, moreouer & besides that these things are fytly spoken against them which frequented idols feastes, the same also, seme to be alleaged to this end and purpose, because many men are thus mynded, that these things are not of such great waight, that God wil be angry with them if they vse them, so that they frequent Christian assemblies, and be baptised, and receiue the communion, and confesse Christ.

2 [2] And were all [b] baptized vnto [c] Moses, in

a Paul speaketh thus in respect of the couenant, and not in respect of the persons, saying in general. ✣ *Exod. 13. 21.* *Numb. 9. 18.* ✣ *Exod. 14. 22.*

2 In effect the Sacraments of the old fathers were all one with ours, for they respected Christ only who offred him self vnto them in diuers shadowes. *b All of them were baptised with the outward signe, but not in deede, wherewith God can not be charged, but they them selues. c Moses being their guyde.*

that cloude, and in that sea,

3 ✣ And did all eate the [d] same spirituall meate,

4 ✣ And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that [f] followed them: and the Rocke was [g] Christ.

5 But with many of them God was not pleased: for they were ouerthrown in the wildernes.

6 Now these things are our [h] ensamples, to the intet that we should not lust after euil things ✣ as they also lusted.

7 Neither be ye idolaters as *were* some of them, as it is written, ✣ The people sate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twenty thousande.

9 Neither let vs tempt [i] Christ, as some of them also tempted *him*, and ✣ were destroyed of serpents.

10 Neither murmure ye, as some of them ✣ also murmured, and were destroyed of the destroyer.

11 Now all these things came vnto them for ensamples, & were written to admonish vs, vpon whome the [k] ends of the worlde are come.

✣ *Exod.16.15.*

d The same that we doe.

e Manna, which was a spiritual meat to the beleeuers, which in faith lay hold vpō Christ who is the true meate.

✣ *Exod.17.6. Num. 20.10. & 21.16.*

f Of the riuer and running rocke, which followed the people.

g Did sacramentally signifie Christ, so that together with the signe there was the thing signified, and the trueth it self: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.

✣ *Numb.25.65.*

3 An amplifying of the example against them which are caried away with their lustes beyond the bounds that God hath measured out. For this is the beginnyng of all euil, as of idolatrie (which hath gluttony a copanion vnto it) fornicatiō, rebelling against Christ, murmuring, & such like, which God punished most sharply in that old people, to the end that we which succede them, and haue a more ful declaration of the wil of God, might by that meanes take better heede.

h Some reade Figures: which signifie our sacraments: for Circumcision was to the Iewes a seale of righteousnes, and to vs a liuely paterne of Baptisme, and so in the other sacrament. ✣ *Numb.11.4. & 16.64. Psal.106.14.* ✣ *Exod.32.6.* ✣ *Numb.25.9.*

i To tempt Christ, is to prouoke him to a combate as it were, which those men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloke for their lustes & wickednes. ✣ *Numb.21.6. Psal.106.14.* ✣ *Numb.14.37. Iudg.8.24.*

k This our age is called the end, for it is the shutting vp of all ages.

12 Wher-

12 [4] Wherefore, let him that thinketh he standeth, take heede leſt he fall.

13 There hath no tẽtation taken you, but ſuch as apperteineth to [l] man: & God is faithful, which wil not ſuffer you to be tempted aboue that you be able, but wil euen [m] giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee frõ idolatrie.

15 [5] I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of [n] bleſſing which we bleſſe, is it not the [o] communion of the blood of Chriſt? The bread which we breake, is it not the communion of the bodie of Chriſt?

17 For we that are many, are one bread & one body, becauſe we all are partakers of one bread.

18 Beholde Iſrael *which is* after the [p] fleſh: are not they which eat of the ſacrifices [q] partakers of the altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

4 In cõcluſion, he deſcendeth to the Corinthians them ſelues, warning thẽ that they pleaſe not them ſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation & cõforteth them, that he may not ſeeme to make them altogether like to thoſe wicked Idolaters and contemners of Chriſt, which periſhed in the wildernes.

l VVhich cõmeth of weakenes.

m He that would haue you tempted for your profite ſake, wil giue you an iſſue to eſcape out of the tentation.

5 Now returning to thoſe idols feaſtes, that he may not ſeeme to daly at all, firſt he promiſeth that he wil vſe no other reaſons, then ſuch as they knewe verie wel them ſelues. And he vſeth an induction borowed of the agrement that is in the things them ſelues. The holie bankets of the Chriſtians are pledges firſt of all of the communitie that they haue with Chriſt, & next, one with an other. The Iſraelites alſo do ratefie in their ſacrifices, their mutual coniunction in one ſelf ſame religion: therefore ſo do the idolaters alſo ioyne them ſelues with their idoles or diuels rather (for idoles are nothing) in thoſe ſolemne bankets whereupon it ſoloweth, that that table is a table of diuels, and therefore you muſt eſchew it: For you can not be partakers of the Lord and of idoles together, much leſſe may ſuch bankets be accompted for things indifferent. Wil you then ſtriue with God? & if you do, thinke you that you ſhal get the vpper hand?

n Of thankeſgeuing: whereupon, that holie banket was called Euchariſt, that is a thankeſgeuing. *o A moſt effectual pledge and note of our knitting together with Chriſt, and ingraffing to him.* *p That is, as yet obſerue their ceremonies.*

q Are conſenting and guiltie, both of that worſhip and ſacrifice.

20 Nay,

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I woulde not that ye shoulde haue [r] fellowship with the deuils.

21 Ye can not drinke the cup of the Lord, and the [s] cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 ✣ [6] [t] All things are lawfull for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 [7] Whatsoeuer is sold in the [u] shambles, eat ye, and aske no question for conscience sake.

26 ✣ For the earth *is* the Lords, and [x] all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it, and for the conscience (for the earth *is* the Lords, and all that therein is)

29 And the conscience I say, not thine, but of

r Haue anie thing to do with the deuils, or enter into that societie which is begonne on the deuils name.

s The heathen and prophane people were wont to shut vp and make an end of their feastes which they kept to the honour of their Gods, in offring meate offrings and drinke offrings to them, with bankets and feasting.

✣ *Chap. 6. 12.*

6 Comming to an other kind of things offred to idoles, he repeateth that general rule, that in the vse of things indifferent we ought to haue cõsideration not of our selues only, but of our neighbours, and therefore there are many things which of them selues are lawfull, which may be euil done of vs, because of offence to our neighbour. *t Loke afore, Chap. 6. vers. 13.*

7 An applying of the rule to the present matter: Whatsoeuer is sold in the shambles, you may indifferently buy it as it were at the Lords hand, and eat it either at home with the faithfull, or being called home to the vnfaithful, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended by setting meates offred to idoles before them: for then you ought to haue consideration of their weakenes.

u The flesh that was sacrificed, was vsed to be sold in the shambles, and the price returned to the Priests. ✣ *Psal. 24. 1.*

x All those things whereof it is full.

that

that other: [8] for why should my libertie be condemned of another mans conscience?

30 For if I through *Gods* [9] benefite be partaker, why am I euil spoken of, for that wherefore I giue thankes?

31 ✣ [9] Whether therfore ye eat or drink, or whatsoeuer ye do, do al to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please al men in al things, not seeking mine owne profite, but *the profite* of manie, that they might be saued.

8 A reason: for we must take heede that our libertie be not euil spoken of, and that the benefite of God which we ought to vse w thankes giuing be not changed into impietie, & that through our fault, if we chuse rather to offend the conscience of the weake, then to yeld a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these thinges vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose anie thing against him.

9 *If I may through Gods benefite eat this meat or that meat, why should I through my fault, cause that benefite of God to turne to my blame?* ✣*Coloss.3.17.*

9 The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glorie, and so the saluation of as manie as we may: wherein the Apostle sticketh not to propound him selfe to the Corinthians (euen his owne flocke) as an example, but so that he calleth them backe to Christ, vnto whome he him selfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holie assemblies, 4 Men do pray hauing their heads couered, 6 And women bare headed, and because their meetings tended to euil, 21 VVho mingled prophane bankets with the holie Supper of the Lord, 23 VVhich he requireth to be celebrated according to Christs institution.

1 BE ye followers of me, euen as I am of Christ.

2 [1] Now brethren, I commend you, that ye remember al my things, and kepe the ordinances, as I deliuered them to you.

✣ 2 *Thess.2.9.*

1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, conteining three pointes, to wit, of y comely apparel of men and women, of y order of y Lords Supper, and of y right vse of spiritual giftes. But going about to reprehend certaine things, he beginneth notwithstanding with a general praise of them, calling those particular lawes of comelines and honestie which belong to the ecclesiastical policie, traditions: which afterward they called Canons.

3 [1] But

2 He setteth downe God, in Christ our mediatour, for the end and marke not onely of doctrine, but also of ecclesiastical comelines. The applying it to y question proposed touching y comely apparel both of men & women in publike assemblies, he declareth that the woman is one degree beneath the man by y ordinance of God, and that the man is so subiect to Christ, that the glorie of God ought to appeare in him for the preheminence of the sexe. ✣ *Ephes.5.23.*

3 [2] But I wil that ye knowe, that Christ is the ✣ head of euery man: and the man is the womans head: and God is [a] Christs head.

4 [3] Euery [b] man praying or prophecying hauing *any thing* on *his* head, dishonoreth his head.

5 [4] But euery woman that prayeth or prophecieth bare headed, dishonoreth her head: [5] for it is euen one very thinge, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer *his* head: for asmuche as he is the ✣ image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman, but the woman of the man.

a In that, that Christ is our Mediatour.

3 Hereof he gathereth, that if men do either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle them selues of their dignitie, against Gods ordinance.

b It appeareth that this was a politike Law seruing only for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assemblie, is a signe of subiection.

4 And in like sort he concludeth, that women which shewe them selues in publike and ecclesiastical assemblies without the signe and token of their subiection, that is to say, vncouered, shame them selues. 5 The first argument taken from the common sence of man, for so much as nature teacheth women that it is dishoneste for them to come abroade bare headed, seing that she hath giuen them thicke and long haire, which they do so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection; Haue not men also haire giuen them? I graunt, saieth the Apostle, but there is an other matter in it: For man was made to this end and purpose that the glorie of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✣ *Gen.1.26. & 3.1. & 9.6. Colos.3.10.* 7 He proueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made.

9 † [8] For the man was not created for the woman sake: but the woman for the mans sake.

10 [9] Therefore ought the woman to haue [a] power on *her* head, because of the [10] Angels.

11 [11] Neuertheles, neither is the man without the woman, neither the woman without the man in the [d] Lord,

12 For as the woman is of the man, so is the man also by the woman; but all things are of God.

13 [12] Iudge in your selues, is it comely that a woman praye vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ [14] Now in this that I declare, I praise *you* not, that ye come together, not with profite, but with hurt.

18 [15] For first of al, when ye come together in

† Gene. 2. 22.

8 Secondly by that, that the woman was made for man and not the man for the womans sake.

9 The conclusion: women must be couered to shewe by this external signe, their subiection.

c. *A couering which is a token of subiection.*

10 What this meaneth I do not yet vnderstand.

11 A digression which the Apostle vseth, lest that which he spake of the superioritie of men, and lower degree of women in consideration of the policie of the Church, shuld be so taken as though there were no measure of this inequalitie: Therfore he teacheth that men haue in such sort the preheminence that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euerie sexe, in such sort, that mutual coniunction may be cherished. d *By the Lord.* 12 He vrgeth the argument taken from the common sense of nature. e *To be a couering for her, and such a couering, as should procure an other.* 13 Against such as are stubburnely contentious, we haue to oppose this, that the Churches of God are not contentious. 14 He passeth now to the next treatise concerning the right administration of the Lordes supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they fouly neglected them in a matter of greatest importance. 15 To celebrate the Lords supper aright, it is requisite that there be not only consent of doctrine, but also of affections, that it be not prophaned.

the

the Church, I heare that there are dissentions among you: and I beleeue it *to be true* in some parte.

19 [16] For there must be heresies euen among you, that they which are [f] approued among you, might be knowen.

20 When ye come together therfore into one place, *this* is [g] not to eat the Lords supper.

21 For euery man when they shoulde eat, taketh his owne supper [h] afore, and one is hungrie, and another is drunken.

22 [17] Haue ye not houses to eat and to drinke in? despise ye the Church of God, & shame them that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 [18] For I haue receiued of the Lord that which I also haue deliuered vnto you, *to wit*, That the Lord Iesus in the night that he was betrayed, toke bread:

24 ✣ And when he had giuen thanks, he brake it, and said, Take, eate: this is my bodie, which is broken for you: this do ye in remembrance of me.

25 After the same maner also *he tooke* the cup, when he had supped, saying, This cup is the New testament in my blood: this do as oft as ye drinke

16 Although that schismes & heresies procede from the deuil, and are euil, yet they come not by chance nor without cause, & they turne to y profite of the elect.

f VVhome experience hath taught, to be of sound religion and godlines.

g This is an vsual kinde of speache, whereby the Apostle denyeth that flatly, which many did not well.

h Eateth his meat and tarieth not till other come.

17 The Apostle thinketh it good to take away the loue feastes, for their abuse, although they had bene a long time and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 18 We must take a true forme of keeping the Lords supper, out of the institution of it, the partes whereof are these, touching the Pastours, to shew forth the Lords death, by preaching his word: to blesse the bread and the wine by calling vpon the name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken, to be eaten, and the cup receiued to be drunke with thankesgeuing. And touching the flocke, that euerie man examine himselfe, that is to say, proue both his knowledge, and also faith, and repentance: to shewe forth the Lords death, that is, in true faith to yelde vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it and to drinke the wine, and giue God thanks: This was Pauls and § Apostles maner of ministring. ✣ *Mat. 26. 26. Mar. 14. 22. Luke 22. 19.* i *This word (Broken) noteth out vnto vs Christ his maner of death, for although his legges were not broken as the theeues legges were, yet was his bodie verie sorely tormented, and torne, and bruised.*

it,

it, in remembrance of me.

26 For as often as ye shal eat this bread, and drinke this cup, ye shew the Lords death til he come.

27 [19] Wherfore, whosoeuer shal eat this bread, & drinke the cup of the Lord [k] vnworthely, shalbe guiltie of the bodie and blood of the Lord.

28 ✣ [20] Let [l] euery man therefore examine him selfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he [m] discerneth not the Lords bodie.

30 [21] For this cause many *are* weake, and sicke among you, & manie sleepe.

31 For if we would [n] iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we shoulde not be condemned with the worlde:

33 [22] Wherefore, my brethren, when ye come together to eat, tary one for another.

34 [23] And if any man be hungrie let him eate

19 Whosoeuer contemne the holie Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is of Christ, and shalbe grieuously punished for it.

k *Otherwise then meete is, such misteries should be handled.*

✣ 2. Cor. 13. 5.

20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine them selues: as children, furious and mad men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion: and others such like.

l *This place beateth downe the faith of credit, or vnwrapped fayth, which the Papists maintaine.* m *He is said to discerne the Lords bodie, that hath consideration of the worthines of it, and therefore commeth to eat of this meat with great reuerence.*

21 The prophaning of the bodie and blood of the Lord in his misteries, is sharpely punished of him, and therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe.

n *Trie and examine our selues, by faith and repentance separating our selues from the wicked.*

22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate Suppers.

23 The Supper of the Lord was instituted not to feede the bellie, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common bankets.

at home, that ye come not together vnto condemnation. 24 Other things wil I set in order when I come.

24 Such things as perteine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, he sheweth that spirituall giftes are therefore diuersely bestowed, 7 That, the same being ioyntly to eche other imployed, 12 We may growe vp together into one bodie of Christ in such equall proportion and measure, 20 As the members of mans bodie do.

1 NOw [1] concerning spiritual *giftes*, brethren, I would not haue you [a] ignorant.

1 Now he entreth into the third part of this treatise, touching the right vse of Spiritual giftes, wherein he giueth the Corinthians plainely to vnderstand, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those giftes. On the other side, the inferiour sort enuied the better, and went about to make a departure, so that al that bodie was as it were scattered and rent in pieces. So then he going about to remedie these abuses, willeth them first to consider diligently, that they haue not these giftes of them selues, but from the free grace and liberalitie of God, to whose glorie they ought to bestowe them all.

a *Ignorant, to what purpose these giftes are giuen you.*

2 [2] Ye know that ye were [b] Gentiles, and were caried away vnto the domme idoles, as ye were led.

2 He proueth the same, by comparing their former state with that wherein they were at this time indued with those excellent giftes.

b *As touching Gods seruice and the couenant, meere strangers.*

3 [3] Wherefore, I declare vnto you, that no man ✝ speaking by the Spirit of God calleth Iesus ✝ [c] execrable: also no man can say that Iesus is the Lord, but by the holie Ghost.

3 The conclusiō: Know you therfore, that you can not so much as moue your lippes to honour Christ with al, but by the grace of the holy Ghost.

✝ *Mat. 9.39.* ✝ *Iohn. 13.13. Chap. 8.6. Philip. 2.11.*

c *Doeth curse him, or by anie meanes whatsoeuer diminishe his glorie.*

4 [4] Now there are diuersities of gifts, but the same

4 In the second place, he layeth an other foundation, to wit, that these giftes are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of al these gifts, and that to one end, to wit for the profite of al.

d same

same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of [e] operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profite with all.

8 [5] For to one is giuen by the Spirit the word of [h] wisedome: and to an other the word of knowledge, by the same Spirit:

9 And to another *is giuen* faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophecie: and to another, the [l] discerning of spirits: and to another, diuersities of tongues, and to another the interpretation of tongues.

11 ♣ And al these things worketh one and the selfsame Spirit, distributing to euery man seuerally [6] as he will.

12 [7] For as the body is one, and hath many

d The Spirit is playnely distinguished from the gifts.

e So Paul calleth that inward force which commeth from the holy ghost, and maketh men fit to wonderfull things.

f The holy Ghost openeth and sheweth him self freely in giuing of these giftes.

g To the vse and benefite of the Churche.

5 He declareth this manifolde diuersitie, and reckeneth vp the chiefest giftes, beating that into their heades which he sayed before, to wit, that all these

things proceeded from one selfe same Spirit.

h Wisedome is a most excellent gift, very requisite, not onely for them which teache, but also for them that exhort and comfort, which thing is propre to the Pastours office: & the word of knowledge agreeth to the Doctours. i By operations he meaneth those great workings of Gods mightie power, which passe and excell amongst his myracles, as the deliuerie of his people Israel by ỹ hand of Moses, that which he did by Elyas against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice, and that which he did by Peter, in ỹ matter of Ananyas and Sapphyra. k Foretelling of things to come. l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Act. 8.

♣ *Rom. 12. 3. Ephes. 4. 7.*

6 He addeth moreouer some thing else, to wit, that although that these gyftes are vnequall, yet they are moste wysely deuided, because the will of the Spirit of God is the rule of this distribution.

7 He setteth foorth his former saying by a similitude taken from the bodie. This sayeth he is manifestly seene in the bodie, whose members are diuers, but yet so knit together, that they make but one bodie.

members, and al the members of the body, which is one, though they be many, yet are *but* one body: 8 euen so is [m] Christ.

13 For by one Spirit are we all baptized into [n] one bodie, whether *vve be* Iewes or Grecians, whether *vve be* bonde, or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therfore not of the body?

17 [11] If the whole body *vvere* an eye, where *vvere* the hearing? If the whole *vvere* hearing,

8 The applying of the similitude. So muste we also thinke, saith he, of the mysticall body of Christ: for all we that beleeue, whether we be Iewes or Gentils are by one selfe same baptisme, ioyned togither with our head, & by that meanes, there may be framed one body compact of many members: and we haue drunck one selfe same spirit, that is to say, a spirituall feeling, perceyuerance and motion common to vs all, out of one cup.

m Christ ioyned together with his Church. *n To become one bodie with Christ.*

o By one quickening drinke of the Lordes blood, we are made partakers of his onely Spirit.

9 He amplifieth that which folowed of the similitude: as if he shoulde say, The vnitie of the bodie is not onely not let by this diuersitie of members, but also it coulde not be a bodie if it did not consist of many, and those diuers members. 10 Nowe he buildeth his doctrine vpon the foundations which he hath laied: and first of all he continueth in his proposed similitude, and afterwarde he goeth to the matter barely and simply. And first of all he speaketh vnto them which woulde haue separated them selues frō those whome they enuied, because they had not suche excellent giftes as they: now this is sayeth he, as if the foote should say, it were not of the bodie, because it is not the hande: or the eare, because it is not the eye Therefore all partes ought rather to defende the vnitie of the bodie, being coupled together to serue one the other. 11 Againe speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all shoulde be equall one to another, there would folowe a destruction of the whole bodie, yea and of them selues: for it coulde not be a bodie, vnlesse it were made of many members knit together and diuers one from the other. And that no man might fynde faulte with this diuision as vnequall, he addeth that God him selfe hath coupled all these together. Therefore al must remayne coupled togither, that the body may remayne in safetie.

where

where *were* the smelling?

18 But now hath God disposed the mẽbers euery one of them in the body at his own pleasure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there many members, yet but one bodie.

21 [12] And the eye can not say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be [p] more feeble, are necessarie.

23 And vpon those *members* of the body, which we thinke most vnhoneſt, put we more [q] honestie on: and our vncomely *partes* haue more comelines on.

24 For our comely *partes* neede it not: but God hath tempered the body together, and hath giuẽ the more honour to that *parte* which lacked,

25 Lest there should be any diuision in the body: but that the members shoulde haue the same [r] care one for another.

26 [13] Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, & members

12 Nowe on the other side, he speaketh vnto them which were indewed with more excellent giftes, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God sayeth he, hath in suche sorte tempered this inequalitie, that the more excellent and beautiful members can in no wise lacke the more abiect and suche as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both partes might kepe the

whole body in peace and concord: that although if eche part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a cõmunitie both in commodities and discommodities.

p *Of the smallest and vilest offices, and therfore smally accompted of, of the rest.*

q *We more carefully couer them.* r *Should bestowe their operations and offices to the profit and preseruation of the whole body.*

13 Now he applieth this same doctrine to ỹ Corinthians wout any allegorie, warning thẽ ỹ seing there are diuers functions and diuers giftes, it is their dutie, not to offend one againstan other, either by enuie or ambition, but rather ỹ they being ioyned together in loue and charitie one ẅ another, euery one of them bestowe to the profit of al, that which he hath receyued according as his ministerie doth require.

for your [f] parte.

28 ✣ And God hath ordained some in the church: as first, Apostles, secõdly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, [t] helpers, [u] gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are al doers of miracles? haue al the gifts of healing? do all speake with tongues? do all interprete?

31 [14] But desire you the best giftes, and I will yet shewe you a more excellent way.

f For all churches wheresoeuer they ar dispersed through the whole worlde, are diuers members of one bodie. ✣ Ephes. 4. 11.

t The offices of Deacons.

u He setteth forth the order of Elders, which were the maintaymers of the churches discipline.

14 He teacheth them that are ambitious and enuyous, a certaine holy ambition and enuie, to wit, If they giue them selues to the best giftes, and such as are most profitable to the Church, and so, if they contend to excel one another in loue, which farre passeth al other gifts.

CHAP. XIII.

1 He sheweth that there are no giftes so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

1 He reasoneth first of charitie, the excellencie whereof first he sheweth by this, that without it, all other giftes are as nothing before God.

1 [T] Hough I speake with the tõgues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a [b] tinkling cymball.

2 And though I had the *gift* of propheſie, and knew al secretes and all knowledge, yea, if I had al [c] faith, so that I coulde remoue ✣ mountaines and had not loue, I were nothing.

Which thing he proueth, partly by an induction, and partly also by an argument taken of the end, wherefore those giftes are giuen. For, to what purpose are those giftes, but to Gods glorie, and the profite of the Church, as is before proued? so that those giftes without charitie, haue no right vse.

a A very earnest kinde of amplifying a matter, as if he sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing els but a vaine and pratling kinde of babling.

b That giueth a rude and no certayne sounde. *c By fayth, he meaneth the gift of dooing miracles, and not that faith which iustifieth, which can not be voyde of charitie as the other may.* ✣ *Mat. 17. 20.*

3 And

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 [2] Loue [d] suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It doeth [e] no vncomely thing: it seketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth.

7 It suffreth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecyings be abolished, or the tongues cease, or [g] knowledge vanish away.

9 [4] For we knowe in [h] parte, and we prophecie in parte.

10 But when that which is perfect, is come, then that which is in parte, shalbe abolished.

11 [5] When I was a childe, I spake as a childe, I

2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: wherby the Corinthians may vnderstand, both how profitable it is in the Church, & how necessarie: and also howe farre they are from it, and therefore howe vainely and without cause they are proude.

d VVorde for worde, deferreth wrath.

e It is not contumelious. f Reioyceth at righteousnes in the righteous. For the Hebrewes meane by trueth, righteousnes.

3 Agayne he commendeth the excellencie of charitie, in that, that it shall neuer be abolished in the Saintes, whereas the other giftes which are necessarie for the building vp of the Church, so long as we liue here, shall haue no place in the worlde to come.

g The way to get knowledge by prophecying.

4 The reason: Because we are nowe in that state, that we haue needo to learne dayly, and therefore we haue need of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teache them. But to what purpose serue they then, when we haue obtayned and gotten the full knowledge of God, which serue now but for them which are imperfite, and goe by degrees to perfection?

h VVe learne imperfectly.

5 He setteth forth that, that he said, by an excellent similitude, comparing this life to our infancie or childhoode, wherin we stagger and stamer rather then speake, and think and vnderstand but childish things, and therfore haue nede of such things as may forme and frame our tongue and mind: but whe we become men, to what purpose shold we desire y stamering, those childish toyes, and such like things, wherby our childhood is framed by litle & litle?

6 The applying of ỹ ſimilitude: of our childhod to this preſent life, wherein we darkely beholde heauẽly things, according to the ſmal meaſure of light which is giuen vs, through ỹ vnderſtanding of tongues, & hearing the teachers and miniſters of the church: of our mans age and ſtrong, to ỹ heauẽly & eternal life, wherin whẽ we behold god him ſelf preſent, & are lightned w̃ his ful and perfect light, to what purpoſe ſhould we deſire the voyce of man & thoſe worldly things which are moſt imperfect? But yet thẽ ſhal al ỹ ſaintes be knit both w̃ God, and betwene thẽ ſelues w̃ moſt feruent loue, & therfore charitie ſhall not be aboliſhed but perfected, although it ſhal not be ſhewed forth and interteyned by ſuch maner of dueties as peculiarly and only belõg to ỹ infirmitie of this life. *i All this muſt be vnderſtood by cõpariſon.*

7 The concluſion: As if ỹ Apoſtle ſhold ſay: Such therfore ſhalbe our cõdition then: but now we haue three things, and they remayne ſure if we be Chriſtes, as without which, true religion can not cõſiſt, to wit, faith, hope, & charitie. And among theſe charitie is ỹ chiefeſt, becauſe it ceaſeth not in ỹ life to come as the reſt do, but is perfected and accompliſhed. For ſeeing ỹ faith and hope tend to things which are promiſed and are to come, when we haue preſently gotten them, to what purpoſe ſhould we haue faith and hope? but yet there at length ſhall we truely and perfectly loue both God, and one an other.

vnderſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 [6] For [i] now we ſee through a glaſſe darkely: but then *ſhall vve ſee* face to face. Now I knowe in parte: but then ſhall I know euen as I am knowen.

13 [7] And now abideth faith, hope & loue, *euen* theſe three: but the chiefeſt of theſe *is* loue.

CHAP. XIIII.

1 He cõmendeth the gift of prophecying: 7 and by a ſimilitude taken of muſical inſtruments, 12 he teacheth the true vſe of interpreting the ſcriptures: 27 he taketh away the abuſe: 34 and forbiddeth women to ſpeake in the congregation.

1 He inferreth now of that that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent, which profite the greater part of men: (as prophecie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other giftes, although it be the chiefeſt and moſt neceſſarie for the Church) and not thoſe which for a ſhewe ſeeme to be marueylous, as the gift of tongues, when a man was ſodainly indued with the knowlede of many tongues, which made men greatly amaſed, and yet of it ſelfe was not greatly to any vſe, vnleſſe there were an interpreter.

1 FOllowe after loue, and couet ſpiritual *giftes*, and rather that ye may [a] prophecie.

a *VVhat prophecie is, he sheweth in the third verſe.*

2 [a] For

2 [3]For he that speaketh *a strange* [b]tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c]spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto mē to [d]edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth him selfe: but he that prophecieth, edifieth the [e]Church.

5 I woulde that ye all spake *strange* languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues, except he expounde it, that the Church may receyue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [3]Moreouer things without life which giue a sounde, whether *it be* a pipe or an harpe, except they make a distinction in the soundes, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him selfe to battell?

9 So likewise you, by the tongue, except ye vtter wordes that haue [f]signification, how shal it be

2 He reprehendeth their peruerse iudgemēt touching ỹ gift of tongues. For why was it giuen? to wit, to the entent ỹ the misteries of god might be ỹ better knowen to a greater sorte. Thereby it is euident that prophecie, whereunto the gift of tōgues ought to serue, is better then this: and therefore the Corinthians dyd iudge amisse, in that they made more accompt of the gift of tongues, thē of prophecyīg: because forsoth the gift of tongues was a thing more to be bragged of. And herevpon folowed an other abuse of the gyft of tongues, in that the Corinthians vsed tongues in the Congregation, without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers, and cōmon assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole companie.

b A strange language which no man can vnderstand without an interpreter.

c By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh misteries which none of the companie can vnderstand.

d Which may further men in the studie of godlines. e The companie.

3 He setteth forth ỹ which he said, by a similitude which he boroweth & taketh frō instruments of musick: which although they speak not perfitly, yet they are distinguished by their soundes, ỹ they may be the better vsed.

f That do fitly vtter the matter it self.

vnder-

4 He proueth that interpretation is necessarilie to be ioyned with the gift of tongues, by the manifold varietie of languages, in so much that if one speake to another without an interpreter, it is as if he spake not.

g *As the Papistes in al their sermons, and they that ambitiously powre out some Hebrewe or Greke wordes in the pulpit before the vnlearned people, therby to get them a name of vayne learning.*

5 The conclusion: If they wil excell in those spirituall giftes, as it is meete, they muste seeke the profite of the Churche, and therefore they muste not vse the gift of tongues, vnlesse there be an interpreter to expounde the straunge and vnknowen tongue, whither it be him selfe that speaketh, or an other interpreter.

vnderstand what is spoken? for ye shall speake in the ayer.

10 4 There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of thē is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh a barbariā, and he that speaketh, shalbe a barbariā vnto me.

12 5 Euen so, forasmuch as ye couet spirituall *giftes*, seeke that ye may excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *straunge* tongue, h pray, that he may interprete.

14 6 For i if I pray in a *straunge* tōgue, my k spirit prayeth: but mine vnderstāding is l without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the m vnderstanding also: I wil sing with the spirit, but I wil sing with the vnderstanding also.

16 7 Els, when thou blessest with the n spirit, how shall he that o occupieth the roome of the vnlearned, say p Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?

h *Pray for the gift of interpretation.*

6 A reason: Because it is not sufficient for vs to speake so in the congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receyued, but we must also be vnderstood of the companie, lest that be vnprofitable to other, which we haue spoken.

i *If I pray, when the Church is assembled together, in a straunge tongue.*

k *The gift and inspiratiō which the Spirit giueth me, doth his part, but only to my self.*

l *No fruite commeth to the Church by my prayers.*

m *So that I may be vnderstoode of other, and may instruct other.*

7 An other reason: Seeing that the whole congregation must agree to him that speaketh, & also witnes this agreement, how shal they giue their assent or agreement, which knowe not what is spoken?

n *Only, without all consideration of the hearers.* o *He that sitteth as a priuat man.*

p *So then one uttered the prayers, and al the company answered Amen.*

17 For

17 For thou verely giuest thankes wel, but the other is not edified.

18 [8] I thāke my God, I speake languages more then ye all.

19 Yet had I rather in ỹ Church to speake [q] fiue words with mine vnderstanding, that I might also instruct others, then ten thousande wordes in a *strange* tongue.

20 [9] Brethren, be not ✣ children in vnderstanding, but as concerning maliciousnes be childrē, but in vnderstanding be of a ripe age.

21 In the [r] Law it is written, ✣ By mē of other tongues, and by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.

22 [10] Wherfore *strange* tongues are for a signe, not to them that beleeue, but to thē that beleeue not: but propheſying *serueth* not for them that beleeue not, but for them which beleeue.

23 [11] If therefore when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are [s] vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

8 He propoundeth him selfe for an example, both that they may be ashamed of their foolishe ambition, and also that he may eschewe all suspicion of enuy.

q *A very fewe wordes.*

9 Now he reproueth them freely for their childishe folie, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is cōteined amōgst the punishments wherwith God punished ỹ stubburnes of his people, that he dispersed them among strangers whose language they vnderstoode not. ✣ *Mat.18.3.*

r *By the Lawe, he vnderstandeth all the whole Scripture.* ✣ *Esa.28.11.*

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretatiō of Scripture) and that ỹ which is spoken, be by ỹ meanes vnderstoode of the hearers. 11 Another argument: The gift of tongues without prophecie is not only vnprofitable to ỹ faithful, but also doth very much hurt as wel to them, as to the vnfaithfull which should be wunne in ỹ publique assemblies. For by this meanes it commeth to passe, that the faithfull seme to other to be mad, much lesse can the vnfaithfull be instructed thereby. s *Looke, Act.4.13.*

25 And

25 And so are the secretes of his heart made manifest, and so he wil fall downe on his face and worship God, and say plainely that God is in you in deede.

26 [12] What is to be *done* the, brethre? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelatiō, *or* hath interpretatiō, let al things be done vnto edifying.

27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, & that by course, and let one interpret.

28 But if there be no interpreter, lette him keepe silence in the Churche, *which speaketh languages*, and let him speake to him selfe, and to God.

29 [14] Let the Prophets speake two, or three, & let the other iudge.

30 And if any thing be reuealed to an other that sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the † spirits of ‡ Prophetes are subiect to the Prophets.

33 For God is not *the authour* of confusion, but of peace, as *vve see* in all the Churches of the Saincte.

34 [15] ✣ Let your women keepe silence in the

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of spiritual gifts.
13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assemblie, so ‡ there be some to expound ‡ same: but if there be none to expoūd, let him that hath that gift, speake to him self alone
14 The maner of prophecying: Let two or thre propound, and let the other iudge of that ‡ is propounded,

whither it be agreable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so far forth as it is requisite for the edifyng of the Church: Let them be content to be subiect eche to others iudgement.

‡ *The doctrine which the Prophetes bring, which are inspired with Gods spirit.*

15 Women are commaunded to be silent in publique assemblies, and they are commaunded to aske of their husbandes at home.

✣ *1. Tim. 2. 12.*

Churches

Churches: for it is not permitted vnto them to speake: but *they ought* to be subiecte, as also ✣ the Law saith.

35 And If they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 [16] Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke him self to be a Prophet, or [u] spirituall, let him acknowledge, that ✣ things, that I write vnto you, are the commaundements of the Lord.

38 [17] And if any man be ignorant, let him be ignorant.

39 [18] Wherfore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all thinges be done honestly and by order.

✣ *Gen.3..16.*

16 A generall conclusion of the treatise of the right vse of spirituall giftes in assemblies: with a sharpe reprehension, lest the Corinthiās might alone seeme to them selues to be wise

u *Skilfull in knowing and iudging spirituall things.*

17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to goe forward notwithstāding, in those thinges which are right.

18 Prophecie ought simplie to be retayned and kept in Congregations, the gift of tongues is not to be forbidden, but all thinges must be done orderly.

CHAP. XV.

The Gospell that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had persecuted that Churche, whereof afterwarde hee was made a Minister. 12 Christe syrste rose agayne, and we all shall rise by hym. 26 The laste enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beastes. 35 Howe the dead are rayfed. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleepe. 55 Deathes sting. 57 Victorie. 58 Constancie and stedfastnes.

1 Moreo-

1 The sixth treatise of this epistle, concerning the resurrection and he vseth a trãsition, or passing ouer from one matter to another, shewing first that he bringeth no newe thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course and next that he goeth not about to intreate of a trifling matter, but of another chief point of y Gospel, which if it be taken away, their faith must nedes come to naught. And so at the length he beginneth this treatise at Christs

1 MOreouer, ✣ brethrẽ, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, & wherein ye [a] continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For first of al, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that he arose the third day, according to the ∴ Scriptures,

5 ✱ And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of mo thẽ fiue hundreth brethren at ✱once: whereof many remaine vnto this present, and some also are a sleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✣ [2] And last of all he was seene also of me as of one, borne out of due time.

9 ✱ For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God, I am that I am:

resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scripturs, and by the witnes of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne.

✣ *Gal.1.11.* *a In the profession whereof you continue yet.* *b Which is verie absurde, and can not be, but that they that beleeue, must reape the fruit of faith.*
✣ *Esai.53.5.* *1.Pet.3.18.* ∴ *Rom.4.25.* ✣ *Iohn.20.19.*
c Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number. *d Not at seuerall times, but togither and at one instant.* ✱ *Act.9.5.*

2 He mainteineth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this epistle might be of force and waight amongest them. In the meane season he compareth him selfe in such sort after a certaine diuine art with certaine other, y he maketh him self inferiour to them all. ✱ *Ephe.3.8.* ✣ *Ephe.3.7.*

and

and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherfore whether it were I, or they, so we preache, and so haue ye beleeued.

12 [3] Now if it be preached, that Christ is risen from ỹ dead, how say some among you, that there is no resurrection of the dead?

13 [4] For if there be no resurrectiō of the dead, then is Christ not risen,

14 [5] And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 [6] For if the dead be not raised, thē is Christ not raised.

17 And if Christ be not raised, your faith is vaine: [7] ye are [e] yet in your sinnes.

18 [8] And so they which are a sleepe in Christ, are perished.

19 [9] If in this life only we haue hope in Christ, we are of all men the most miserable.

3 The first argument to proue ỹ there is a resurrection from the dead. Christ is risen againe, therfore ỹ dead shall rise againe.

4 The second, by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

5 The profe of that absurditie, by other absurdities, if Christ be not risen againe, the preaching of the Gospell is in vaine, and the credite ỹ

you gaue vnto it, is vaine, & we are lyers.

6 He repeateth the same argument taken of an absurditie, purposing to shewe howe faith is in vaine, if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vayne should we beleeue that our sinnes were forgiuen vs, if they remayne: but they doe remayne, if Christ rose not from death.

e They are yet in their sinnes, which are not sanctified, nor haue obteyned remission of their sinnes.

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profit commeth of faith?

9 The third argument which is also taken from an absurditie: for vnlesse there be an other life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

20 [10] But now is Christ risen frō the dead, [11] & was made the ✣ [f] first fruites of them that slept.

11 He putteth the last conclusion, for the first proposition of the argument that foloweth. Christ is risen againe: Therefore shal we the

21 [12] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be [g] made aliue,

23 [13] But euery man in his ✣ owne order: the first fruites *is* Christ, afterwarde, they that are of Christ, at his comming *shall rise againe.*

24 [14] Then *shalbe* the [h] end, when he hath deli-

faithfull (for of them he speaketh) rise againe. Then foloweth the first reason of this consequent: for Christ is set forth vnto vs to be considered of, not as a priuate man a part and by him self, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✣ *Col.1.18. Reu.1.5.*

f He alludeth to the first fruites of corne, the offring wherof sanctified the rest of ỹ fruite.

12 An other confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam sinne came ouer al, so from one man Christ life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adā, so because in Christ they are made the children of God by grace, they are quickened & restored to life by him. *g Shall rise by the vertue of Christ.*

13 He doeth two things togither: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstāding he farre passeth them, both in time (for he was the first that rose againe from ỹ dead) and also in honour, because that from him and in him, is all our life & glorie. Then by this occasion he passeth to the next argumēt. ✣ *1.Thes.4.13.*

14 The fourth argument wherwith also he cōfirmeth ỹ other, hath a most sure ground, to wit, because ỹ God must reigne. And this is the maner of his reigne, ỹ the Father wilbe shewed to be king in his sonne who was made mā, to whom al things are made subiect (the promiser only except) to the end ỹ the Father may afterwards triumphe in his Sonne the conquerour. And he maketh two parts of this reigne & dominiō of the Sonne, wherein ỹ fathers glorie consisteth: to wit, the ouercōming of his enemies (wherof some must be depriued of all power, as Satan & al the wicked be they neuer so proud & mightie, and other must be vtterly abolished as death) and a plain & ful deliuerie of ỹ godly from all enemies, ỹ by this meanes God may fully set forth in the body of ỹ church cleauing fast vnto their head Christ, his kingdom & glorie, as a king in his subiects. Moreouer he putteth the first degree of this kingdom in ỹ resurrection of ỹ Sonne, who is the head: and ỹ perfection, in ỹ ful coniunctiō of ỹ mēbers wth the head, which shalbe in the later day. Now all these tend to this purpose, to shew ỹ vnlesse ỹ dead do rise againe, neither the Father can be king aboue all, neither Christ be Lord of all: for neither should the power of Satan & death be ouercome, nor ỹ glorie of God be ful in his sōne, nor his sōnes in his mēbers. *h The shutting vp & finishing of al things.*

uered vp the kingdom to God, euen the Father, when he hath put downe [i] all rule, and al authoritie and power.

25 For he muſt reigne ✣ till he hath put al his enemies [k] vnder his feete.

26 The [l] laſt enemie that ſhalbe deſtroyed, is death.

27 ✣ For he hath put downe all things vnder his feete. (And when he ſaith that all thinges are ſubdued *to him*, it is manifeſt that he is excepted, which did put downe all thinges vnder him.)

28 And when all thinges ſhalbe ſubdued vnto him, [m] then ſhal the Sonne alſo him ſelfe be ſubiect vnto him, that did ſubdue all things vnder him, that [n] God may be all in all.

29 [15] Els what ſhal they do which are baptized [o] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [16] Why are we alſo in ieopardie euery houre?

i All his enemies which ſhalbe ſpoiled of all the power they haue.

✣ Pſal.110.1. Act.2.34. Ebrꝛu.1.13.& 10.13

k Chriſt is conſidered here, as he appeared in ỹ forme of a ſeruant, in which reſpect he ruleth the Church as head, and that becauſe this power was giuen him of his Father.

l The ſhutting vp of the argument, which is taken frō the whole to the part: for if all his enemies ſhalbe put vnder his feete, thē muſt it nedes be that death alſo ſhalbe ſubdued vnder him. ✣ Pſal.8.6. Ebrꝛu.2.8.

m Not becauſe the Sonne was not ſubiect to his Father before, but becauſe his bodie, that is to ſay, the Church which is here in diſtreſſe and not yet wholy partaker of his glorie, is not yet fully perfect, and alſo becauſe the bodies of the ſainctes which be in the graue, ſhall not be glorified vntill the reſurrection: but Chriſt as he is God, hath vs ſubiect to him as his Father hath, but as he is Prieſt, he is ſubiect to his Father togither with vs. Auguſt. book. 1. chap. 8. of the Trinitie.

n By this high kinde of ſpeache, is ſet forth an incomprehenſible glorie which floweth from God, and ſhall fill all of vs as we are ioyned togither with our head, but yet ſo, that our head ſhall alwayes reſerue his preheminence.

15 The fifth argument taken of the ende of Baptiſme, to wit, becauſe that they which are baptiſed, are baptiſed for dead: that is to ſay, that they may haue a remedie againſt death, becauſe that baptiſme is a token of regeration.

o They that are baptiſed to this end and purpoſe, that death may be put out in them, or to riſe againe from the dead, whereof baptiſme is a ſeale.

16 The ſixth argument: vnleſſe there be a reſurrection of the dead, why ſhoulde the Apoſtles ſo daily caſt them ſelues into daunger of ſo many deathes?

31 By

31 By your [p] reioycing which I haue in Christ Iesus our Lord, I die daily.

32 [17] If I haue fought with beastes at Ephesus [q] after the maner of men, what aduãtageth it me, if the dead be not raised vp? ✤ [18] let vs [r] eate and drinke: for to morowe we shall die.

33 [19] Be not deceiued: euill speakings corrupt good maners.

34 Awake to *iust* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 [20] But some man will say, How are the dead raised vp? & with what body come they forth?

36 [21] O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne as it falleth, of wheat, or of some other.

[p] *As though he said, I die daily, as all the miseries I suffer can wel witnes, which I may truely boast of that I haue suffered amongst you.*

17 The taking away of an obiection. But thou Paul diddest ambitiously as commonly men are wont to do, whē thou diddest fight with beasts at Ephesus: that is very like saith Paul, for what could that auantage me were it not for the glorie of eternal life which I hope for.

[q] *Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vayne glorie, or a certaine headines.* ✤ *Esai. 22. 13.*

18 The seuenth argument, which dependeth vpon the last, if there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking?

[r] *These are speaches that Epicures vse.*

19 The conclusion with a sharpe exhortation, that they take hede of the naughtie companie of certaine: from whence he sheweth that this mischief sprang: warning them to be wise with sobrietie vnto righteousnes.

20 Now that he hath proued the resurrection, he discouereth their doltishnes, in that they skoffingly demaunded, howe it could be that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore he sendeth these felowes which semed to them selues to be marueilous wise and wittie, to be instructed of poore rude husband men.

21 Thou mightest haue learned either of these, saith Paul, by dailie experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is of, that they perishe, that contrariwise they grow vp far more beautiful: and where as they are sowen naked and drie, they spring vp grene from death by the vertue of God: and doeth it seme incredible to thee that our bodyes should rise from corruption, and that indued with a farre more excellent qualitie?

38 [22] But God giueth it a bodie at his pleasure, euen to euerie seede his owne bodie.

39 Al flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beastes, & another of fishes, and another of birdes.

40 There *are* also heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres; for one starre differeth from *another* starre in glorie.

42 [23] So also *is* the resurrection of the dead. *The bodie* is [r] sowen in corruption, *and* is raised in incorruption.

43 It is sowen in [s] dishonour, *and* is raised in glorie: it is sowen in weakenes, *and* is raised in [t] power.

44 [24] It is sowen a natural bodie, *and* is raised a spiritual bodie: there is a natural bodie, *and* there is a spiritual bodie.

22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet kepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp far after an other sort: and also in diuers kindes of one selfe same sort, as amongst beastes: and also among things of diuers sortes: as the heauenly bodies and the earthly bodies: which also differ verie much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies or the changing of them into a better state, as a thing impossible, or strange.

23 He maketh three maner of qualities of the bodies being raised, incorruption, to wit, because they shalbe sound, and altogether of a nature that can not be corrupt, Glorie, because they shalbe adorned with beautie and honour, power, because they shal continue euerlasting, without meat, drinke, and al other helpes, without which this fraile life can not keepe it selfe from corruption.

r Is buried, and man is hid as seede in the ground.

s Voyde of honour, voide of glorie and beautie.

t Freed from the former weakenes, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke and such other like helpes.

24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he sayeth, that of a natural bodie, it shall become a spiritual bodie: which two qualities being cleane different y one from the other, he straight way expoundeth, and setteth forth diligently.

45 25 As it is also written, The [x] first man ✣ Adam was made a liuing soule: and the last Adam *vvas made* a [y] quickening Spirit.

25 That is called a naturall bodie, which is quickened and maintained by a liuing soule only: such as Adam was, of whome al we are borne natural: and that is saied to be spiritual, which together with the soule is quickened with a farre more excellent vertue: to wit, ỹ Spirit of God, which descendeth from Christ the second Adam, into vs.

46 26 Howbeit that *vvas* not first which is spiritual: but that *vvhich is* natural, & afterward that *vvhich is* spiritual.

47 The first man *is* of the earth, [z] earthly: the seconde man *is* the Lord from [a] heauen.

48 27 As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as we haue borne the [b] image of the earthly, so shal we beare the image of the heauenly.

50 28 This say I, brethren, that [c] flesh & blood can not inherit the kingdome of God, neither

x Adam is called the first man, because he is the roote as it were from whence we spring. And Christ is the latter man, because he is the beginning of all them that are spiritual, and in him we are all comprehended. ✣ Gen. 2. 7 y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.

26 Secondly he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the Spiritual followed and came vpon it, to wit, when as ỹ Lord being sent from heauen indued our flesh which was prepared and made fit for him, with the fulnes of the Godhead.

z VVallowing in dirt, and wholly giuen to an earthly nature. a The Lord is saide to come downe from heauen by that kinde of speach whereby that which is proper to one is vouched of an other.

27 He applieth both the earthly naturalnes of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the Spiritualitie of Christ to the same our bodies, after that they are risen againe: and he saieth, that that goeth before, and this shal followe.

b Not a vaine and false Image, but such an one as had the trueth with it in deede.

28 The conclusion: we can not be partakers of the glorie of God, vnlesse we put of al that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie.

c Flesh and blood are taken here for a liuing bodie, which can not attaine to incorruption, vnlesse it put of corruption.

doeth

doeth corruption inherit incorruption.

51 [29] Beholde, I shewe you a [d] secret thing, we shall not all slepe, but we shal al be changed,

52 In [e] a moment, in the twinkeling of an eye at the last ✣ trumpet: for the trumpet shal blowe, & the dead shalbe raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: & this mortal must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shalbe brought to passe the saying that is written, ✣ Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: & the strength of sinne *is* the Law.

57 ∵ But thankes *be* vnto God which hath giuen vs victory through our Lord Iesus Christ.

58 [30] Therefore my beloued brethren, be ye stedfast, vnmoueable, aboundant alwayes in the worke of the Lord, forasmuch as ye knowe, that your labour is not in vaine in the [f] Lord.

29 He goeth further declaring, that it shal come to passe ✣ they which shal be found aliue in ✣ later day, shall not descend into that corruption of the graue, but shalbe renewed with a sodaine change, which change is verie requisite: and ✣ the certaine enioying of the benefite and victorie of Christ, is differred vnto that later time.

d A thing that hath bene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.

e He sheweth vs that the time shal be verie short. ✣ *Mat.24.31. 1.Thes.4.16.* ✣ *Ose.13.14. Hebr.2.14.* ∵ *1.Iohn.5.5.*

30 An exhortation taken of the profite that ensueth, that seing they vnderstand, that the glorie of the other life is laid vp for faithful workemē, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords helpe and goodnes working in vs.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem. 10 Then he commendeth Timothie: 13 And so with a friendly exhortation, 19 And commendations, endeth the Epistle.

1 [1] Concerning the gathering for the Saints, as I haue ordeined in the Churches of

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble them selues.

Galatia, so do ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by him selfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoeuer ye shall alowe by [c] letters, them wil I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meete that I go also, they shal go with me.

5 Now I wil come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia.)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my waye whethersoeuer I go.

7 For I wil not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I wil tarie at Ephesus vntil Pentecost.

9 For a great dore and [d] effectual is opened vnto me: and there are manie aduersaries.

10 ¶ Now if Timotheus come, see that he be [e] without feare with you: for he worketh the work of the Lord, euen as I *do*.

11 Let no man therefore despise him: but conuaye him forth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue conuenient time.

13 ¶ Watche ye. stand fast in the faith: quite you like men & be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye knowe the

a VVhich in times past was called Sunday, but now is called the Lords day.

b That euerie man bestowe, according to the abilitie that God hath blessed him with.

c VVhich you shall giue them to carie.

2 The residue of the epistle is spent in writing of familiar matters, yet so ỹ al things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Verie fit and conuenient to do great things by.

e VVithout anie iust occasion of feare.

f Safe and sound, and that with all kinds of curtesie.

the house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen them selues to minister vnto the Saintes)

16 That ye be [i] obedient euen vnto such, and to al that helpe with vs and laboure.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirit and yours: [l] acknowledge therfore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an + holy kisse.

21 The salutation of *me* Paul with mine owne hend.

22 If any man loue not the Lord Iesus Christ, let him be had in execration. [m] maran-atha

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

Amen, and the words are as much to say as, our Lord commeth: So that his meaning may be this, let him be accursed euen to the comming of the Lord, that is to say, to his deathes day, euen for euer.

The first *Epistle* to the Corinthians, written frō Philippi, *&sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

g Stephanas is the name of a man and not of a woman.

h Giuen them selues wholie to the ministerie.

i That you honour and reuerence thē, be obedient to thē, and be content to be ruled by them, as meete is you should, seing they haue bestowed them selues and their goods to helpe you with al.

k Mine heart.

l Take them for such men as they are in deede.

+ Rom.16.16. 2 Cor.13.12. 1.Pet.5.14.

m By these words is bet okened the seuerest kinde of curse and excommunication that was amongst the

members, and al the members of the body, which is one, though they be many, yet are *but* one body: 8 euen so is [m] Christ.

13 For by one Spirit are we all baptized into [n] one bodie, whether *vve be* Iewes or Grecians, whether *vve be* bonde, or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therfore not of the body?

17 [11] If the whole body *vvere* an eye, where *vvere* the hearing? If the whole *vvere* hearing,

8 The applying of the similitude. So muste we also thinke, saith he, of the mysticall body of Christ: for all we that beleeue, whether we be Iewes or Gentils are by one selfe same baptisme, ioyned togither with our head, & by that meanes, there may be framed one body compact of many members: and we haue drunck one selfe same Spirit, that is to say, a spirituall feeling, perceyuerance and motion common to vs all, out of one cup.

m Christ ioyned together with his Church. *n To become one bodie with Christ.*

o By one quickening drinke of the Lordes blood, we are made partakers of his onely Spirit.

9 He amplifieth that which folowed of the similitude: as if he shoulde say, The vnitie of the bodie is not onely not let by this diuersitie of members, but also it coulde not be a bodie if it did not consist of many, and those diuers members. 10 Nowe he buildeth his doctrine vpon the foundations which he hath laied: and first of all he continueth in his proposed similitude, and afterwarde he goeth to the matter barely and simply. And first of all he speaketh vnto them which woulde haue separated them selues fro those whome they enuied, because they had not suche excellent giftes as they: now this is sayeth he, as if the foote should say, it were not of the bodie, because it is not the hande: or the eare, because it is not the eye Therefore all partes ought rather to defende the vnitie of the bodie, being coupled together to serue one the other. 11 Againe speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all shoulde be equall one to another, there would folowe a destruction of the whole bodie, yea and of them selues: for it coulde not be a bodie, vnlesse it were made of many members knit together and diuers one from the other. And that no man might fynde faulte with this diuision as vnequall, he addeth that God him selfe hath coupled all these together. Therefore al must remayne coupled togither, that the body may remayne in safetie.

where

where *were* the ſmelling?

18 But now hath God diſpoſed the mẽbers euery one of them in the body at his own pleaſure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there many members, yet but one bodie.

21 [12] And the eye can not ſay vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather thoſe members of the bodie, which ſeeme to be [p] more feeble, are neceſſarie.

23 And vpon thoſe *members* of the body, which we thinke moſt vnhoneſt, put we more [q] honeſtie on: and our vncomely *partes* haue more comelines on.

24 For our comely *partes* neede it not: but God hath tempered the body together, and hath giuẽ the more honour to that *parte* which lacked,

25 Leſt there ſhould be any diuiſion in the body: but that the members ſhoulde haue the ſame [r] care one for another.

26 [13] Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Chriſt, & members

12 Nowe on the other ſide, he ſpeaketh vnto them which were indewed with more excellent giftes, willing them not to deſpiſe the inferiours as vnprofitable, and as though they ſerued to no vſe: for God ſayeth he, hath inſuche ſorte tempered this inequalitie, that the more excellent and beautiful members can in no wiſe lacke the more abiect and ſuche as we are aſhamed of, and that they ſhould haue more care to ſee vnto them and to couer them: that by this meanes the neceſſitie which is on both partes might kepe the

whole body in peace and concord: that although if eche part be conſidered apart, they are of diuers degrees and conditions, yet becauſe they are ioyned together, they haue a cõmunitie both in commodities and diſcommodities.

p Of the ſmalleſt and vileſt offices, and therfore ſmally accompted of, of the reſt.

q VVe more carefully couer them. r Should beſtowe their operations and offices to the profit and preſeruation of the whole body.

13 Now he applieth this ſame doctrine to ỹ Corinthians wout any allegorie, warning thẽ ỹ ſeing there are diuers functions and diuers giftes, it is their dutie, not to offend one againſt an other, either by enuie or ambition, but rather ỹ they being ioyned together in loue and charitie one ẅ another, euery one of them beſtowe to the profit of al, that which he hath receyued according as his miniſterie doth require.

for your [f] parte.

28 ✣ And God hath ordained some in the church: as first, Apostles, secõdly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, [t] helpers, [u] gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are al doers of miracles? haue al the gifts of healing? do all speake with tongues? do all interprete?

31 [14] ✣ But desire you the best giftes, and I will yet shewe you a more excellent way.

[f] For all churches whersoeuer they ar dispersed through the whole worlde, are diuers members of one bodie. ✣ Ephes. 4.11.

[t] The offices of Deacons.

[u] He setteth forth the order of Elders, which were the maintayners of the churches discipline.

14 He teacheth them that are ambitious and enuyous, a certaine holy ambition and enuie, to wit, If they giue them selues to the best giftes, and such as are most profitable to the Church, and so, if they contend to excel one another in loue, which farre passeth al other gifts.

CHAP. XIII.

1 He sheweth that there are no giftes so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

1 [1] THough I speake with the tõgues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a [b] tinkling cymball.

2 And though I had the *gift* of propheſie, and knew al secretes and all knowledge, yea, if I had al [c] faith, so that I coulde remoue ✣ mountaines and had not loue, I were nothing.

1 He reasoneth first of charitie, the excellencie whereof first he sheweth by this, that without it, all other giftes are as nothing before God. Which thing he proueth, partly by an induction, and partly also by an argument taken of the end, wherefore those giftes are giuen. For, to what purpose are those giftes, but to Gods glorie, and the profite of the Church, as is before proued? so that those giftes without charitie, haue no right vse.

a A very earnest kinde of amplifying a matter, as if he sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing els but a vaine and pratling kinde of babling.

b That giueth a rude and no certayne sounde. *c By fayth, he meaneth the gift of dooing miracles, and not that faith which iustifieth, which can not be voyde of charitie as the other may.* ✣ Mat. 17.20.

3 And

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 [2] Loue [d] ſuffreth long: it is bountifull: loue enuieth not: loue doeth not boaſt it ſelf: it is not puffed vp:

5 It doeth [e] no vncomely thing: it ſeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth.

7 It ſuffreth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecyings be aboliſhed, or the tongues ceaſe, or [g] knowledge vaniſh away.

9 [4] For we knowe in [h] parte, and we prophecie in parte.

10 But when that which is perfect, is come, then that which is in parte, ſhalbe aboliſhed.

11 [5] When I was a childe, I ſpake as a childe, I

2 He deſcribeth the force and nature of charitie, partly by a comparíſon of contraries, and partly by the effects of it ſelfe: wherby the Corinthians may vnderſtand, both how profitable it is in the Church, & how neceſſarie: and alſo howe farre they are from it, and therefore howe vainely and without cauſe they are proude.

d VVorde for worde, deferreth wrath.

e It is not contumelious. f Reioyceth at righteouſnes in the righteous. For the Hebrewes meane by trueth, righteouſnes.

3 Agayne he commendeth the excellencie of charitie, in that, that it ſhall neuer be aboliſhed in the Saintes, whereas the other giftes which are neceſſarie for the building vp of the Church, ſo long as we liue here, ſhall haue no place in the worlde to come.

g The way to get knowledge by prophecying.

4 The reaſon: Becauſe we are nowe in that ſtate, that we haue neede to learne dayly, and therefore we haue need of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teache them. But to what purpoſe ſerue they then, when we haue obtayned and gotten the full knowledge of God, which ſerue now but for them which are imperfite, and goe by degrees to perfection?

h VVe learne imperfectly.

5 He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancie or childhoode, wherin we ſtagger and ſtamer rather then ſpeake, and think and vnderſtand but childiſh things, and therfore haue nede of ſuch things as may forme and frame our tongue and mind: but whe we become men, to what purpoſe ſhold we deſire y ſtamering thoſe childiſh toyes, and ſuch like things, wherby our childhood is framed by litle & litle?

6 The applying of ỹ ſimilitude: of our childhod to this preſent life, wherein we darkely beholde heauẽly things, according to the ſmal meaſure of light which is giuen vs, through ỹ vnderſtanding of tongues, & hearing the teachers and miniſters of the church: of our mans age and ſtrong, to ỹ heauẽly & eternal life, wherin whẽ we behold god him ſelf preſent, & are lightned w̃ his ful and perfect light, to what purpoſe ſhould we deſire the voyce of man & thoſe worldly things which are moſt imperfect? But yet thẽ ſhal al ỹ ſaintes be knit both w̃ God, and betwene thẽ ſelues w̃ moſt feruent loue, & therfore charitie ſhall not be aboliſhed but perfected, although it ſhal not be ſhewed forth and interteyned by ſuch maner of dueties as peculiarly and only belõg to ỹ infirmitie of this life. *i Al this muſt be vnderſtood by cõpariſon.*

7 The concluſion: As if ỹ Apoſtle ſhold ſay: Such therfore ſhalbe our cõdition then: but now we haue three things, and they remayne ſure if we be Chriſtes, as without which, true religion can not cõſiſt, to wit, faith, hope, & charitie. And among theſe charitie is ỹ chiefeſt, becauſe it ceaſeth not in ỹ life to come as the reſt do, but is perfected and accompliſhed. For ſeeing ỹ faith and hope tend to things which are promiſed and are to come, when we haue preſently gotten them, to what purpoſe ſhould we haue faith and hope? but yet there at length ſhall we truely and perfectly loue both God, and one an other.

vnderſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 [6] For [i] now we ſee through a glaſſe darkely: but then *ſhall vve ſee* face to face. Now I knowe in parte: but then ſhall I know euen as I am knowen.

13 [7] And now abideth faith, hope & loue, *euen* theſe three: but the chiefeſt of theſe *is* loue.

CHAP. XIIII.

1 He cõmendeth the gift of prophecying: 7 and by a ſimilitude taken of muſical inſtruments, 12 he teacheth the true vſe of interpreting the ſcriptures: 17 he taketh away the abuſe: 34 and forbiddeth women to ſpeake in the congregation.

1 He inferreth now of that that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent, which profite the greater part of men: (as prophecie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other giftes, although it be the chiefeſt and moſt neceſſarie for the Church) and not thoſe which for a ſhewe ſeeme to be marueylous, as the gift of tongues, when a man was ſodainly indued with the knowlede of many tongues, which made men greatly amaſed, and yet of it ſelfe was not greatly to any vſe, vnleſſe there were an interpreter.

1 FOllowe after loue, and couet ſpiritual *giftes*, and rather that ye may [a] prophecie.

a What prophecie is, he sheweth in the third verſe.

2 [1] For

2 [a]For he that speaketh *a strange* [b]tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c]spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto mẽ to [d]edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth himselfe: but he that prophecieth, edifieth the [e]Church.

5 I woulde that ye all spake *strange* languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues, except he expounde it, that the Church may receyue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [a]Moreouer things without life which giue a sounde, whether *it be* a pipe or an harpe, except they make a distinction in the soundes, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him selfe to battell?

9 So likewise you, by the tongue, except ye vtter wordes that haue [f]signification, how shal it be

2 He reprehendeth their peruerse iudgemẽt touching ỹ gift of tongues. For why was it giuen? to wit, to the entent ỹ the misteries of god might be ỹ better knowen to a greater sorte. Thereby it is euident that prophecie, whereveto the gift of tõgues ought to serue, is better then this: and therefore the Corinthians dyd iudge amisse, in that they made more accompt of the gift of tongues, thẽ of prophecyig: because forsoth the gift of tongues was a thing more to be bragged of. And herevpon folowed an other abuse of the gyft of tongues, in that the Corinthians vsed tongues in the Congregation, without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers, and cõmon assemblies were instituted and appointed not for any priuate mans cõmoditie, but for the profit of the whole companie.

b A strange language which no man can vnderstand without an interpreter.

c By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh misteries which none of the companie can vnderstand.

d Which may further men in the studie of godlines. *e The companie.*

3 He setteth forth ỹ which he said, by a similitude which he boroweth & taketh frõ instruments of musick: which although they speak not perfitly, yet they are distinguished by their soundes, ỹ they may be the better vsed.

f That do fitly vtter the matter it self.

vnder-

4 He proueth that interpretation is necessarilie to be ioyned with the gift of tongues, by the manifold varietie of languages, in so much that if one speake to another without an interpreter, it is as if he spake not.

g *As the Papistes in al their sermons, and they that ambitiously powre out some Hebrewe or Greke wordes in the pulpit before the vnlearned people, therby to get them a name of vayne learning.*

5 The conclusion: If they wil excell in those spirituall giftes, as it is meete, they muste seeke the profite of the Churche, and therefore they muste not vse the gift of tongues, vnlesse there be an interpreter to expounde the straunge and vnknowen tongue, whither it be him selfe that speaketh, or an other interpreter.

vnderstand what is spoken? for ye shall speake in the ayer.

10 4 There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of thē is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh a barbariā, and he that speaketh, shalbe a barbariā vnto me.

12 5 Euen so, forasmuch as ye couet spirituall *giftes*, seeke that ye may excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *straunge* tongue, h pray, that he may interprete.

14 6 For i if I pray in a *strange* tōgue, my k spirit prayeth: but mine vnderstāding is l without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the m vnderstanding also: I wil sing with the spirit, but I wil sing with the vnderstanding also.

16 7 Els, when thou blessest with the n spirit, how shall he that o occupieth the roome of the vnlearned, say p Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?

h *Pray for the gift of interpretation.*

6 A reason: Because it is not sufficient for vs to speake so in the congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receyued, but we must also be vnderstood of the companie, lest that be vnprofitable to other, which we haue spoken.

i *If I pray, when the Church is assembled together, in a straunge tongue.*

k *The gift and inspiratiō which the Spirit giueth me, doth his part, but only to my self.*

l *No fruite commeth to the Church by my prayers.*

m *So that I may be vnderstoode of other, and may instruct other.*

7 An other reason: Seeing that the whole congregation must agree to him that speaketh, & also witnes this agreement, how shal they giue their assent or agreement, which knowe not what is spoken?

n *Only, without all consideration of the hearers.* o *He that sitteth as a priuat man.*

p *So then one uttered the prayers, and al the company answered Amen.*

17 For

17 For thou verely giueſt thankes wel, but the other is not edified.

18 [8] I thãke my God, I ſpeake languages more then ye all.

19 Yet had I rather in ỹ Church to ſpeake [q] fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſande wordes in a *ſtrange* tongue.

20 [9] Brethren, be not ✣ children in vnderſtanding, but as concerning maliciouſnes be childrẽ, but in vnderſtanding be of a ripe age.

21 In the [r] Law it is written, ✣ By mẽ of other tongues, and by other languages wil I ſpeake vnto this people: yet ſo ſhal they not heare me, ſaith the Lord.

22 [10] Wherfore *ſtrange* tongues are for a ſigne, not to them that beleeue, but to thẽ that beleeue not: but propheſying *ſerueth* not for them that beleeue not, but for them which beleeue.

23 [11] If therefore when the whole Church is come together in one, and all ſpeake *ſtrange* tongues, there come in they that are [ſ] vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wittes?

24 But if all propheſie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

8 He propoundeth him ſelfe for an example, both that they may be aſhamed of their foliſhe ambition, and alſo that he may eſchewe all ſuſpicion of enuy.

q *A very fewe wordes.*

9 Now he reproueth them freely for their childiſhe folie, which ſee not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an inſtrument of curſing, ſeeing that this ſame alſo is cõteined amõgſt the puniſhments wherwith God puniſhed ỹ ſtubburnes of his people, that he diſperſed them among ſtrangers whoſe language they vnderſtoode not. ✣ *Mat.18.3.*

r *By the Lawe, he vnderſtandeth all the whole Scripture.* ✣ *Eſa.28.11.*

10 The concluſion: Therefore the gift of tongues ſerueth to puniſh the vnfaithfull and vnbeleeuers, vnleſſe it be referred to prophecie (that is to ſay, to the interpretatiõ of Scripture) and that ỹ which is ſpoken, be by ỹ meanes vnderſtoode of the hearers. 11 An other argument: The gift of tongues without prophecie is not only vnprofitable to ỹ faithful, but alſo doth very much hurt as wel to them, as to the vnfaithfull which ſhould be wunne in ỹ publique aſſemblies. For by this meanes it commeth to paſſe, that the faithfull ſeme to other to be mad, much leſſe can the vnfaithfull be inſtructed thereby. ſ *Looke, Act.4.13.*

25 And so are the secretes of his heart made manifest, and so he wil fall downe on his face and worship God, and say plainely that God is in you in deede.

26 [12] What is to be *done* the, brethrē? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelatiō, *or* hath interpretatiō, let al things be done vnto edifying.

27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, & that by course, and let one interpret.

28 But if there be no interpreter, lette him keepe silence in the Churche, *which speaketh languages*, and let him speake to him selfe, and to God.

29 [14] Let the Prophets speake two, or three, & let the other iudge.

30 And if any thing be reuealed to an other that sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirits of ỹ Prophetes are subiect to the Prophets.

33 For God is not *the authour* of confusion, but of peace, as *vve see* in all the Churches of the Saincts.

34 [15] ✣ Let your women keepe silence in the

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of spiritual gifts.
13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assemblie, so ỹ there be some to expound ỹ same: but if there be none to expoūd, let him that hath that gift, speake to him selfalone
14 The maner of prophecying: Let two or thre propound, and let the other iudge of that ỹ is propounded, whither it be agreable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so far forth as it is requisite for the edifyng of the Church: Let them be content to be subiect eche to others iudgement.
t *The doctrine which the Prophetes bring, which are inspired with Gods spirit.*
15 Women are commaunded to be silent in publique assemblies, and they are commaunded to aske of their husbandes at home.
✣ *1. Tim. 2. 12.*

Churches

Churches: for it is not permitted vnto them to speake: but *they ought* to be subiecte, as also † the Law saith.

† *Gen.3..16.*

35 And If they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 [16] Came the worde of God out from you? either came it vnto you onely?

16 A generall conclusion of the treatise of the right vse of spirituall giftes in assemblies: with a sharpe reprehension, lest the Corinthiãs might alone seeme to them selues to be wise

37 If any man thinke him self to be a Prophet, or [u] spirituall, let him acknowledge, that ỹ things, that I write vnto you, are the commaundements of the Lord.

[u] *Skilfull in knowing and iudging spirituall things.*

38 [17] And if any man be ignorant, let him be ignorant.

39 [18] Wherfore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all thinges be done honestly and by order.

17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to goe forward notwithstãding, in those thinges which are right.

18 Prophecie ought simplie to be retayned and kept in Congregations, the gift of tongues is not to be forbidden, but all thinges must be done orderly.

CHAP. XV.

The Gospell that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had persecuted that Churche, whereof afterwarde hee was made a Minister. 12 Christe ryse vose agayne, and we all shall rise by him. 26 The laste enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beastes. 35 Howe the dead are raysed. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleepe. 55 Deathes sting. 57 Victorie. 58 Constancie and stedfastnes.

1 More-

1 The sixth treatise of this epistle, concerning the resurrection and he vseth a trāsition, or passing ouer from one matter to another, shewing first that he bringeth no newe thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course and next that he goeth not about to intreate of a trifling matter, but of another chief point of ỹ Gospel, which if it be taken away, their faith must nedes come to naught. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scripturs, and by the witnes of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne,

1 MOreouer, ✣ brethrē, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, & wherein ye [a] continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For first of al, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that he arose the third day, according to the ∴ Scriptures,

5 * And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of mo thē fiue hundreth brethren at * once: whereof many remaine vnto this present, and some also are a sleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✣ [d] And last of all he was seene also of me as of one, borne out of due time.

9 * For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God, I am that I am:

✣ *Gal.1.11.* *a In the profession whereof you continue yet.* *b Which is verie absurde, and can not be, but that they that beleeue, must reape the fruit of faith.*

✣ *Esai.53.5.* *1.Pet.1.24.* ∴ *Ionas.2.1.* ✣ *Iohn.20.19.*

c Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number. *d Not at seuerall times, but together and at one instant.* ✣ *Act.9.5.*

2 He maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this epistle might be of force and waight amongest them. In the meane season he compareth him selfe in such sort after a certaine diuine art with certaine other, ỹ he maketh him self inferiour to them all. * *Ephe.3.8.* ✣ *Ephe.3.7.*

and

and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherfore whether it were I, or they, so we preache, and so haue ye beleeued.

12 ¶ [3] Now if it be preached, that Christ is risen from ỹ dead, how say some among you, that there is no resurrection of the dead?

13 [4] For if there be no resurrectiō of the dead, then is Christ not risen,

14 [5] And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 [6] For if the dead be not raised, thē is Christ not raised.

17 And if Christ be not raised, your faith is vaine: [7] ye are [e] yet in your sinnes.

18 [8] And so they which are a sleepe in Christ, are perished.

19 [9] If in this life only we haue hope in Christ, we are of all men the most miserable.

3 The first argument to proue ỹ there is a resurrection from the dead. Christ is risen againe, therfore ỹ dead shall rise againe.

4 The second, by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

5 The profe of that absurditie, by other absurdities, if Christ be not risen againe, the preaching of the Gospell is in vaine, and the credite ỹ

you gaue vnto it, is vaine, & we are lyers.

6 He repeateth the same argument taken of an absurditie, purposing to shewe howe faith is in vaine, if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vayne should we beleeue that our sinnes were forgiuen vs, if they remayne: but they doe remayne, if Christ rose not from death.

e *They are yet in their sinnes, which are not sanctified, nor haue obteyned remission of their sinnes.*

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profit commeth of faith?

9 The third argument which is also taken from an absurditie: for vnlesse there be an other life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

20 [10] But now is Christ risen frō the dead, [11] & was made the ✣ [f] firſt fruites of them that ſlept.

11 He putteth the laſt concluſion, for the firſt propoſition of the argument that foloweth.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, euen ſo in Chriſt ſhall all be [g] made aliue,

23 [13] But euery man in his ✣ owne order: the firſt fruites *is* Chriſt, afterwarde, they that are of Chriſt, at his comming *ſhall riſe againe.*

Chriſt is riſen againe: Therefore ſhal we the faithfull (for of them he ſpeaketh) riſe againe. Then foloweth the firſt reaſon of this conſequent: for Chriſt is ſet forth vnto vs to be conſidered of, not as a priuate man a part and by him ſelf, but as the firſt fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is ſanctified in the firſt fruites. ✣ *Col.1.18. Reu.1.5.*

24 [14] Then *ſhalbe* the [h] end, when he hath deli-

[f] *He alludeth to the firſt fruites of corne, the offring wherof ſanctified the reſt of ỹ fruites.*

12 An other confirmation of the ſame conſequent: for Chriſt is to be conſidered as oppoſite to Adam, that as from one man Adam ſinne came ouer al, ſo from one man Chriſt life commeth vnto all: that is to ſay, that all the faithfull, as they die, becauſe by nature they were borne of Adā, ſo becauſe in Chriſt they are made the children of God by grace, they are quickened & reſtored to life by him.

[g] *Shall riſe by the vertue of Chriſt.*

13 He doeth two things together: for he ſheweth that the reſurrection is in ſuch ſort common to Chriſt with all his members, that notwithſtāding he farre paſſeth them, both in time (for he was the firſt that roſe againe from ỹ dead) and alſo in honour, becauſe that from him and in him, is all our life & glorie. Then by this occaſion he paſſeth to the next argumēt. ✣ *1.Theſſ.4.13.*

14 The fourth argument wherwith alſo he cōfirmeth ỹ other, hath a moſt ſure ground, to wit, becauſe ỹ God muſt reigne. And this is the maner of his reigne, ỹ the Father wilbe ſhewed to be king in his ſonne who was made mā, to whom al things are made ſubiect (the promiſer only except) to the end ỹ the Father may afterwards triumphe in his Sonne the conquerour. And he maketh two parts of this reigne & dominiō of the Sonne, wherein ỹ fathers glorie conſiſteth: to wit, the ouercōming of his enemies (wherof ſome muſt be depriued of all power, as Satan & al the wicked be they neuer ſo proud & mightie, and other muſt be vtterly aboliſhed as death) and a plain & ful deliuerie of ỹ godly from all enemies, ỹ by this meanes God may fully ſet forth in the body of ỹ church cleauing faſt vnto their head Chriſt, his kingdom & glorie, as a king in his ſubiects. Moreouer he putteth the firſt degree of this kingdom in ỹ reſurrection of ỹ Sonne, who is the head: and ỹ perfection, in ỹ ful coniunctiō of ỹ mēbers wᵗ the head, which ſhalbe in the later day. Now all theſe tend to this purpoſe, to ſhew ỹ vnleſſe ỹ dead do riſe againe, neither the Father can be king aboue all, neither Chriſt be Lord of all: for neither ſhould the power of Satan & death be ouercome, nor ỹ glorie of God be ful in his ſōne, nor his ſōnes in his mēbers.

[h] *The ſhutting vp & finiſhing of al things.*

uered vp the kingdom to God, euen the Father, when he hath put downe [i] all rule, and al authoritie and power.

25 For he muſt reigne ✣ till he hath put al his enemies [k] vnder his feete.

26 The [l] laſt enemie that ſhalbe beſtroyed, is death.

27 ✣ For he hath put downe all things vnder his feete. (And when he ſaith that all thinges are ſubdued *to him*, it is manifeſt that he is excepted, which did put downe all thinges vnder him.)

28 And when all thinges ſhalbe ſubdued vnto him, [m] then ſhal the Sonne alſo him ſelf be ſubiect vnto him, that did ſubdue all things vnder him, that [n] God may be all in all.

29 [o] Els what ſhal they do which are baptized [p] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [q] Why are we alſo in ieopardie euery houre?

i *All his enemies which ſhalbe ſpoiled of all the power they haue.*

✣ *Pſal.110.1. Act.2.34. Ebrꝛu.1.13.& 10.13*

k *Chriſt is conſidered here, as he appeared in ỹ forme of a ſeruant, in which reſpect he ruleth the Church as head, and that becauſe this power was giuen him of his Father.*

l *The ſhutting vp of the argument, which is taken frõ the whole to the part: for if all his enemies ſhalbe put vnder his feete, thẽ muſt it nedes be that death alſo ſhalbe ſubdued vnder him.* ✣ *Pſal.8.6. Ebrꝛu.2.8.*

m *Not becauſe the Sonne was not ſubiect to his Father before, but becauſe his bodie, that is to ſay, the Church which is here in diſtreſſe and not yet wholy partaker of his glorie, is not yet fully perfect, and alſo becauſe the bodies of the ſainctes which be in the graues, ſhall not be glorified vntill the reſurrection: but Chriſt as he is God, hath vs ſubiect to him as his Father hath, but as he is Prieſt, he is ſubiect to his Father togither with vs. Auguſt. book. 1. chap. 8. of the Trinitie.*

n *By this high kinde of ſpeache, is ſet forth an incomprehenſible glorie which floweth from God, and ſhall fill all of vs as we are ioyned togither with our head, but yet ſo, that our head ſhall alwayes reſerue his preheminence.*

o The fifth argument taken of the ende of Baptiſme, to wit, becauſe that they which are baptiſed, are baptiſed for dead: that is to ſay, that they may haue a remedie againſt death, becauſe that baptiſme is a token of regeration.

p *They that are baptiſed to this end and purpoſe, that death may be put out in them, or to riſe againe from the dead, whereof baptiſme is a ſeale.*

q The ſixth argument: vnleſſe there be a reſurrection of the dead, why ſhoulde the Apoſtles ſo daily caſt them ſelues into daunger of ſo many deathes?

31 By

31 By your [p] reioycing which I haue in Christ Iesus our Lord, I die daily.

32 [17] If I haue fought with beastes at Ephesus [q] after the maner of men, what aduãtageth it me, if the dead be not raised vp? ♣ [18] let vs [r] eate and drinke: for to morowe we shall die.

33 [19] Be not deceiued: euill speakings corrupt good maners.

34 Awake to *iuse* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 [20] But some man will say, How are the dead raised vp? & with what body come they forth?

36 [21] O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne as it falleth, of wheat, or of some other.

p *As though he said, I die daily, as all the miseries I suffer can wel witnes, which I may truely boast of that I haue suffered amongst you.*

17 The taking away of an obiection. But thou Paul diddest ambitiously as commonly men are wont to do, whē thou diddest fight with beasts at Ephesus: that is very like saith Paul, for what could that auantage me were it not for the glorie of eternal life which I hope for.

q *Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vayne glorie, or a certaine headines.* ♣ *Esai. 22. 13.*

18 The seuenth argument, which dependeth vpon the last, if there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking?

r *These are speaches that Epicures vse.*

19 The conclusion with a sharpe exhortation, that they take hede of the naughtie companie of certaine: from whence he sheweth that this mischief sprang: warning them to be wise with sobrietie vnto righteousnes.

20 Now that he hath proued the resurrection, he discouereth their doltishnes, in that they skoffingly demaunded, howe it could be that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore he sendeth these felowes which semed to them selues to be marueilous wise and wittie, to be instructed of poore rude husband men.

21 Thou mightest haue learned either of these, saith Paul, by dailie experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is of, that they perishe, that contrariwise they grow vp far more beautiful: and where as they are sowen naked and drie, they spring vp grene from death by the vertue of God: and doeth it seme incredible to thee that our bodyes should rise from corruption, and that indued with a farre more excellent qualitie?

38 [22] But God giueth it a bodie at his pleasure, euen to euerie seede his owne bodie.

39 Al flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beastes, & another of fishes, and another of birdes.

40 There *are* also heauenly bodies, and earthly bodies: but the glorie of the heauenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres; for one starre differeth from *another* starre in glorie.

42 [23] So also *is* the resurrection of the dead. *The bodie* is [f] sowen in corruption, *and* is raised in incorruption.

43 It is sowen in [g] dishonour, *and* is raised in glorie: it is sowen in weakenes, *and* is raised in [h] power.

44 [24] It is sowen a natural bodie, *and* is raised a spiritual bodie: there is a natural bodie, *and* there is a spiritual bodie.

22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet kepeth in owne kinde: as it is euident in a graine which is sowen bare, but springeth vp far after an other sort: and also in diuers kindes of one selfe same sort, as amongst beastes: and also among things of diuers sortes: as the heauenly bodies and the earthly bodies: which also differ verie much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies or the changing of them into a better state, as a thing impossible, or strange. 23 He maketh three maner of qualities of the bodies being raised, incorruption, to wit, because they shalbe sound, and altogether of a nature that can not be corrupt, Glorie, because they shalbe adorned with beautie and honour, power, because they shal continue euerlasting, without meat, drinke, and al other helpes, without which this fraile life can not keepe it selfe from corruption.

[f] *Is buried, and man is hid as seede in the ground.*

[g] *Voyde of honour, voide of glorie and beautie.*

[h] *Freed from the former weakenes, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke and such other like helpes.*

24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he sayeth, that of a natural bodie, it shal become a spiritual bodie: which two qualities being cleane different [i] one from the other, he straight way expoundeth, and setteth forth diligently.

45 [25] As it is also written, The [z] first man ✣ Adam was made a liuing soule: and the last Adam *vvas made* a [y] quickening Spirit.

46 [26] Howbeit that *vvas* not first which is spiritual: but that *vvhich is* natural, & afterward that *vvhich is* spiritual.

47 The first man *is* of the earth, [z] earthly: the seconde man *is* the Lord from [a] heauen.

48 [27] As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as we haue borne the [b] image of the earthly, so shal we beare the image of the heauenly.

50 [28] This say I, brethren, that [c] flesh & blood can not inherit the kingdome of God, neither

25 That is called a naturall bodie, which is quickened and maintained by a liuing soule only: such as Adam was, of whome al we are borne natural: and that is saied to be spiritual, which together with the soule is quickened with a farre more excellent vertue: to wit, ✣ Spirit of God, which descendeth from Christ the second Adam, into vs.

x Adam is called the first man, because he is the roote as it were from whence we spring. And Christ is the latter man, because he is the beginning of all them that are spiritual, and in him we are all comprehended. ✣ Gen. 2. 7 y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.

26 Secondly he willeth the order of this double state or qualitie to be obserued, that the natural was first, Adam being created of the clay of the earth: and the Spiritual followed and came vpon it, to wit, when as ✣ Lord being sent from heauen indued our flesh which was prepared and made fit for him, with the fulnes of the Godhead.

z VVallowing in dust, and wholly giuen to an earthly nature. a The Lord is saide to come downe from heauen by that kinde of speach whereby that which is proper to one is vsurped of an other.

27 He applieth both the earthly naturalnes of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the Spiritualitie of Christ to the same our bodies, after that they are risen againe: and he saieth, that that goeth before, and this shal followe.

b Not a vaine and false Image, but such an one as had the trueth with it in deede.

28 The conclusion: we can not be partakers of the glorie of God, vnlesse we put of al that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie.

c Flesh and blood are taken here for a liuing bodie, which can not attaine to incorruption, vnlesse it put of corruption.

doeth

doeth corruption inherit incorruption.

51 [29] Beholde, I shewe you a [d] secret thing, we shall not all slepe, but we shal al be changed,

52 In [e] a moment, in the twinkeling of an eye at the last ✣ trumpet: for the trumpet shal blowe, & the dead shalbe raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: & this mortal *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shalbe brought to passe the saying that is written, ✣ Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: & the strength of sinne *is* the Law.

57 ∴ But thankes *be* vnto God which hath giuen vs victory through our Lord Iesus Christ.

58 [30] Therefore my beloued brethren, be ye stedfast, vnmoueable, aboundant alwayes in the worke of the Lord, forasmuch as ye knowe, that your labour is not in vaine in the [f] Lord.

29 He goeth further declaring, that it shal come to passe ✣ they which shal be found aliue in ✣ later day, shall not descend into that corruption of the graue, but shalbe renewed with a sodaine change, which change is verie requisite: and ✣ the certaine enioying of the benefite and victorie of Christ, is differred vnto that later time.

d A thing that hath bene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.

e He sheweth vs that the time shal be verie short. ✣ Mat. 24. 31. 1. Thes. 4. 16. ✣ Ose. 13. 14. Hebr. 2. 14. ∴ 1. Iohn. 3. 8.

30 An exhortation taken of the profite that ensueth, that seing they vnderstand, that the glorie of the other life is laid vp for faithful workemē, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords helpe and goodnes working in vs.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem. 10 Then he commendeth Timothie. 13 And so with a friendly exhortation, 19 And commendations, endeth the Epistle.

1 [1] Concerning the gathering for the Saints, as I haue ordeined in the Churches of

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the manet was then to assemble them selues.

Galatia, so do ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by him selfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoeuer ye shall alowe by [c] letters, them wil I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meete that I go also, they shal go with me.

5 Now I wil come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia.)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my waye whethersoeuer I go.

7 For I wil not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I wil tarie at Ephesus vntil Pentecost.

9 For a great dore and [d] effectual is opened vnto me: and there are manie aduersaries.

10 ¶ Now if Timotheus come, see that he be [e] without feare with you: for he worketh the work of the Lord, euen as I *do*.

11 Let no man therefore despise him: but conuaye him forth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue conuenient time.

13 ¶ Watche ye. stand fast in the faith: quite you like men, & be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye knowe the

a VVhich in times past was called Sunday, but now is called the Lords day.

b That euerie man bestowe, according to the abilitie that God hath blessed him with.

c VVhich you shall giue them to carie.

2 The residue of the epistle is spent in writing of familiar matters, yet so ỹ al things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Verie fit and conuenient to do great things by.

e VVithout anie iust occasion of feare.

f Safe and sound, and that with all kinds of curtesie.

the house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen them selues to minister vnto the Saintes)

16 That ye be [i] obedient euen vnto such, and to al that helpe with vs and laboure.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirit and yours: [l] acknowledge therfore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an + holy kisse.

21 The salutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

Anathema, and the wordes are as much to say as, our Lord commeth: so that his meaning may be this, let him be accursed euen to the comming of the Lord, that is to say, to his deathes day, euen for euer.

The first Epistle to the Corinthians, written frō Philippi, & sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholie to the ministerie.

i That you honour and reuerence the, be obedient to the, and be content to be ruled by them, as meete is you should, seing they haue bestowed themselues and their goods to helpe you with al.

k Mine heart.

l Take them for such men as they are in deede.

+ Rom. 16. 16. 2 Cor. 13. 12. 1. Pet. 5. 14.

m By these words, is betokened the seuerest kinde of curse and excommunication that was amongst the

THE SECOND EPI-

STLE OF PAVL TO THE

CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 Declaring what he hath suffred in Asia, 10 And how happilie God assisted him: 17 He sayeth it was not upon anie lightnes, that he came not according to his promise.

1 PAVL an Apostle of IESVS CHRIST by the wil of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus with al the Saints, which are in al Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✤ [a] Blessed *be* God, euen the Father of our Lord Iesus Christ, the Father of [b] mercies, & the God of al comfort,

4 Which comforteth vs in al our tribulation, [1] that we may be able to comfort them which are in any affliction by the comfort wherewith we

1 See the declaration of such salutations, in y former epistles.

✤ *Ephes. 1. 3. 1. Pet 1. 3.*

2 He beginneth after his maner with thankes giuing, which notwithstãding, (otherwise then he was wont) he applieth to him selfe: beginning his epistle with the setting forth of y dignitie of his Apostleship, constrained (as it should seme) by their importunitie, which tooke an occasiõ to despise him by reason of his miseries. But he answereth, that he is not so afflicted but that his comfortes do excede his afflictions, sheweing the ground of them, euen the mercie of God the Father in Iesus Christ.

a To him be praise and glorie giuen. b Most merciful.

3 The Lord doeth comfort vs to this end and purpose, that we may so much the more surely comfort others,

our

our selues are comforted of God.

6 For as the [c] suffrings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation and saluation, which is [d] wrought in the induring of the same suffrings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the suffrings, so shal ye be also of the consolation.

8 [e] For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether [f] douted, euen of life.

9 Yea, we receiued the sentence of death in our selues, because we shoulde not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [g] great a death, and doeth deliuer vs, in whome we trust, that yet hereafter he wil deliuer vs,

11 ✣ [f] So that ye labour together in prayer for vs, [7] that for the gift *bestowed* vpon vs for manie, thankes may be giuen by manie persons for vs.

c The miseries which we suffer for Christ, or which Christ suffreth in vs.

4 He denieth either his afflictions wherewith he was often afflicted, or the consolations which he receiued of God, may iustly be despised, seing the Corinthians both might and ought take great occasion to be confirmed by either of the.

d Although saluation be giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which we must runne, therefore we are stirred to worke our saluation, Philip. 2. 12. And because it is God onely that of his free good will worketh al things in vs, therefore is he said to worke the saluation in vs by those selfe same things, by which we must passe to euerlasting life, after that we haue once ouercome all incombrances.

5 He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to haue al men know the greatnes of them, and also his deliuerie from them, although it be not yet perfite.

e I knewe not at al what to do, neither did I see by mans helpe which way to saue my life. f I was resolued within my selfe to die. g From those great dangers.

✣ *Rom. 15. 30.* 6 That he may not seme to boast him selfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithful. 7 The end of the afflictions of the saintes, is the glorie of God, and therefore they ought to be precious vnto vs.

12 [g] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie [h] pureness, and not in fleshly wisdome, but by the [i] grace of God we haue had our conuersation in the world, and most of al to you wardes.

13 For we write [k] none other things vnto you, then that ye reade or els that ye acknowledge, & I trust ye shal acknowledge vnto the [l] end.

14 Euen as ye haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are ours, in the [n] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 [p] When I therefore was thus minded, did I vse lightnes? or, minde I, those things which I minde, according to the [q] flesh, that with me should be [r] Yea, yea, and Nay, nay?

18 [s] Yea, God is [t] faithful, that our word toward you was not Yea, and Nay.

8 Secondly he putteth away another slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto thē, and came not. And first he speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth y he wil neuer be otherwise.

g With clearenes, and holie and true plainesse of minde, as God him selfe can witnes. h Trusting to that verie wisdome, which God of his free goodnes hath giuen vs from heauen. k He saieth, he writeth barely and simplie: for he that writeth in coloured sort, is rightly said to write otherwise then we reade: and thus he saieth the Corinthians shall know and like of verie well. l Perfitly. m Paul reioycing in the Lord was, that he had wonne the Corinthians, and they them selues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely. n When he shall sit as iudge. o An other benefit.

9 He putteth away their slaunder and false report by denying it, and first of all in that that diuers went about to persuade the Corinthians, that in the preaching of the Gospel, Paul agreed not to him selfe: for this was the matter and the case.

p As men do, which will rashly promise any thing, and change their purpose at euery turning of an hand. q That I should say and vnsay a thing.

10 He calleth God to witnes and for iudge of his constantie in preaching and teaching one selfe same Gospel.

r True, and of whose faithfulnes it were horrible wickednes to doubt.

19 [11] For the Sonne of God Iesus Christ who was preached among you by vs, *that is* by me, and Siluanus, and Timotheus, [s] was not Yea, and Nay: but in him it was Yea.

20 [12] For all the promises of God in him *are* yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

21 [13] And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the [y] earnest of the Spirit in our hearts.

23 [14] Now, I cal God for a record vnto my [z] soule, that to spare you, I came not as yet vnto Corinthus.

24 [15] Not that we haue dominion ouer your faith, but we are helpers of your [a] ioye: for by faith ye stand.

11 He ioyneth also with him self, his felowes as witnesses, with whome he fully consented in teaching one self same thing, to wit, one self same Christ.

s VVas not diuers and wauering.

t That is, in God.

12 Last of all he declareth the somme of his doctrine, to wit, that all the promises of saluacion are sure and ratified in Christ.

u Christ is set forth to exhibite and fulfil them all, most assuredly, and without all doubt.

x Through our ministerie.

13 He attributeth the praise of this constancie, only to the grace of God through the holy Ghost, and there withall concludeth, that they can not doubt of his faith and his felowes, without doing iniurie to the Spirit of God, seing that they them selues doe knowe all this to be true.

y An earnest, is when a thing is giuen to confirme a promise.

14 Now comming to the matter, he sweareth, that he did not only not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would.

z Against my self, and to the danger of mine owne life.

15 He remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruaunt, appointed of God to comfort them.

a He setteth the ioy and peace of conscience, which God is authour of, against all feare, and therewithall sheweth in the end of the Gospel.

CHAP. II.

1 He excuseth his not comming vnto them, 2 and pronounceth that such is his affection towards them, that he rather reioiceth how them that are merye. 6 Perceiuing the adulterer whom he

did to be deliuered vp to Satan, 6 to repent, he requesteth that they forgiue him. 11 He mentioneth his going into Macedonia.

1 BVt I determined thus in my selfe, that I would not come againe to you in [a] heauines.

2 For if I make you sory, who is he then that shoulde make me glad, but the same which is made sory by me?

3 And I wrote this same thing vnto you, lest when I came, I shoulde take heauines of them, of whome I ought to reioyce: this [b] confidence haue I in you all, that my ioye is the *ioye* of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shoulde be made sory, but that ye might perceiue the loue which I haue, specially vnto you.

5 [c] And if any hath caused sorowe, the same hath not made [c] me sory, but [d] partly (lest I should more [e] charge *him*) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrarywise ye ought rather to [f] forgiue *him*, & [f] cofort *him*, lest the same should be swalowed vp with ouer much heauines.

8 Wherefore, I pray you, that you woulde [g] confirme your loue towards him.

9 For this cause also did I write, that I might

a *Causing griefe amongest you, which he shoulde haue done, if he had come to them before they had repented them.*

b *For I trusted that you would take that out of the way forthwith, which you knewe I was discontented with, considering how you are persuaded that my ioye is your ioye.*

1 *He passeth to another part of this epistle: which notwithstanding is put amongest the first, whereunto he returneth afterward: and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it procede not of hatred, but of loue, and to end, lest if we kepe no measure, we serue Satan the deuill.*

c *As if he sayed, all that sorowe is so cleane wiped away, as though he had neuer felt it.* d *As for me (sayeth Paul) I haue nothing to do with him.*

e *Lest I should ouercharge him, who is burdened ynough of him self, which I would be glad were taken from him.*

f *That whereas before you punished him sharply, you would now forgiue him.*

g *That at my entrance, you would declare by the consent of the whole Church, that you take him againe for a brother.*

knowe

knowe the profe of you, whether ye woulde be obedient in all things.

10 To whome ye forgiue any thing, I *forgiue* also: for verely if I forgaue any thing, to whome I forgaue it, for your sakes *forgaue I it* in the [h] sight of Christ,

11 Lest Satan should circumuent vs: for we are not ignorant of his [i] enterprises.

12 ¶ [2] Furthermore, when I came to Troas *to preach* Christs Gospel, and a dore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I founde not Titus my brother, but tooke my leaue of the, and went away into Macedonia.

14 Now thankes *be* vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the [k] sauour of his knowledge by vs in euery place.

15 [3] For we are vnto God the swete sauour of Christ, in them that are saued, and in them which perish.

16 To the one *vve are* the sauour of death vnto death, and to the other the sauour of life, vnto life. [4] And who is sufficient for these thinges?

17 [5] For we are not as many, which make marchandise of the worde of God: but as of sincerite, but as of God in the sight of God speake we in Christ.

h Truely and from the heart.

i Of his mischieuous counsels and deuilish wil.

2 He returneth to the confirmation of his Apostleship, & bringeth forth the testimonies both of his labour, & also of Gods blessing.

k He alludeth to the oyntme of the Priests, & the incese of the sacrifices.

3 He denyeth that oughe shold be taken away from the dignitie of his Apostleship, because they fawe iudgedly that is was not receiued with like successe in euery place, nay rather very many receiued & detested him, seing that he preacheth Christ, not only as a Sauiour of them that beleeue, but also as a iudge of them that contemne him.

4 Againe, he putteth away all suspicion of arrogance, attributing all thinges that he did to the vertue of God, whome he feareth sincerely, and without all dishonest affection: whereof he maketh them witnesses, euen to the 6. verse of the next chap.

l We doe not handle it craftely and couetously, or lesse sincerely then we ought: and so with a metaphore which is taken from huckesters, which vse to play the false harlots with whatsoeuer commeth into their handes.

CHAP. III.

He desireth no other commendation, 3 Then their continuing in the faith, 6 He is a minister not of the letter but of the spirit. 8 He sheweth the difference of the Law and the Gospell, 13 That the brightnes of the Law doth rather dimme the sight then lighten it: 18 But the Gospel doth make manifest Gods countenance vnto vs.

1 DO we begin to praise our selues againe? Or nede we as some other, epistles of recommendation vnto you, or *letters* of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand, and read of al men.

3 In that ye are [a] manifest to be the epistle of Christ, [b] ministred by vs, and written, not with incke, but with the Spirit of the [c] liuing God, [d] not in tables of stone, but in fleshly tables of the heart.

4 And such [d] trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our [e] sufficiencie is of God,

6 [f] Who also hath made vs able ministers of

a *The Apostle fraweth his speache wisely, that by litle and litle, he may come from the commendacion of the person to the matter it self.*

b *Which I take leaue to write as it were.*

c *By the way, he setteth the vertue of God, against the incke wherewith epistles are commonly written, to shewe that it was wrought by God.*

d He alludeth by the way, to the comparison of the outward ministerie of the priesthode of Leui, with the ministerie of the Gospel, and the Apostolical ministerie, which he handleth afterward more fully.

e *This boldnes we shewe, and thus gloriously may we boast of the worthines and fruit of our ministerie.*

f He amplifieth his ministerie and his felowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Lawe, which he considereth in the person of Moses, by whome the Law was giuen: against whome he setteth Christ the Author of the Gospel. Now this coparison is taken fro the very substace of the ministerie. The Law is as it were a writing of it self dead, and without efficacie: but the Gospel, or newe Couenaunt, is as it were the very vertue of God it self, in renewing, iustifying & sauing of men. The Law propoundeth death, acculing all men of vnrighteousnes: The Gospel offereth and giueth righteousnes and life. The gouernance of the Law serued for a time to the promise. The Gospel remayneth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this?

the

the New testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *vvritten* with letters [g] & ingrauen in stones, was [h] glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his countenance (which *glory* is done away.)

8 How shal not the [i] ministration of the Spirit be more glorious?

9 For if the ministerie of condemnation *vvas* glorious, much more doth the ministration of [k] righteousnes excede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory,

11 For if that which should be [l] abolished, *vvas* glorious, much more shall that which remaineth, be glorious.

12 [3] Seing then that we haue such trust, we vse great boldenes of speach.

13 ✣ [4] And *vve are* not as Moses, *vvhich* put a vaile vpon his face, that the children of Israell shoulde not looke vnto the [m] ende of that which shoulde be abolished.

f Not of the *Law, but of the Gospel.*

g Imprinted and ingraven: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandements.

h This word, Glory, betokeneth a brightnes & a maiestie which was bodilie in Moses, but spiritually in Christ.

i. Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickening spirit working life.

k To wit, of Christ, which being imputed to vs as our owne, we are not only not condemned, but also we are crowned as righteous.

l The Law, yea and the ten commandements them selues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.

3 He sheweth, wherein stadeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainely & euidently, that which the Law shewed darkely, for it sent them that heard it to be healed of Christ which was to come, after it had wounded them. ✣ *Exod.34.34.*

4 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenes and weakenes that is in men, which were rather dulled by the bright shining of the Law, then lightned: which couering, was taken away by the comming of Christ, who lightneth the heartes, and turneth them to the Lord, that we may be brought from the slauerie of this blindenes, and set in the libertie of the light, by the vertue of Christs Spirite.

m Into the very bottome of Moses his ministerie.

14 There-

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testamẽt, which *vaile* in Christ is put away.

15 But euen vnto this day, whẽ Moses is read, the vaile is laid ouer their hearts,

16 Neuertheles when their *heart* shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the [g] Lord is the ✣ Spirit, and where the spirit of the Lord *is*, there *is* libertie.

18 [5] But we all beholde as in a mirrour the glory of the Lord with open face, & are changed into the same image, from glory to glory, as by the Spirit of the Lord.

g *Christ is that Spirit, which taketh away that couering, by working in our hearts, wherevnto also the Law it self called vs, thoughe in vaine, because it speaketh to dead men, vntil this Spirit quickeneth vs.*

✣ *Iohn. 4. 24.*

5 Going forwardes in the allegorie of the couering, he compareth the Gospel to a glasse, which although it be most bright & sparkeling, yet doeth it not only not dasel their eyes which loke in it as the Law doeth, but also transformeth thẽ with it beames, so that they also be partakers of the glorie and shining of it, to lighten others: as Christ sayed vnto his, You are the light of the worlde, whereas he him self was the only light. We are also commaunded in an other place, to shine as candels before the worlde, because we are partakers of Gods Spirite. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting before them his owne example and his felowes.

CHAP. IIII.

He sheweth that he hath so laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who do not perceiue the brightnes thereof, 7 that the same is caried in earthen vessells, so who are subiect to many miseries, 16 & therfore he exhorteth them by his owne example to be courageous, 17 and contemne this present lyfe.

1 THerefore, [1] seing that we haue this ministery, as we haue receiued mercie, we [a] faint not:

2 But haue cast from vs the [b] clokes of shame, doe their vocation and ductie vprightly and sincerely neglecting all dangers.

1 Now he plainely witnesseth that both he and his felowes (through the mercie of God)

a *Though we are broken in pieces with miseries and calamities, yet we yeld not.*

b *Subtelties, and all kinde of deceite, which men hunt after as it were dennes and lurking holes, to coner their shamelesse dealinges withall.*

and

and walke not in craftines, neither handle we the word of God [c] deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.

3 [h] If our Gospel be then hid, it is hid to them that are lost.

4 In whom the God of this world hath blinded the mindes, *that is*, of the infideles, that the [d] light of the glorious Gospell of Christ, which is the [e] image of God, shoulde not shine vnto them.

5 [f] For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for [g] Iesus sake.

6 For God ✣ [g] that commaunded the light to shine out of darkenes, *is he* which hath shined in our hearts, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 [4] But we haue this treasure in earthen vessels, [5] that the excellencie of that power might be of God, and not of vs.

c *This is it that in the former chap. he called, making merchandise of the word of God.*

2 An obiection: Many heare the Gospel, and yet are no more lightned thereby, thē by the preaching of the Law. He answereth, the fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his felowes set forth the most cleare light of the Gospel to be sene & beholden, seing that Christ whome only they preache, is he in whom only God wil be knowen, and as it were sene.

d *The light of plaine and lightsome preaching, which telleth forth the glorie of Christ.*

e *In whome the Father setteth forth him self to be sene and beholden.*

3 He remoueth according to his accustomed maner, all suspicion of ambition, advowching that he teacheth faithfully, but as a seruaunt, and witnessing that all this light which he and his felowes geue to other, proceedeth from the Lord.

f *To preach this self same Iesus to you.* ✣ *Gen.1.3.* g *Which made onely with his word.* h *That being lightned of God, we should in like sort geue that light to others.*

4 He taketh away a stumbling blocke, by which was darkened amongest some the bright shyning of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that he and his felowes, are as it were, earthen vessels, but yet there is in them a most pretious treasure. 5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruaunts, to the end sayeth he, that all men may perceiue, that they stand not by any mans vertue, but by the singular vertue of God, in that they dye a thousand times, but neuer perish.

8 We

8 We are afflicted on euery ſide, yet *are vve* not in diſtreſſe: we are in doubte, but yet we deſpaire not.

9 *VVe are* perſecuted, but not forſaken: caſt downe, but we periſh not.

10 [6] Euery where we beare about in our bodie the [i] dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our [l] mortal fleſh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And becauſe we haue the ſame [m] ſpirit of faith, according as it is written, ✣ I beleeued, and therefore haue I ſpoken, we alſo beleeue, & therfore ſpeake,

14 Knowing that he which hath raiſed vp the Lord Ieſus, ſhal raiſe vs vp alſo by Ieſus, and ſhall ſet vs with you.

15 [9] For al things *are* for your ſakes [n] that that moſt plenteous grace by the thākeſgiuing of many, may redound to the praiſe of God.

6 An amplification of the former ſentence, wherein he compareth his afflictions to a dailye death, & the vertue of the Spirit of God in Chriſt, to life, which oppreſſeth that death.

i So Paul calleth that miſerable ſtate & condition, that ỹ faithful but eſpecially the miniſters are in.

k VVhich liue that life, to wit, by the Spirit of Chriſt, amongeſt ſo many and ſo great miſeries.

l Subiect to that miſerable condition.

7 A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die, that you may liue by our death, for that they ventured into all thoſe daungers for the buylding of the Churches ſake, and they ceaſed not to confirme all the faithful with the examples of their patience.

8 He declareth the former ſentence, ſhewing that he and his fellowes dye in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they them ſelues doe firſt beleeue that, which they propound to other to beleeue, to wit, that they alſo ſhalbe ſaued togither with them, in Chriſt.

m The ſame faith, by the inſpiration of the ſame Spirit. ✣ *Pſal. 116. 10.*

9 He ſheweth how this conſtācie is preſerued in thē, to wit, becauſe they reſpect Gods glorie, & the ſaluation of the Churches cōmitted vnto them.

n VVhen it ſhall pleaſe God to deliuer me and reſtore me to you, that exceading benefite which ſhalbe poured vpon me, ſhal in like ſort redound to the glorie of God, by the thankes geuing of many.

16 There-

16 Therfore we faint not, [10] but though our outwarde man perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent & an eternall waight of [q] glory:

18 While we looke not on the thinges which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

10 He addeth, as it were a triumphant song, how that he is outwardly afflicted but inwardly he profiteth daily; and passeth not at all for all the miseries that may be susteined in this life, in cõparison of that most constant and eternall glorie.

o Gathereth newe strength, that the outward man, be not ouercome with the miseries which come freshly one vpon the necke of an other, being mainteined and vpholden with the strength of the inward man. *p Afflictions are not called light, as though they were light of them selues, but because they passe away quickly, when as in deede our whole life is of no great long continuance.* *q Which remaineth for euer firme & stable, and can neuer be shaken.*

CHAP. V.

1 He continueth in the same argument, 6 touching the certaine hope of saluation 8 Through faith, 12 not to praise him self, 14 seeing he hath God and his Church before his eies, 17 And esteemeth nothing, but newnes of life in Christ.

1 [r] For we knowe that if our earthly house of this tabernacle be destroyed, we haue a building *giuen* of God, *that is*, an house not made with handes, *but* eternall in the heauens.

Taking occasion by the former comparison he compareth this miserable bodie as it is in this life, to a fraile & brickle tabernacle, against which he setteth the heauenly tabernacle, so termyng that sure and euerlasting condition of this same bodie glorified in heauen, in so much saieth he, that we are not onely not addicted to this tabernacle, but also do with sobbes & sighes desire rather that tabernacle. And so this place also concerning the glorie to come is put within the treatise of the dignitie of the ministerie, as the other was whereof we spake in the beginning of the second chapter.

2 For therefore we sigh, desiring to be [a] clothed with our house, which is from [b] heauen.

a He calleth the glorie of immortalitie which we shalbe as it were clothed with, a garment. *b Heauenly, not that the substance of it is heauenly, but for the glorie of it.*

2 An exposition of ỹ former saying: We do not without cause, desire to be clad with the heauẽly house, that is, with that euerlasting and immortal glorie, as with a garment: for when we depart hence, we shal not remaine naked, hauing once cast of the couering of this body, but we shall take our bodies againe, which shall put on as it were an other garment besides: and therfore we sigh not for the wearines of this life, but for the desire of a better life: Neither is this desire in vayne, for we are made to that life, the pledge wherof we haue euen the Spirit of adoption. ✣ *Reuel.16.15.*

3 Because that if we be clothed, we shal not be founde ✣ naked.

4 For in dede we that are in this tabernacle, sigh and are burdened, because we woulde not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.

5 And he that hath [c] created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 ✣ Therfore we are alway [d] bolde, though we knowe that whiles we are at home in the body, we are absent from the Lord.

7 (For we walke by [e] faith, and not by sight.)

8 Neuertheles, we are [f] bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also we [g] coueet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 ✣ For we must al [h] appeare before ỹ iudgemẽt

c He meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end ỹ they should be clothed w heauẽly immortalitie.

3 He inferreth vpon that sentence which went next before, thus. Therfore seing, that we know by the Spirit, ỹ we are strangers so long as we are here, we paciently suffer this variance (for we are nowe so with God, that we behold him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwaies to him: therfore also we behaue our selues so, that we may be acceptable to him, both while we liue here, and when we goe from hence to him.

d He calleth them (bolde) which are alwaies resolued with a quiet and setled minde to suffer what daungers soeuer, nothing doubting but their end shalbe happy.

e Faith, of those things which we hope for, & not hauing God presently in our vewe.

f And yet we are in such sort bolde, and do so passe on our pilgrymage with a valiant and quiet minde, that yet notwithstanding we had rather depart hence to the Lord.

g And seing it is so, we striue to liue so, that both in this our pilgrymage here we may please him, and that at length we may be receiued home to him. ✣ *Rom.14.10.*

4 That no man might thinke it to perteine to all, which he spake of that heauenly glorie, he addeth, that euery one shall first render an accompt of his pilgrimage, after that he is departed from hence.

h We must all appeare personally, and enquirie shalbe made of vs, that al may see, how we haue lyued.

seat of

seat of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Knowing therfore that [i] terror of [y] Lord, we perswade men, and we are made manifest vnto God, & I trust also that we are made manifest in your consciences.

12 [6] For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue *to answere* against them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because we thus iudge, that if [m] one be dead for all, then were all dead, And he died for all, that they which liue, shoulde not hence forth [n] liue vnto them selues, but vnto him which died for them, and rose againe.

16 [9] Wherfore, henceforth know we no man

5 Now he passeth ouer, and taking occasion of the former sentence, returneth to ver. 16. of the former chap. confirming his owne sincerities and his fellowes.

i *That terrible iudgement.*

6 He remoueth all suspicion of pride, by a newe reason, because it is behoueable, not for his part but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a fewe others.

k *In outward disguysings, and that coloured shew of mans wisdome and eloquence, and not in true godlines, which is sealed in the heart.*

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my self, I do it for your profite, no lesse then when I preache the Gospel simply vnto you. 8 He goeth forward in putting awaye all suspition of desire of estimation and boasting: for the loue of Christ, saieth he, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues, (y^t is, while we were yet giuen to these earthly affectiõs) we in like sort should cõsecrate our whole life which we haue receiued of him, to him (to wit) being indued with ye holy Ghost to this end and purpose, y^t we should meditate vpon nothing but y^t which is heauenly. l *Possesseth vs wholy.* m *He speaketh here of sanctification, wherby it cõmeth to passe that Christ liueth in vs.* n *Looke chap. 6 & 7.10 ye Rom.*

9 He sheweth what it is, not to liue to our selues but to Christ, to wit, to know no man according to the flesh, y^t is to say, to be so conuersant amongst men as not to care for those worldly & carnal things, as they doe which respect a mans stock, his countrie, forme, glorie, riches, end such like, wherein men commonly dote and wearie them selues.

after the flesh, [10] yea though we had knowen Christ after the flesh, yet now henceforth knowe we *him* no more.

17 [11] Therefore if any man *be* in Christ, *let him be* a° newe creature. ✣ Olde thinges are passed away: beholde, all things are become new.

18 [12] And all thinges *are* of God, which hathe reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to him self, not imputing their sinnes vnto them, and hath [p] committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseche *you* through vs, we praye you in Christes stede, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knewe no sinne, that we should be made the [s] righteousnes of God in him.

10 An amplification: This is, saith he, so true, that we do not now thinke carnally of Christ him self, who hath now left ỹ world, and therfore must be considered of vs, spiritually.

11 An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, & not earthly.

o As a thing made a newe of God, for though a man be not newly created when God giueth him the Spirit of regeneration, but only his qualities are chaunged, yet notwithstanding it pleased the holy Ghost to speake so, to teache vs, that we must attribute all things to the glorie of God: not that we are stockes or blockes, but because God createth in vs, both the will, to will well and the power to do well. ✣ *Esai. 43. 19. Reuel. 21. 5.*

12 He commendeth the excellencie of the ministerie of the Gospell, both by the authoritie of God him self, who is the authour of that ministerie, & also by the excellencie of the doctrine of it: for it announceth attonement with God, by free forgiuenes of our sinnes, and iustification offred vnto vs in Christ, and that so louingly & liberally, that God him self doth after a sort praye men by the mouth of his ministers to haue consideration of them selues, and not to despise so great a benefite. And when he so saieth, he plainly reprehendeth them which falsely chalenged to them selues the name of Pastours.

p Vsed our labour and trauaile.

q As sinner, not in him selfe, but by imputation of the guylt of all our sinnes to him.

r Who was cleane voyde of sinne.

s Righteous before God, and that with a righteousnes which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

CHAP

1 *He exhorteth them to leade their liues as it becometh Christians,*
5 *Neither to be dismayed in tribulations,* 9 *Nor puffed vp with glorie,* 14 *To auoyde all vncleanes* 16 *cõsidering that they are the temples of the liuing God.*

1 SO we therfore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For he saith, ✣ I haue heard thee in a time [a] accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, behold now the day of saluation.

3 We giue no occasion of offence in any thing, that *our* ministerie shoulde not be reprehended.

4 But in all thinges we [b] approue our selues as ✣ the ministers of God, [4] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 [5] By watchinges, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holy Ghost, by loue vnfained,

7 By the [d] worde of trueth, by the [e] power of God, by the [f] armour of righteousnes on the right hand and on the lefte,

1 Men do not only nede the ministerie of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

2 In that that grace is offred, it is of the grace of God, who hath appointed times & seasons to all things, ŷ we may take occasion when it is offred.

✣ *Esai.49.8.*

a *VVhich I of my free mercie and loue towardes thee liked of and appointed: at which time God powred out that his marueilous loue vpon vs.*

3 He sheweth the Corinthians a patern of a true mynister, in his owne example and Tymothes and Syluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to him self and his like.

b *Declare and shewe in deede.* ✣ *1.Cor.4.1.*

4 He first of al reckoneth vp those things, which are neither alwaies in the Ministers, nor without exception, vnlesse it be according to the affection of the mynde, patience only except, which also is one of the vertues which ought to be alwaies in a good mynister.

c *In tossinges to and fro, finding no place of rest and quietnes.*

5 Secondly he reckoneth vp such vertues as are necessarie, and ought alwaies be in them, and whereby as by good armour, al lettes and hindrances may be ouercome. d *Preaching of the Gospel.* e *Power to worke myracles, and to bring vnder the wicked.* f *Uprightnes.*

8 By honour, and dishonour, by euill reporte, and good reporte, as deceiuers, and *yet* true:

9 As vnknowen, & *yet* knowen: as dying, and behold, we liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* make manie riche: as hauing nothing, and *yet* possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompense, I speake as to *my* children, Be you also enlarged.

14 [7] Be not vnequally yoked with the infidels: for ✣ what felowship hath righteousnes with vnrighteousnes? and what communion hath light with darkenes?

15 And what concorde hath Christ with Belial? or what [k] parte hath the beleeuer with the infidell?

16 And what agrement hath the Temple of God with idoles? ✣ for ye are the Temple of the [l] liuing God: as God hath said, ∵ I will [m] dwell among them, and walke there: and I wilbe their God, and they shalbe my people.

17 ✻ Wherefore come out from among them, and separate your selues, saith the Lord: & touch none vncleane thing, and I will receiue you.

18 ✻ And I will be a Father vnto you, and ye

[g] Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open and plaine heart, and therewithall complaineth that they do not the like in louing againe their Father.

g The opening of the mouth and heart betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioye.

h You are in my heart, as in an house, and that no narow or strait house for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. *i After the maner of the Hebrues he calleth those tender affections which rest in the heart, bowels.* 7 Now he rebuketh them boldly, for that they became felowes with infidels in outward Idolatrie, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must kepe themselues pure not only in minde but also in body, that they may wholy be holy vnto the Lord. ✣ *Eccl.13.18.* *k VVhat can there be betwene them?* ✣ *1.Cor.3.16. & 6.19.* *l. He setteth the liuing God against Idols.* ∵ *Leu.26.11.* *m God dwelleth with vs, because Christ is become God with vs.* ✻ *Esa.52.11.* ✻ *Ier.31.1.*

shalbe

shalbe my sonnes and daughters, saith the Lorde almightie.

CHAP. VII.

1 Lest by ouermuch vrging them he should dismaye their tender mindes, 2 He proueth that all that he said, 4 Proceeded of the great good will he bare vnto them: 8 And therefore they should not be offended, that he made thē sorie, 10 And brought them to repentance not to be repented of.

1 SEing then we haue these promises, dearely beloued, let vs clense our selues from al filthines of the [a] flesh and spirit, and finish *our* sanctification in the feare of God.

2 [1 b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to *your* [c] condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.

4 I vse great boldnes of speach towarde you: I reioyce greatly in you: I am filled with comfort, and am exceading ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightinges without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me warde, so that I reioyced much more.

a Both of bodie and soule, that by this meanes the sanctification may be perfit consisting in both the parts thereof.

1 He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnes, and also of his continuall good will towardes them.

b Let me haue some place amongest you, that I may teache you.

c To condemne you of vnkindnes or trecherie.

d VVhose hartes are cast downe, and are very farre spent.

e VVith those things which Titus told me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and besides that I am exceedingly refreshed with his presence.

8 [d] For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though *it were* but for a season.

9 I nowe reioyce, not that ye were sorie, but that ye sorowed to [f] repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For [g] godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldlie sorowe causeth death.

11 For behold, this thing that ye haue bene godly sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, *what* indignatiō: yea, *what* feare, yea *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had [h] iniurie, but that our care toward you in the [h] sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced much more for the ioye of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all thinges in trueth, euen so our boasting vnto Titus was true.

15 And his inwarde affection is more aboundant towarde you, whē he remembreth the obedience of you all, *and* howe with feare and trembling ye receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

[d] An obiection But thou hast hādled vs roughly: The Apostle answereth that he vsed not this roughnes without grief. And he addeth moreouer, that he is also glad now, ỹ he draue them to that sorowe, although it was against his will, since it was so profitable vnto them: for there is a sorowe not only prayse worthy, but also necessary, to wit, w[illegible] by repentance groweth by certaine degrees, for the which repentāce he praiseth them highly. And this is the fifth part of this Epistle.

[f] In so much ỹ that sorowe, did you much good towards the amēding of your lewdnes & sinnes.

[g] Godly sorowe is, when we are not terrified w̄ the feare of punishment, but because we feele we haue offended God our most mercifull Father: Contrarie to this there is an other sorow, that only feareth punishment, or when a man is vexed for the losse of some wordly goods: the fruite of the first, is repentance, the fruit of the second is desperatiō, vnlesse the Lord helpe spedily.

[h] It was not coloured nor counterfet, but such as I dare stand to before God.

1 He exhorteth the, by the example of the Macedonians, 9 And also euē of Christ him self, 14 To be liberal towards the Saintes: 16 For which purpose, he sheweth that Titus, 18 And an other brother came vnto them.

1 WE [1] do you also to wit, brethren, of the [2] grace of God bestowed vpon the Churches of Macedonia,

2 Because in [b] great tryal of affliction their ioy abounded, and their most extreeme pouertie abounded vnto their riche liberalitie.

3 For to *their* power (I beare recorde) yea, and beyond their power, they were [c] willing,

4 And prayed vs with great instance that we would receyue the [d] grace, and fellowship of the ministring which is toward the Saintes.

5 [2] And *this they did*, not as we looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the wil of God,

6 That we shoulde exhort Titus, that as he had begonne, so he woulde also accomplishe the same grace among you also.

7 Therefore, as ye abounde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towardes vs, *euen so see* that ye abounde in this grace also.

8 [3] This say I not by commaundement, but becausse of the [e] diligēce of others: therfore proue I the [f] naturalnes of your loue.

9 [4] For ye knowe the grace of our Lorde Iesus Christ, that he being riche, for your sakes

1 The sixth part of this Epistle, conteyning diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpē in time conuenient. And first of all he setteth out before them the example of the churches of Macedonia, whiche ō-therwise were brought by great miserie to extreme pouertie, to the ende ỹ they should followe them.

a The benefite that God bestowed vpon the churches.

b For those manyfolde afflictions wherewith the lord tried them, did not only not quayle their ioyfull readines, but also made it much more excellent and famous.

c Of their owne accorde they were liberal. *d He calleth that Grace, that other men would haue called a burden. And thus verse is to be expounded by the sixth verse.*

2 He amplifyeth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplishe the giuing of almes, by sending agayne of Titus vnto them. 3 Thirdly, he warneth thē ỹ they deceiue not their expectation which they haue conceiued of thē.

e At the request of the Macedonians. *f Then appeareth the naturalnes of our loue, whē as in deed, and that frankely and frely, we helpe our brethrē, euē for Christ his sake.*

4 The fourth argument taken from the example of Christ.

became

became poore, that ye through his pouerty might be made rich.

10 [5] And I shewe *my* minde herein: for this is expedient for you, which haue begon not to doe onely, but also to [g] will, a yere a go.

11 Nowe therfore performe to do it also, that as *there vvas* a readines to will, euen so ye may performe it of that which ye haue.

12 [6] For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should be eased and you grieued: But vpon [h] like condition, at this time your aboundance *supplieth* their lacke:

14 That also their aboūdance may be for your lacke, that there may be equalitie:

15 As it is written, ✣ He that *gathered* muche, had nothing ouer, & he that *gathered* litle, had not the lesse.

16 [8] And thankes *be* vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his own accorde he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* [i] in the Gospell throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our iourney concerning this [k] grace that is ministred by vs vnto the

¶ He taketh good heede that he seeme not to wreste it out of the by cōstraint, for vnlesse it be voluntarie, God doeth not accept it.

g Not only to doe, but also to do willingly: for he noteth out a ready willingnes, without any inforcement by any other men, much lesse came it of ambition and vayne glorie.

6 Against suche as vse to excuse them selues, because they are not riche, as though it were onely propre to rich mē to helpe the poore.

7 Christian liberalitie is mutual, that proportion may be obserued

h That like as now in your aboundance you helpe others whiche are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you. ✣ *Exod. 16. 18.*

8 He commendeth Titus and his two companions for many causes, bothe that their credite myght not be suspected, as though hee had sent them slylye to spoyle the Churches, and also that they might be so much the readier to contribute.

i In the preaching of the Gospell.

k These almes whiche are bestowed for the reliefe of the Churche of Hierusalem.

glorie

glorie of the same Lorde, and *declaration* of your prompt minde)

20 Auoyding this, that no man should blame vs in this [l] aboundance that is ministred by vs,

21 ✣ Prouiding for honest thinges, not onely before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oft tymes proued to be diligent in many things, but nowe much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any doe inquire* of Titus, *he is* my fellowe and helper to you warde: or of our [m] brethren, they are messengers of the Churches, & the [n] glory of Christ.

24 Wherefore shewe toward them, and before the [o] Churches the profe of your loue, and of the reioycing that we haue of you.

[l] *In this plentifull liberalitie of the Churches, which is committed to our trust.*

✣ *Rom. 12. 17.*

[m] *Titus his two companions.*

[n] *By whome the glory of Christ is set forth.*

[o] *Al Churches shalbe witnesses of thu your godlie dealing, in whose presence you are, for so much as you see the messegers, who thei haue chosen by all their cōsents, and sent thē vnto you.*

CHAP. IX.

1 Why, albeit he thinke well of their ready wils, 3 yet earnestly exhorteth them, 4 he yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repay with great gaynes.

1 FOr [a] as touching the ministring to the Saintes, it is superfluous for me to write vnto you,

[a] He wisely meeteth with ȳ suspicion which the Corinthians might conceiue, as though ȳ Apostle in vrging them so carefully shold doubt of their good will. Therefore he witnesseth ȳ he doeth it not to teach them, that they ought to

2 For I knowe your readines of minde, wherof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yere a go, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, lest our reioycing ouer you shoulde be in vayne in this behalfe, that ye (as I haue said) be ready:

4 Lest if they of Macedonia come with me, & finde you vnprepared, we (that we may not say,

helpe the Saintes, seeing that he had become suertie for the Macedonians, but onely to stirre them vp which were running of the ende that all things might both be in a better readines, and also be more plentifull.

you) shoulde be ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as of [b] niggardlynes.

6 [2] This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euery man [c] wisheth in his heart *so let him giue*, not ✣ [d] grudgingly, or of [e] necessitie: ✣ for God loueth a chearefull giuer.

8 And God is able to make [f] al grace to aboũd towarde you, that ye alwayes hauing all sufficiencie in all things, may abounde in [g] euery good worke,

9 (∵ As it is written, He hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seede to the sower, wil minister likewise breade for foode, and multiplie your seede, and increase the [i] fruites of your beneuolence,)

11 That on al partes ye may be made rich vnto al liberalitie, which causeth through vs thãkesgiuing vnto God.

12 [3] For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also aboundantly causeth many to giue thankes to God.

a The word which he vseth, signifieth such a stayednes and setlednes of mynde, as can not be moued with any terrour or feare.

b As from couetous men.

2 Almes must be giuen neither nigardly, nor with a lothfull mynde, or hardly. But a franke and free almes is compared to a sowing which hath a most plentifull haruest of most aboundant blessing following it.

c Determineth & appointeth freely with him selfe.

✣ *Rom.12.8.*

d With a sparing and niggardly heart.

e Against his wil, as loth to be euill reported of.

✣ *Eccles.35.10.*

f Al God his bountifull liberalitie.

g To helpe others by all meanes possible, in doing them good in their necessities. ∵ *Psalm.112.9.*

h Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to geue to others.

i There is none so good an inheritaunce to the godly, as bountifulnes is.

3 An other excellent and double fruite of liberalitie towards the Saints, is this: that it gyueth occasion to prayse God, and that our fayth also is therby made manifest.

13 (Which by the [k] experiment of this ministration prayse God for your [l] volũtarie submission to the Gospell of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the aboundant grace of God in you.

15 [m] Thankes therfore *be* vnto God for his vnspeakeable gift.

k *By this proofe of your liberalitie in this helping and succouring of thē.*

l *In shewing with one consent, that you acknowledge that onely Gospell, which you haue willingly submitted your selues vnto, declaring thereby that you agree with the Church of Hierusalem.*

m *Lest by this great commendation and prayse, the Corinthians shoulde be puffed vp, he shutteth vp this exhortation with this exclamation.*

CHAP. X.

1 He sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 then his wordes haue force, when he is absent.

1 NOw [a] I Paul my selfe beseche you by the mekenes, and [b] gentlenes of Christ, which when I am present among you, *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, whiche esteeme vs as though we walked

a He returneth to the defence of his Apostleship, but so that he vseth his authoritie therein: for he warneth them earnestly and gravely, vsing also terrible threatninges, to shewe them selues suche as are apt to be instructed. And he refelleth certayne proude men which made no better accompt of him, then of a bragging Thraso, in that he vsed to be sharpe against them when he was absent, because they sawe no great maiestie in him after the maner of men, and besides, had proued his gentle, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenes, he protesteth vnto them that he wyll shewe in deede howe farre they are deceyued, which make that accompte of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance.

b *That nature which is inclyned to mercie, rather then to rigour of iustice.*

[b] according to the flesh.

3 [2] Neuertheles, though we walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not [c] carnal, but mightie through [d] God, to cast down holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, [3] and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against al disobedience, when your obedience is fulfilled.

7 [4] Loke ye on things after the [e] appearance? If any man trust in him selfe that he is Christes, let him consider this againe of [f] him selfe, that as he *is* Christes, euen so *are* we Christs.

8 For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, & not for your destructiō, I should haue no shame.

9 *This I say* that I may not seme as *it were* to feare you with letters.

10 For the letters, saith [g] he, are sore & strong, but his bodily presence is weake, and his speache is of no value.

11 Let such one think this, that such as we are in worde by letters when we are absent, such *will we* be also in deede, when we are present.

b As though I had no other ayde and helpe then ỹ which outwardly I seeme to haue: and therfore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.

2 Secondly he witnesseth, that although he be lyke vnto other men, yet he commeth furnished with ỹ strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because hee warfareth with diuine weapons.

c Are not such as men get them authoritie withal one of another and doe great actes.

d Stande vpon that infinite power of GOD.

3 An amplification of this spirituall vertue, which in such sorte conquereth the enemies be they neuer so craftie, and mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others that are stubburnly obstinate, separating them from the other whiche suffer them selues to be ruled.

4 He beateth into their heades that same matter, with great waight of wordes and sentences.

e Do ye iudge of things according to the outwarde shewe?

f Not being tolde of it by me.

g He noteth out some one that was the seedes man of this speache.

12 [5] For we [h] dare not make our selues of the nomber, or to compare our selues to them, which prayse them selues: but they vnderstande not that they measure them selues with [i] them selues, and [k] compare them selues with them selues.

13 But we will not reioyce of thinges, which are not within *our* [l] measure, ✣ but according to the measure of the line, whereof God hathe distributed vnto vs a measure to attayne euen vnto you.

14 For we stretch not our selues beyonde *our* measure, as though we had not attained vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,

15 Not boasting of thinges which are [m] without *our* measure: *that is*, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line aboundantly,

16 And to preache the Gospell in those *regions* which *are* beyonde you: not to reioyce in [n] another mans line, *that is* in the thinges that are prepared already.

17 ✣ [6] But let him that reioyceth, reioyce in the Lorde.

18 For he that prayseth him selfe, is not alowed, but he whome the Lorde prayseth.

5 Being constrayed to refell the foolish brags of certayne ambitious men, he witnesseth, that they are able to bring nothing, but that they falsely persuade them selues of them selues: and as for him self, although hee brag of excellent things, yet he wil not passe the boundes which God hath measured him out, according whervnto he came euen vnto them in preaching the gospel of Christ, and trusteth that he shall goe further, when they haue so profited that he shall not nede to tary any longer amongst them to instructe them. And herevnto is

added an amplification, in that ỹ he neuer succeded other mẽ in their labours.

h *Thu is spoken after a taunting sort.* *i* *Vpon a vayne persuasion that they haue of them selues, take vpon them they care not what.* *k* *They contemne all other, and measure all their doings onely by them selues.*

l *Of those things which God hath not measured to me.* ✣ *Ephes. 4. 7.*

m *As though God had deuided the whole worlde among the Apostles, to be husbanded.* *n* *In countries which other men haue prepared and husbanded with the preaching of the Gospell.* ✣ *Iere. 9. 24. 1. Cor. 1. 31.*

6 He somewhat mitigateth that which he spake of him selfe, and therewith also prepareth ỹ Corinthians to heare other things, witnessing ỹ he seeketh nothing els but to approue him self to god, whose glory he only seeketh,

CHAP. XI.

2 He testifieth, that for the great loues sake he beareth to the Corinthians, he is compelled 5 to vtter his owne prayses: 9 And that he bestowed his labour on them without any reward, 13 that the false Apostles should not surpasse him in any thing, 22 whome he farre excelled in those things which are prayse worthie in deede.

1 WOulde to God, ye coulde suffer a litle my foolishnes, and in deede, ye suffer me.

2 For I am ielous ouer you, with [a] godly ielousie: for I haue prepared you for one husband, to [b] present you as a pure virgine to Christ:

3 But I feare lest as the ✣ serpẽt beguiled Eue through his subtiltie, so your mindes shoulde be [c] corrupt from the simplicitie that is in [d] Christ.

4 [2] For if he that cõmeth, preacheth [e] another Iesus whom we haue not preached: or if ye receiue another spirit whome ye haue not receyued: either an other Gospell, which ye haue not receyued, ye might well haue suffered *him.*

5 Verely I suppose that I was not inferior to the verie chief Apostles.

6 [3] And though *I be* [f] rude in speaking, yet *I am* not *so* in knowledge, but among you we haue ben made manifest to the vtmost, in all things.

1 He graunteth that after a sorte he playeth the foole in this vaunting of things, but he addeth that he doeth it against his wyll for their profite, because he seeth them deceyued by certayne vayne and craftie men, through the crafte and subtiltie of Satã

a He speaketh as a woer, but yet as one that seeketh them not for himselfe, but for God.

b To mary you together.

✣ *Gene. 3. 4.*

c This place is to be marked against them, which lothe that playne and pure simplicitie of the Scriptures, in comparison of the colours and paintinges of mans eloquence.

d Which is meete for them that are in Christ.

2 He sheweth that they deceyue themselues, if they looke to receyue of any other man, eyther a more excellent Gospell, or more excellent gyftes of the holy Ghost.

e A more perfite doctrine of IESVS Christ.

3 He refuteth the slaunders of those Thrasoes. I graunt, sayeth he, that I am not so eloquent an Orator, but yet they can not take away the knowledge of the Gospell from me, whereof you haue had good profe, and that euer ✣ maner of way.

f Paul lacked not that kinde of eloquence which is meete for a man, and fit for the Gospel, but he willingly wanted that painted kind of speache which to many now a dayes giuen after and followe.

7 ✣Haue I committed an offence, because I abased my selfe, that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to do you seruice.

9 And when I was present with you, and had nede ✣ I was not slothful to the hinderãce of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all things I kept [5] and wil kepe my selfe, that I shoulde not be grieuous to you.

10 The [g] trueth of Christ is in me, that this reioycing shal not be [h] shut vp against me in the regions of Achaia:

11 Wherefore? becausé I loue you not? God knoweth.

12 But what I do, that will I do: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they [i] reioyce.

13 [6] For such false apostles are deceitfull wor-

4 An other slaũder, to wit, that he was a raskal, and liued by the labour of his owne hands. But herein saieth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, & when I lacked, to trauaile for my liuing with myne owne handes in part, and partly also when pouertie constrained me, I chose rather otherwise to seke my sustenance, then to be any burden to you, although

I preached the Gospel vnto you? ✣ *Chap. 12. 13.*

5 An amplification: So farre is he from being ashamed of this acte, that he hath also resoluied with him self to doe no otherwise hereafter amongest them to the intent, that it may alwayes be truely sayed, that he taught in Achaia for nothing: not that he disdayneth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue alreadie sought for, and he in the meane season, may set some thing before them to folowe, that at length they may truelye say, that they are like to Paul.

g *This is a forme of an othe, as if he sayed, let me not be thought to haue any trueth in me.* h *Shalbe alwayes open to me.* i *Pauls aduersaries, sought all occasions they could, to be equal to him. And therefore seing they had rather eate vp the Corinthians then preache to them for nothing, they sought an other occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equal to him: for they made suche a shewe of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and paintyng.*

6 Now at length he painteth out these felowes in their colours, forewarnyng, that it wil come to passe, that they wil at length betray them selues, what countenance so euer they make of zeale that they haue to Gods glorie.

kers, and transforme them selues into the Apostles of Christ.

14 And no maruaile: for Satan him selfe is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his ministers transforme them selues, as though *they vvere* the ministers of righteousnes, whose ende shalbe according to their workes.

16 [7] I say againe, let no man thinke, that I am foolish, or els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it vvere* foolishly, in this *my* great boasting.

18 Seing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 [8] For ye suffre, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalte him selfe, if a man smite you on the face.

21 I speake as concerning the [l] reproche: as though that we had bene [m] weake: but wherein any man is bolde (I speake foolishly) I am bolde also.

22 They are Hebrewes, [✣] so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ (I speake

[k] *By light is meant the heauenly glory, whereof the Angels are partakers.*

7 He goeth forward boldly, & vsing a vehemēt ironye or kinde of tauntyng, desireth the Corinthians to pardon him, if for a time he contend as a foole before thē being wise, with those iolie fellowes touching those external thinges, to wit, touching his stocke, his aunceters, and valiaunt actes.

8 Before he cōmeth to the matter, he toucheth the Corinthians, who persuading thē selues to be very wise men, did not marke in the meane season that those false Apostles abused their simplicitie for aduantage.

[l] *As if he said, In respect of that reproche which they doe vnto you (I speake it) which surely is as euil, as if they did beate you.*

[m] *Paul is called weake, in that he semed to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein, Gods might & power was made manifest.*

[✣] *Philip. 3. 5.*

as a foole) I am [n] more in labours more abundant: in stripes aboue measure: in prison more plenteously: in [o] death oft.

24 Of the Iewes [p] fiue times receiued I fourtie stripes saue one,

25 I was [q] thrise ✣ beaten with roddes: I was ✝ once stoned: I suffred thrise ∴ shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying *I vvas* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearines and [r] painefulnes, in watching often, in hunger & thrist, in fastings often, in cold and in nakednes.

28 [s] Beside the things which are outwarde, I am combred daily, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 [t] If I must nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, laid watche in the citie of the Damascens, and woulde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

n *Paul being honorable in deede, defendeth his ministerie openly, not for his owne sake, but because he sawe his doctrine come into hasard.*

o *In daunger of present death.*

p *He alludeth to that that is written Deut. 25. 3. and moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.*

q *Of the Romane Magistrates.*

✣ *Act. 16. 23.*

✝ *Act. 14. 19.*

∴ *Act. 27. 14.*

r *Painfulnes is a troublesome sickenes, as when a man is wearie & would rest, he is constrayned to fall to new labour.*

s He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended,

as it was plainely seene by experience.

t He turneth that against the aduersaries, which they obiected against him: as if he should say: They alleage my calamities, to take away my authoritie from me: but if I would boast my self, I would take no better argument: and God him self is my witnes that I deuise and forge nothing.

* *Act. 9. 24.*

CHAP. XII.

1 He doeth euen vnwillingly make rehearsal, 3 of the heauenly visions, 4 that were reueiled vnto him, 6 for which though he might in deede glorie, yet he wil not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vayngloriouse persons, who draw them from Christ.

He goeth forward in his purpose, & becauſe thoſe bragging mates boaſted of reuelations, he rekoneth vp thoſe thinges which lift him vp aboue the cõmon capacitie of mẽ: but he vſeth a preface, and excuſeth him ſelf aduiſedly.

1 IT is not expedient for me no doute to reioyce: for I wil come to viſions and reuelations of the Lord.

2 I knowe a man [a] in Chriſt aboue fourtene yeares agone, (whether *he were* in the body, I can not tel, or out of the body, I can not tel: God knoweth) which was taken vp into the [b] thirde heauen.

3 And I knowe ſuch a man (whether in the body, or out of the body, I can not tell: God knoweth)

4 How that he was taken vp into [c] Paradiſe, and hearde wordes which [d] can not be ſpoken, which are not [e] poſſible for man to vtter.

5 [2] Of ſuch a man wil I reioyce: of my ſelfe wil I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I ſhoulde not

a I ſpeake this in Chriſt, that is, be it ſpoken without vayne glorie, for I ſeeke nothing but Chriſt Ieſus only.

b Into the higheſt heauen: for we nede not to diſpute ſubtilely vpon the word (Third) but yet this place is to be marked againſt them, which would make heauen to be euery where.

c So the Grecians name that which we calla payke, that is to ſay a place where trees are planted, and wilde beaſtes kept. By which name they that tranſlated the old Teſtament out of Hebrewe into Greeke, called the garden Eden, where into Adam was put ſtraite after his creation, as a moſt delicate and pleaſaunt place. And hereupon grewe it, that that bleſſed ſeate of the glorie of God is called by that name.

d Which no man is able to vtter.

e Which the Saincles themſelues are not by any meanes able to expreſſe, becauſe it is God him ſelf. Thus doeth Clemens Alexandrinus expound this place. Strom. 5.

2 To remoue all ſuſpicion of ambition, he witneſſeth that he braggeth not of thoſe thinges as of his owne, but as out of him ſelf; and yet notwithſtanding fayneth nothing, leſt by this occaſion other men ſhould attribute more vnto him then in deede he is: and therefore he had rather glorie in his miſeries.

be a foole: for I wil say the trueth, but I refraine, lest any man shoulde thinke of me aboue that he seeth in me, or that he heareth of me.

7 [3] And lest I shoulde be exalted out of measure through the aboundance of reuelatiõs, there was giuen vnto me [f] a pricke in the flesh, the messenger of [g] Satan to buffet me, because I shoulde not be exalted out of measure.

8 For this thing I besought the Lord [h] thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weaknes. [4] Very gladly therfore will I reioyce rather in mine infirmities, that the power of Christ may [i] dwel in me.

10 Therefore I take [k] pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, thē am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: [5] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

3 An excellent doctrine: why God wil haue euen his best seruants to be vexed of Satan, and by all kinde of temptacions: to wit, lest they should be to much puffed vp, & also that they may be made persite by that continual exercise.

f He meaneth concupiscēce, that sticketh fast in vs as it were a pricke, in so muche as it constrained Paul him self being regenerate, to crie out, I doe not that good that I would &c.

And he calleth it a pricke, by a borowed kinde of speache taken from thornes, or stumpes, which are very dangerous and hurtful for the feete, if a man walke through woddes that are cut downe.

g Which setteth those lustes on fire. *h Ofte.*

4 He concludeth, that he wil only, set his miseries against the vaine bragges of the false Apostles, and therewith also excuseth him self, for that by their importunitie, he was constrayned to speake so muche of these thinges as he did: to wit, because that if his Apostleship were subuerted, his doctrine must nedes fall,

i That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christes vertue appeare in them.

k I doe not only take them patiently and with a good heart, but also I take great pleasure in them.

5 Againe he maketh the Corinthians witnesses of those thinges whereby God had sealed his Apostleship amongest them, and againe he declareth by certaine arguments, how farre he is from all couetousnes, and also how he is affectioned towardes them.

12 The l signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, ✣ except that I haue not bene m slouthfull to your hinderance? forgeue me this wrong.

14 Beholde, the thirde time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil most gladly bestowe, and wil be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 6 But be it that I charged you not: yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whome I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? *vvalked vve* not in the same steppes?

19 7 Againe, thinke ye that we excuse our selues vnto you? we speake before God in n Christ. But *vve do* all things, dearly beloued for your edifying.

20 8 For I feare lest when I come, I shal not finde you suche as I woulde: and that I shalbe founde vnto you suche as ye woulde not, and lest *there be* strife, enuying, wrath, contentions, backebitings, whisperings, swellings *and* discorde.

l *The argumentes whereby it may wel appeare that I am in deede an Apostle of Iesus Christ.*

✣ *Chap. 11. 9.*

m *I was not slothful in getting my liuing with myne owne handes, that I might not be burdensome to you.*

6 He putteth away an other most grieuous slander, to wit, that he did subtilelye and by others, make his gaine and profite of them.

7 He concludeth, that he writeth not these thinges vnto them, as though he needed to defend him self, for he is guyltie of nothing: but because it is behouable for them to doubt nothing of his fidelitie who instructed them.

n *As it becommeth him to speake truely and sincerely, that professeth him self to be in Christ, that is to say, to be a Christian.*

8 Hauing confirmed his authoritie vnto them, he rebuketh them sharpely and threatneth them also like an apostle, shewing that he wil not spare them hereafter, vnlesse they repent, seing that this is the third time that he hath warned them.

21 *I feare* lest when I come againe, my God abase me among you, and I shal bewaile many of them which haue sinned already, and haue not repented of the vnclennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfect triall of the power of Christ in his Apostleship: 10 at length he prayeth for their repentance, 11 and wisheth them prosperitie.

1 LOe this *is* the third time that I come vnto you. ✣ In the mouth of two or thre witnesses shal euerie worde stand.

2 I toulde you before, and tel you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare.

3 [1] Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is [a] mightie in you.

4 For though he was crucified concerning [b] his infirmitie, yet liueth he through the power of God. And we no doubte are weake in him but we shal liue with him, through the power of God towarde you.

5 ✣ [2] Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

✣ *Deut.19.15. Mat.18.16. Iohn.8.17. Hebr.10.28.*

1 A most sharpe reprehẽsion, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they cõtemne him as wretched & miserable, they lay nothing herein against him, which is not cõmon to him with Christ.

a And wilbe most mightie to be reuenged of you, when nede shal be. *b As touching that base forme of a seruaunt which he toke vpon him when he abased him self.* ✣ *1.Cor.11.28.*

2 He confirmeth that which he spake of the vertue of God appearing in his ministerie, and he gathereth by the mutual relation betwene the peoples faith, and the ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne them selues of infidelitie, and must confesse them selues not to be of Christes bodie.

3 He mitigateth that sharpenes, trusting that they wil shewe them selues towards their faithful Apostle, apte and willing to be taught: adding this moreouer, that he passeth not for his owne fame and estimation, so that he may serue to their saluation, which is the only marke that he shoteth at.

c *In mens iudgement.*

d *That all thinges may be in goode order amogest you, & the members of the Churche restored into their place, which haue bene shaken and out of place.*

6 [3] But I trust that ye shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euil, not that we should seme approued, but that ye shoulde do that which is honest: though we be as [c] reprobates.

8 For we can not *do* any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, & that ye are strong: this also we wish for, *euen* your [d] perfection.

10 Therefore write I these things being absent, lest when I am present, I shoulde vse sharpenes, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 [4] Finally brethren, fare ye wel: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 [5] Greete one another with an ✣ holy kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarlye, and in conclusion wisheth wel vnto them. ✣ *1. Corinth. 16. 20.*

The seconde *epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

Straight after the salutation, 6 He reprehendeth the Galatians for revolting 9 From his Gospell, 15 Which he received from God, 17 Before he had communicated with anie of the Apostles.

1 PAul an Apostle (not [a] of men, neither by [b] man, ✣ but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And al the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you, & peace from God the Father, and *from* our Lord Iesus Christ,

4 [2] Which gaue him selfe for our sinnes, that he might deliuer vs ✣ frō this present euil [d] world according to the wil of God euen our Father,

1 A salutation comprehending in few wordes, the somme of ỹ Apostles doctrine, and also besides, straight way from the beginning, shewing the grauitie meete for the authoritie of an Apostle which he had to maintaine against the false Apostles.

a He sheweth who is the authour of the ministerie generally, for herein the whole ministerie agreeth, that whether they be Apostles, or Shepeheards, or doctours, they are appointed of God.

b He toucheth the instrumentall cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ. ✣ *1.Tit.1.3.* *c Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the nomber of men.*

2 The summe of ỹ true Gospel is this, that Christ by his onely offring saueth vs being chosen out from the world, by the free decree of God the Father. ✣ *Luke.1.74.*

d Out of that most corrupt state which is without Christ.

5 To whome be glorie for euer and euer, Amen.

3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholly agreing with them, whose names ỹ false Apostles did abuse. And he beginneth w chiding, reproving them of lightnes, for that they gaue eare so easilie vnto thē which peruerted them

6 [3] I maruaile that ye are so soone [e] remoued away vnto another Gospell, from him that had called you in the grace of Christ,

7 [4] Which is not another *Gospell*, saue that there be some which trouble you, and intende to [f] peruert the Gospell of Christ.

8 But though that we, or an Angel from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If anie man preache vnto you otherwise, then that ye haue receiued, let him be accursed.

10 [5] For now preache I [h] mans *doctrine*, or Gods? or go I aboute to please men? for if I

and drewe them away to a newe Gospel.

e He vseth the passiue voyce, to cast the fault vpon the false Apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not alreadie done, but in doing.

4 He warneth them in time to remember that there are not manie Gospels, and therefore what soeuer these false Apostles pretend, which had ỹ Lawe, Moses, and the Fathers, in their mouthes, yet they are in deede so manie corruptions of the true Gospel, in so much that he him selfe, yea, and the verie Angels them selues (and therefore much more these false Apostles) ought to be holden accursed, if they go about to change the least iote that may be in the Gospel that he deliuered to them before.

f For there is nothing more contrarie to faith or free iustification, then iustification by the Lawe, or by our deseruings. g Looke Rom. 9. 3.

5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which he vsed in teaching: for neither saieth he, did I teache those things which pleased men, as these men do which put part of saluation in external thinges and workes of the Lawe, neither went I about to procure anie mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

h He toucheth the false Apostles, who had nothing but men in their mouthes, and he though he woulde derogate nothing from the Apostles, preacheth God and not men.

Ihoulde yet pleaſe men, I were not the ſeruant of Chriſt.

11 ✣ [6] Now I certifie you, brethren, that the Goſpell which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

13 [7] For ye haue heard of my conuerſation in time paſt, in the Iewiſh religion, how that ✣ I perſecuted the Church of God extremely, and waſted it,

14 And profited in the Iewiſh religion aboue manie of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleaſed God (which had [l] ſeparated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne [m] in me, that I ſhould preach him among the Gentiles, immediatly

✣ 1. Cor. 15. 1.

6 A ſecond argument to proue that his doctrine is heauenly, becauſe he had it from heauen, frō Ieſus Chriſt him ſelfe, without anie mans helpe, wherein he excelleth thē whome Chriſt taught here on earth after the maner of men.

i *This place is to be vnderſtoode of an extraordinarie reuelation, for otherwiſe the Sonne alone reueiled his Goſpell by his Spirite, although by the miniſterie of men, which Paul ſhutteth out here.*

7 He proueth that he was extraordinarily taught of Chriſt him ſelfe, by the hiſtorie of his former life, which the Galatians them ſelues knewe wel ynough: for ſaieth he, it is wel knowen, in what ſchole I was brought vp, euen from a childe, to wit, amongeſt the deadlie enemies of the Goſpel. And that no man may cauil and ſay that I was a ſcholer of the Phariſes in name onely and not in deede, no man is ignorant, how that I excelled in Phariſaiſme, and was ſodainelie made of a Phariſie, an Apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men.

✣ *Actes. 9. 1.*

k *He calleth them the traditions of his Fathers, becauſe he was not onely a Phariſe him ſelfe, but alſo had a Phariſe to his Father.*

l *He ſpeaketh of Gods euerlaſting predeſtination, whereby he appointed him to be an Apoſtle, whereof he maketh three degrees, the euerlaſting counſell of God, his appointing from his mothers wombe, and his calling: here is no mention at all we ſee, of workes foreſeene.*

m *To me, and this is a kinde of ſpeache which the Hebrewes vſe, whereby this is giuen vs to vnderſtand that this gift commeth from God.*

✣ *Ephe. 3. 8.*

8 I com-

8 Because it might be obiected, that in dede he was called of Christ in the way, but afterwardes was instructed of the Apostles and others, whose names (as I saied before) the false Apostles abused to destroye his Apostleship, as though he deliuered an other Gospel then the true Apostles did, and as though he were not of their nomber, which are to be credited without exception: therefore Paul answereth, that he began straight way after his calling to preache the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onelie fiftene dayes, where he sawe onelie Peter and Iames, and afterwardes, he began to teache in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onelie by name, so farre of was it, that he was there instructed of men.

8 I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeares I came againe to Hierusalem to visite Peter, & abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde *I witnesse* [o] before God, that I lie not.

21 After that, I went into the coastes of Siria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard only *some say*, He which persecuted vs in time past, now preacheth the [p] faith which before he destroyed.

23 And they glorified God for me.

n With anie man in the worlde. o This is a kinde of othe. p The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospell, 3 He declareth by the example of Titus being uncircumcised, 11 And also by his admouching the same against Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ. &c.

1 Then

THen [1] fourtene yeares after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, & declared vnto them that Gospel which I preache among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I shoulde runne, or had runne [a] in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftely sent in, and crope in priuely to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospell might continue with [e] you.

6 But by them which semed to be great, *I ouer not taught* (whatsoeuer they were in time passed, I am nothing the better: ✣God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had.*

7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed

1 Now he sheweth how he agreed with the Apostles, with whome he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourtene yeres after his conuersion, and they allowed it in such sort, that they constrayned not his fellowe Titus to be circumcised, although some tormented themselues therein which traiterously laid wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which he had preached, but contrariwise they gaue to him and Barnabas the right hands of felowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles.

a *Vnfruitefully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reportes cast abroade of him that he was of an other opinion then the rest of the Apostles were, which thing might haue hindred the course of the Gospell, therefore he laboured to remedie this sore.*

b *Which by deceipt, and counterfet holines crept in amonges the faithfull.*

c *By submitting our selues to them, and betraying our owne libertie.* d *The true and sincere doctrine of the Gospell, which remained safe from being corrupt with any of these mens false doctrines.* e *Vnder the Galatians name, he vnderstandeth all nations.* ✣*Deut.10.17. 2.Chro.19.7. Iob.34.19. Act.10.34. Rom.2.11. Ephes.6.9. Coloss.3.25. 1.Pet.1.17.*

f *Among the Gentiles, as Peter had to preache it among the Iewes.*

vnto me, as *the Gospel* ouer the Circumcision was vnto Peter.

8 (For he that was mighty by Peter in the Apostleship ouer the Circumcisiō, was also mighty by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are [g] counted to be pillers, they gaue to me & to Barnabas the right [h] hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the Circumcision.

10 *Warning* onely that we should remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstode him to his [i] face: for he was to be cōdemned.

12 [2] For before that certaine came from Iames he eat with the Gentiles: but when they were come, he withdrewe and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hipocrites likewise with him, in so much that Barnabas was [k] led away with them by that their hipocrisie.

14 But when I sawe, that they went not the right way to the [m] trueth of the Gospel, I said vnto Peter before al men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrayneste thou the Gentiles to do like the Iewes?

g Whome alone and only, those men count for pillers of the Church, and whose name they abuse to deceiue you.

h They gaue vs their hand, in token that we agreed wholly in the doctrine of the Gospell.

i Before all men.

2 Another most vehement profe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onelie, because that for this thing only he reprehended Peter at Antioche, who offended herein, in that for a fewe Iewes sakes which came from Hierusalem, he played the Iewe, and offended the Gentiles which had beleeued.

k By example rather then by iudgement. *l Word for word, with a right foote, which he setteth against halting and dissembling which is backeward.*

m He calleth the trueth of the Gospell, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise. *n He sayeth they were constrayned, which played the Iewes by Peters example.*

15 [3] We *vvhich are* Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Know that a man is not iustified by the workes of the Lawe, but by the faith [q] of Iesus Christ, euen we *I say*, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the [r] Lawe no flesh shalbe iustified.

17 ✣ [4] If then while [s] we seke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespaser.

19 For I through the Lawe am dead to the

3 The seconde part of this epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the workes of the Lawe. Which thing he propoundeth in such sort, that first of al he meeteth with an obiection, (for I also saith he am a Iewe, that no man may say against me, that I am an enemie to

the Lawe) and afterwarde, he confirmeth it by the expresse witnes of Dauid.

o Although we be Iewes, yet we preache iustification by faith, because we know undoubtedly, that no man can be iustified by the Lawe. *p So the Iewes called the Gentiles, because they were strangers from Gods couenant.* *q In Iesus Christ.*

r No man, and in this word (Flesh) there is a great vehemencie, whereby is ment that the nature of man is vtterly corrupt. ✣*Rom. 3. 19.*

4 Before he goeth anie further, he meeteth with their obiection, which abhorred this doctrine of free iustification by fayth, becausse say they, men are by this meanes withdrawen from the studie of good workes. And in this sort is the obiection: If sinners should be iustified through Christ by faith without the Law, Christ should approue sinners, and should as it were exhort them there vnto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so, saieth he, do men flee vnto Christ through the terrour and feare of the Lawe that being quit from the curse of the Lawe and iustified, they may be saued by him, that together therewithal, he beginneth in them by litle and litle that strength and power of his which destroyeth sinne: to the end that this olde man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate them selues to God. Therefore if anie man giue him selfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but him selfe for that he destroyeth the worke of God in him selfe.

s He goeth from iustification to sanctification, which is another benefite we receiue by Christ if we laie holde on him by faith.

Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, *yet* not
u I, but Christ liueth in me: and in that
that I now liue in the x flesh, I liue by the faith
in the Sonne of God, who hath loued me, and gi-
uen himselfe for me.

21 5 I do not abrogate the grace of God: for
if righteousnes *be* by the Law, then Christ died
y without a cause.

t *The Law that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law indede, because that by making vs righteous he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it can not take such occasion to sinne by the restraint which the Law maketh, as it did before, Rom. 7. 10. 11.*

u *The same, that I was before.* x *In this mortall bodie.*

5 The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessarie for Christ to die.

y *For there was no cause why he shoulde do so.*

CHAP. III.

1 He rebuketh them, for suffring themselues to be drawen from the grace of free iustification in Christ, most liuelie set out vnto them. 6 He bringeth in Abrahams example, 10 Declaring the effect, 21 And causes of the giuing of the Lawe.

1 O Foolish Galatians, who hath bewitched
you that ye should not obey the trueth,
to whome Iesus Christ before was de-
scribed in your a sight, *and* among you crucified?

2 This onelie would I learne of you, Recei-
ued ye the b Spirit by the workes of the Lawe, or
by the hearing of c faith *preached*?

z The third reason or argument taken of those giftes of the holie Ghost where with they were indued from heaue after they had heard and beleeued the Gospel by Pauls ministerie: which seing they were so euident to al mens eyes that they were as it were liuely images wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ him selfe crucified in whose onely death they ought to haue their trust, he mercileth how it could be that they coulde be so bewitched by the false Apostles.

a *Christ was layed before you so notably and so plainely, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you.*

b *Those spirituall graces and giftes, which were a seale as it were to the Galatians that the Gospell which was preached to them was true.*

c *Of the doctrine of faith.*

3 [2] Are ye so fooliſh, that after ye haue begon in the Spirit, ye woulde nowe be made perfect by the [d] fleſhe?

4 [3] Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.

5 [4] He therfore that miniſtreth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached*?

6 [5] *Yea rather* as [e] Abraham beleeued God, and it was [+] imputed to him for righteouſnes.

7 [6] Knowe ye therfore, that they which are of faith, the ſame are the children of Abraham.

8 [7] For the Scripture foreſeeing, that God woulde iuſtifie the Gentiles through faith, preached before the Goſpell vnto Abraham, *ſaying*, [+] [8] In thee ſhall all the Gentiles be [f] bleſſed.

9 [9] So then they which be of fayth, are bleſſed [g] with faythfull Abraham.

2 The fourth argument mixed with the former, & it is double. If the Lawe be to be ioyned with faith, this were not to goe foreward, but backeward, ſeeing that thoſe ſpirituall giftes which were beſtowed vppon you, are more excellent then any that coulde proceede from your ſelues. And moreouer, it ſhoulde folowe, that the Lawe is better the Chriſt becauſe it ſhoulde perfite

and bring to end that, which Chriſt began onely.

d By the (fleſh) he meaneth the ceremonies of the law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the Goſpell.

3 An exhortation by maner of vpbrayding that they do not in vayne, ſuffer ſo many conflictes. 4 He repeteth the third argument which was taken of the effects, becauſe he had interlaced certaine other arguments by the way.

5 The fyfth argument which is of great force, and hath three groundes The firſt, That Abraham was iuſtified by faith, to wit, by free imputation of righteouſnes according to the promiſe apprehended by faith as Moſes doth moſt playnely witneſſe. *e Looke Rom.4. + Gene.15.6. Rom.4.3. Iam.2.23.*

6 The ſecond, that the ſonnes of Abraham muſt be eſtemed and accompted of by faith. 7 The third, that all people that beleue, are without exception, comprehended in the promiſe of the bleſsing. *† Gen.12.3. Act.3.25.*

8 A proſe of the fyrſt and ſecond groundes, out of the wordes of Moſes.

f Bleſsing in this place, ſignifieth the free promiſe by faith.

9 The concluſion of the fifth argument: Therefore as Abraham is bleſſed by fayth, ſo are all his children, (that is to ſay, all the Gentiles that beleeue) bleſſed, that is to ſay, freely iuſtified.

g With faithfull Abraham, and not by faythfull Abraham, to geue vs to vnderſtande that the bleſsing commeth not from Abraham, but from him, by whom Abraham and all his poſterite is bleſſed.

10 The sixth argument, the conclusion wher of is also in the former verse, taken of cõtraries, thus, They are accursed which are of the works of the Law, that is to say, which valewe their righteousnes by the performance of the Lawe. Therefore they are blessed whiche are of faith, ỹ is, they which

10 [10] For as many as are of the workes of the Lawe, are vnder the curse: [11] for it is written, ✣ Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 [12] And that no man is iustified by the Law in the sight of God, it is euident: ✣ for the iust shal liue by faith.

12 [13] And the Law is not of faith: but ∵ the mã that shall do those things, shal liue in them.

13 [14] Christ hath redeemed vs from the curse of the Law, made a curse for vs, ([15] for it is writtẽ, ⁂ [b] Cursed is euery one that hangeth on tree)

14 [16] That the blessing of Abrahã might come on the Gentiles through Christ Iesus, that we might

haue righteousnes by faith. 11 A prose of ỹ former sentence or propositiõ, and ỹ propositiõ of this argument is this: Cursed is he, ỹ fulfilleth not the whole Lawe. ✣ *Deut.27.26.* 12 The second proposition ẅ the conclusion: But no man fulfilleth the Lawe, Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnes by the workes of the law. And there is annexed also this maner of prose of the second proposition, to wit, Righteousnes and life are attributed to fayth, Therefore no man fulfilleth the Lawe. ✣ *Habak.2.4. Rom.1.17. Hebre.10.38.*

13 Here is a reason shewed of the former consequence: Because the Lawe promiseth lyfe to all that kepe it, and therefore if it be kept, it iustifieth and giueth lyfe. But the Scripture attributing righteousnes and life to fayth, taketh it from the Law, seeing that faith iustifieth by imputation, and the Lawe by performing of the worke. ∵ *Leuit.18.5.*

14 A preuenting of an obiection: Howe then can they be blessed, whom the Lawe pronounceth to be accursed? Because Christ susteyned the curse which the Law laide vpon vs, that we might be quit from it.

15 A prose of the aunswere by the testimonie of Moses. ⁂ *Deut.21.23.*

b Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousnes.

16 A cõclusion of al ỹ was said before in ỹ handling of the fifth and sixth reasons, to wit, ỹ both the Gentiles are made partakers of the free blessing of Abrahã in Christ, and also ỹ the Iewes thẽ selues, of whose numbre ỹ Apostle coũteth him self to be, can not obtaine ỹ promised grace of the gospel which he calleth ỹ spirit, but only by faith. And ỹ Apostle doth seuerally applie the cõclusion, both to ỹ one and ỹ other, preparing him self a way to the next argumẽt, wherby he declareth, that ỹ one only sede of Abrahã, which is made of al peoples can no otherwise be ioyned and grow vp together, but by faith in Christ.

might receiue the promise of the Spirit through faith.

15 [17]Brethren, I speake as [i] men do, ✣Though it be but a mans couenant when it is [k] confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now, to Abraham and his seede were the promises made. He saith not, And to the seedes, as *speaking* of many: but, And to thy seede, as of one, [18] which is [l] Christ.

17 [19] And this I saye, that the couenaunt that was confirmed afore of God [m] in respect of Christ, the [20] Lawe which was foure hundreth and thirtie yeres after, can not disanull, that it shoulde make the promise of none effect.

17 He putteth forth two generall rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to break couenauntes and contracts which are iustly made and according to Lawe, amongst men: Neyther may any thing be added vnto them: The other is, that God did so make a couenaunt with Abraham, that he woulde gather together his children which consist bothe of Iewes and Gentiles, into one bodye, (as appeareth by that which hath bene sayde before.) For he dyd not say, that he woulde be the God of Abraham and of his seedes, (which thing notwithstanding shoulde haue bene sayed, if he had many and diuers seedes, as the Gentiles a part, and the Iewes a part,) but that he woulde be the God of Abraham, and of his seede, as of one.

i I will vse an example whiche is common amongest you, that you may be ashamed you giue not so muche to Gods couenauntes, as you doe to mans. ✣ *Hebr. 9. 17.*

k Autentically, as we call it.

18 He putteth foorth the summe of the seuenth argument, to wit, that bothe the Iewes and the Gentiles, growe togyther into one bodye of the seede of Abraham, in Christ onely, so that all are one Christ, as it is afterwarde declared verse. 28.

l Paul speaketh not of Christes person, but of two peoples, which grewe together in one in CHRIST.

19 The eight argument taken of comparison, thus: If a mans couenaunt (being autentical) be firme and strong, muche more Gods couenaunt. Therefore the Lawe was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to saye, the ende whereof dyd hang of Christ.

m Which tended to Christ.

20 An enlarging of that argument, thus: Moreouer and besides that the promise is of it selfe fyrme and strong, it was also confirmed with the prescription of long tyme, to wit, of 430. yeares, so that it coulde in no wise be broken.

18 [21] For if the [n] inheritance *be* of the Law, *it is* no more by the promise, but God gaue it freely vnto Abraham by promise.

19 [22] Wherefore then *serueth* the Lawe? It was added because of the [o] transgressions, [p] til the sede came vnto the which the promise was made: [23] and it was [q] ordayned by [r] Angels in the hande of a Mediatour.

20 Now a Mediatour is not a *Mediatour* of one: [24] but God is one.

21 An obiectiō: We graunt that the promise was not abrogated by the couenaunt of the Lawe, and therefore we ioyne the Lawe with the promise. Nay, sayth the Apostle, these two cā not stand together, to wit, that the inheritance should both be giuen by the Law and also by promise, for the promise is free: whereby it foloweth, that the lawe was not giuen to iustifie, for by that meanes the promise shoulde be broken.

n By this worde (inheritance) is meant the right of the seede, which is, that GOD shoulde be our God, that is to say, that by vertue of the couenaunt that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.

22 An obiection which riseth of the former aunswere: If the inheritance be not by the Lawe (at the least in part) then why was the Law giuen, after that the promise was made? Therefore, sayth the Apostle to reproue men of sinne, and so teache them to looke vnto Christ, in whome at length that promise of sauing all people together, should be fulfilled, and not that the Lawe was giuen to iustifie men.

o That men might vnderstande, by discouering of their sinnes, that they are saued by the onely grace of God, whiche he reuealed to Abraham, and that in Christ.

p Untill the partition wall was broken downe, and that full seede sprang vp, framed of two peoples, bothe of Iewes and Gentiles: for by this worde Seede, we may not vnderstande, Christ alone by him selfe, but coupled and ioyned together with his bodye.

23 A confirmation of the former aunswere taken from the manner and forme of giuing the Lawe: for it was giuen by Angels, stryking a great terrour into all, and by Moses a Mediatour comming betweene. Nowe they that are one neede no Mediatour, but they that are twayne at the least, and that are at variance one with the other. Therefore the Lawe it selfe and the Mediatour, were witnesses of the wrath of God, and not that GOD would by this meanes reconcile men to him selfe, and abolishe ỹ promise, or adde the Law vnto the promise.

q Commaunded and giuen or proclaymed. r By the seruice and ministerie.

24 A taking away of an obiection, least any man might saye, that sometymes by consent of the parties which haue made a couenaunt, some thing is added to the couenant, or the former couenantes are broken. This, saith the Apostle, commeth to passe in God, who is alwayes one, and the selfe same, and lyke him selfe.

21 [25] *Is* the Lawe then against the promises of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousnes should haue bene by the Law.

22 But the [f] Scripture hath ✣ concluded [t] all vnder sinne, that the [u] promes by the faith of IESVS Christ shoulde be giuen to them that beleeue.

23 [26] But before faith came, we were kept vnder the Lawe, *as vnder* a garyson, & shut vp vnto [x] that faith, which should afterward be reueiled.

24 Wherefore the Lawe was our scholemaster *to bring vs* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 [27] For ye are all the sonnes of God by faith, in Christ Iesus.

25 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before vers. 17. but proceding of an other rule: so that the argument is new, and is this: God is alwayes like vnto him self. Therefore ỹ Lawe was not giuẽ to abolishe the promises. But it shold abolishe them if it gaue life, for by that meanes it should iustifie and therefore it

should abolishe that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guyltines of all men, to the end that all beleeuers fleing to Christ promised, might be freely iustified in him.

f By thu word, Scripture, he meaneth the Lawe. ✣ *Rom. 3. 9.*

t All men, and what soeuer cõmeth from man. *u In euery one of these wordes, there lieth an argument against the merites of workes: for all these wordes, promise, faith, Christ, might be giuen, to beleeuers, are against merites, and not one of them can stande with deseruing workes.*

26 Now there foloweth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the Lawe) doe not iustifie, is it therfore to be abolished, seeing that Abraham him self was circumcised, and his posteritie held still the vse of Moses Lawe? Paul affirmeth that it ought to be abolished, becaus it was instituted for that ende and purpose, that it should be as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit.

* *The cause why wee were kept vnder the Lawe, is set downe here.*

27 Becaus age chaungeth not the condition of seruauntes, hee addeth that we are free by condition, and therefore, seeing we are out of our childhoode, we haue no more neede of a keeper and scholemaster.

27 [28] For al ye that are [y] baptized into Christ, haue [z] put on Christ.

28 There is neither Iewe nor Grecian: there is neither bonde nor fre: there is neither male nor female: for ye are all [a] one in Christ Iesus.

29 And if *ye be* Christs, then are ye Abrahams seede, and heires by promes.

28 Vsing a general particle least the Iewes at the lest should not thinke thē selues boūd w̄ the band of the Lawe, he pronoūceth that Baptisme is common to all beleuers, becauſe it is a pledge of our deliuerie in Christ, as well to the Iewes as to ỹ Grecians, ỹ by this meanes al may be truly one in Christ, ỹ is to say, that promised sede to Abraham, and inheritors of euerlasting lyfe.

y He setteth Baptisme, secretly against circumcision, which the false Apostles so much bragged of. z The Church must put on Christ, as it were a garment, and be couerd with him, that it may be throughly holy, and without blame. a Ye are all as one: and so is this great knot and coniunction signified.

CHAP. IIII.

1 Being deliuered from the bondage of the law, 4 by Christs comming, who is the end therof. 9 It is very absurd to slide back to beggerly ceremonies, 13 He calleth them agayne therfore to the puritie of the doctrine of the Gospel, 21 cōfirming his discourse with a fine allegorie.

1 Hę declareth ỹ by an other double similitude, which he said before cōcerning ỹ keper & scholemaster: For he saith, ỹ the Law, (ỹ is, the whole gouernement of Gods house accordīg to ỹ law) was as it were a tutor or ouerseer appointed for a time, vntil such time as ỹ protection and ouerseing which was but for a time being ended, we should at length come to be at our own libertie, and shold liue as children, and not as seruants. Moreouer, he sheweth by the way, that that gouernance of ỹ law, was as it were an A B.C. and as certaine principles, in comparison of the doctrine of the Gospel.

1 Now I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tuters and gouerners, [a] vntyll the time appointed of the father.

3 Euen so, we when we were children, were in bondage vnder the [b] rudiments of the worlde.

4 [2] But whē the [c] fulnes of time was come, God

a This is added, because he that is always vnder a Tutor and gouernour, may hardly be counted a free man. b The Law is called, rudiments, because that by the law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospell.

2 He vttereth & declareth many things at once, to wit, that this tutorship was ended at his time, ỹ curious men may leaue to aske, why that scholemastership lasted so long. And moreouer, ỹ we are not sonnes by nature, but by adoption, and ỹ in ỹ sonne of god, who therfore tooke vpon him our flesh, ỹ we might be made his brethrē.

c The time is said to be ful, whē al partes of it are past and ended, and therfore Christ could not haue come either soner or later.

sent forth his Sonne made of a [d]woman, and made vnder the Lawe,

5 That he might redeeme them which were vnder the Law, that we ✣ might receiue the [e] adoption of the sonnes.

6 [3] And becaufe ye are sonnes, God hath [f] sent forth the [g] Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a [h] seruaunt, but a sonne: now if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.

8 [4] But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods.

9 But nowe seeing ye knowe God, yea, rather are knowen of God, how turne ye agayne vnto impotent and [k] beggerly rudiments, whereunto *as* from the beginning ye will be in bondage [l] againe?

d He calleth Marie a woman, in respect of the sex, and not as the word is vsed in a contrarie sense to a virgin, for shee remayned a virgin still.

✣ Rom. 8. 15.

e The adoption of the sonnes of God, is from euerlasting, but is reueiled and shewed in the time appointed for it.

3 He sheweth ỹ we are in suche sorte free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ whiche reigning in our heartes, may teache vs the true seruice of the Father. But this is not to serue, but rather to enioye true libertie, as it becommeth sonnes and heyres.

f By that that foloweth, he gathereth, that, that went before: For if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free. *g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.* *h The worde, seruaunt, is not taken here for one that lyueth in sinne, which is propre to the infidelles, but for one that is yet vnder the ceremonies of the Lawe, which is propre to the Iewes.* *i Partaker of his blessinges.*

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Lawe. But seeing the Galatians were taken and called out of Idolatrie to Christian libertie: what pretence might they haue to goe back to those impotent and beggerly rudiments?

k They are called impotent and beggerly ceremonies, being considered a part by thẽ selues without Christ: and agayne, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as notwithstanding for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to folowe beggerie.

l By going backewarde.

10 Ye obſerue dayes, and moneths, and times, and yeares.

11 I am in feare of you, leſt I haue beſtowed on you labour in vaine.

12 [s] Be ye as I: for I am euen as you: brethren, I beſeche you: ye haue not hurt me at all.

13 And ye knowe, howe through [m] infirmitie of the fleſhe I preached the Goſpell vnto you at the firſt.

14 And the [n] triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye receiued me as an Angell of God, *yea*, as [o] Chriſt IESVS.

15 [p] What was then your felicitie? for I beare you recorde, that if it had bene poſſible, ye would haue plucked out your own eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you [q] amiſſe: yea, they woulde exclude you, [r] that ye ſhoulde altogether loue them.

18 But it is a good thing to loue [f] earneſtly alwayes in a good thing, and not onely when I am preſent with you,

19 My litle children, of whome I trauaile in birth againe, vntill Chriſt be formed in you.

20 And I woulde I were with you now, that I might [t] change my voyce: for I am in doute of you.

5 He mitigateth and qualifieth thoſe thinges wherein he might haue ſeemed to haue ſpoken ſomewhat ſharpely, very artificiouſly and diuinely, declaring his good will towardes them in ſuch ſort, that the Galatians could not but either be vtterly deſperate when they read theſe thinges, or acknowledge their owne lightnes with teares, and deſire pardon.

m Many afflictions.

n Thoſe dayly troubles wherwith the Lord tried me amongeſt you.

o For my miniſteries ſake.

p VVhat a talke was there abroade in the worlde amongſt men, how happie you were?

q For they are ielous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to them ſelues.

ſ He ſetteth his owne true and good loue which was earneſtly bent towards them, againſt the naughtie vicious loue of the falſe Apoſtles.

t Vſe other wordes among you.

21 [u] Tell

21 [6] Tel me, ye that [u] wil be vnder the Law, do ye not heare the Lawe?

22 For it is written, that Abraham had two ſonnes, ✣ one by a ſeruant, & ✣ one by a fre womā.

23 But he which was of the ſeruant, was borne after the [x] fleſh: & he which was of the fre womā, *vvas borne* by [y] promes.

24 By the which things another thing is mēt: for [z] theſe *mothers* are the [a] two Teſtamēts, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] anſwereth to Hieruſalem which nowe is) and [d] ſhe is in bondage with her children.

6 Becauſe the falſe Apoſtles alwaies vrged this, that vnleſſe the Gētils were circūciſed Chriſt could profit thē nothing at al, & this diſſention of thē which belee ued of ỹ circūciſion againſt thē which beleeued of ỹ vncircūciſiō was ful of offēce ỹ Apoſtle, after diuers argumēts wherby he hath refuted their errour, bringeth forth an allegorie, wherein he ſaieth ỹ holy Ghoſt did ſhadow out vnto vs, all theſe miſteries: to wit, ỹ it ſhould come to paſſe, that two ſortes of ſonnes ſhould haue Abraham, a Father common to them both, but not with like ſucceſſe: for as Abraham begat Iſmael, by the common courſe of nature of Agar his bond mayde and a ſtranger, and begate Iſaac of Sara a free womā by vertue of the promiſe & by grace only, and the firſt was not only not heire, but alſo perſecuted ỹ heire, So there are two couenants, and as it were two ſonnes borne to Abraham of thoſe two couenants, as it were of two mothers. The one was made in Syna, without ỹ lande of promiſe, according to which couenant Abrahās children according to the fleſh were begotten: to wit, the Iewes, which ſeke righteouſnes by that couenant, that is, by the Law: but they are not heires, nay they ſhal at lēgth be caſt out of the houſe, as they that perſecute the true heires. The other was made in that high Hieruſalem, or in Syon, (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, beleeuers, by the vertue of the holy Ghoſt, which children, (as Abraham) do reſt them ſelues in the free promiſe, and they only by the right of children ſhalbe partakers of the fathers inheritance, and thoſe ſeruants ſhalbe ſhut out.

u That deſire ſo greatly. ✣ *Gen.16.15.* ✣ *Gen.21.1.* *x As all men are, and by the common courſe of nature.* *y By vertue of the promiſe, which Abraham laid hold on for him ſelf and his true ſeede, for otherwiſe Abraham and Sara were paſt begetting and bearing children.* *z Theſe do repreſent and ſhadowe forth.* *a They are called two couenants, one of the olde teſtament, and another of the new: which were not two in deede, but in reſpect of the times, and the diuerſitie of the gouernement.*

b He maketh mention of Syna, becauſe that couenant was made in that mountayne, of which mountaine Agar was a ſhadowe. *c Looke how the caſe ſtandeth betwixt Agar and her children, euen ſo ſtandeth it betwene Hieruſalem and hers.*

d That is, Sina.

26 But

26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, ✣ Reioyce thou barren that beareſt no children: breake forth, and crye, thou that trauaileſt not: for the [f] deſolate hath many mo children, then ſhe which hath an huſband.

28 ✣ Therfore, brethrē, we are after the [g] maner of Iſaac, children of the [h] promes.

29 But as then he that was borne after the [i] fleſh, perſecuted him that *was borne* after the [k] ſpirit, euen ſo *it is* now.

30 But what ſaith the Scripture? ∵ Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhall not be heire with the ſonne of the free woman.

31 [8] Then brethren, we are not childrē of the ſeruant, but of the free woman.

* *Which is excellent, and of great accompt.*
7 He ſheweth that in this allegorie, he hath folowed ỹ ſteps of Eſay, who foretold that the Church ſhould be made and cōſiſt of the children of barren Sara, that is to ſay, of them which only ſpiritually ſhould be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreſhewing the caſting of of the Iewes, and calling of the Gentiles. ✣ *Eſai.54.1.*
f She that is deſtroied and waſted. ✣ *Rom.8.9.* *g After the maner of Iſaac, who is the firſt begotten of the heauenly Hieruſalem, as Iſmael is of the ſlauiſhe Synagogue.*
h That ſeede, vnto which the promiſe belongeth. *i By the common courſe of nature.* *k By the vertue of Gods promiſe and after a ſpiritual maner.* ∵ *Gen.21.10.*
8 The concluſion of the former allegorie, that we by no meanes procure & call backe againe the ſlauerie of the Lawe, ſeing that the children of ỹ bond maide, ſhall not be heires.

CHAP. V.

1 Hauing declared that we came of the free woman, he ſheweth the price of that freedome, 13 And howe we ſhoulde vſe the ſame, 16 That we may obey the Spirit, 19 And reſiſt the fleſhe.

1 STand faſt therefore in the libertie where-with Chriſt hath made vs free, and be not intangled againe with the yoke of bōdage.

2 [1] ✣ Beholde, I Paul ſay vnto you, that if ye be

1 An other obteſtation wherin he plainly witneſſeth that iuſtification of workes, & iuſtification of faith can not ſtand togither, becauſe no man can be iuſtified by the Lawe but he that doeth fully and perfectly fulfil it. And he taketh the example of circumciſiō, becauſe it was the groūd of al ỹ ſeruice of ỹ Law, & was chiefly vrged of ỹ falſe Apoſtles. ✣ *Act.15.1.*

circum-

circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bounde to kepe the whole Lawe.

4 Ye are ✣[b] abolished from Christ: whosoeuer are [c] iustified by the law, ye are fallen from grace.

5 [2] For we through the [d] Spirit waite for the hope of righteousnes through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, [5] but [e] faith which worketh by loue.

7 [6] Ye did runne wel: who did let you, that ye did not obey the trueth?

8 [7] *It is* not the persuasion of [f] him that calleth you.

9 ✣[8] A litle leauen doeth leauen the whole lumpe.

a Circumcision in other places called the seale of righteousnes, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation. ✣ *1.Cor.1.17.*

b That is, as he himself expoundeth it afterwardes, ye are fallen from grace.

c That is, seke to be iustified by the Law, for in deede no man is iustified by the Law.

2 He priuely compareth the new people with ỹ old: for it is certaine ỹ they also did grounde all their hope of iustificatiō and life in faith & not in circumcision, but so, ỹ their faith was wrapped in ỹ externall & ceremoniall worship: but our faith is bare & content with spirituall worship.

d Through the Spirit, which ingendreth faith.

3 He addeth a reason, for that now, circumcision is abolished, seing that Christ is exhibited vnto vs with full plentie of spirituall circumcision.

4 He maketh mention also of vncircūcision, lest the Gentiles should please them selues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: if all that worship of the law be taken away, wherein then shall we exercise our selues? In charitie, saith Paule, for faith whereof we speake, can not be idle, nay it bringeth forth daily fruites of charitie.

e So is true faith distinguished from counterfet faith: for charitie is not ioyned with faith as a felowe cause, to helpe forward our iustification with faith.

6 Againe he chideth the Galatians, but with an admiration, and therewithall a prayse of their former race, to the ende that he may make them more ashamed.

7 He plaieth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God, which is contrary to his.

f Of God, ✣ *1.Cor.5.6.*

8 He addeth this, that he may not seeme to contende vpon a trifle, warning them diligently (by a similitude which he boroweth of leauen, as Christ him selfe also did) not to suffer the puritie of the Apostolicall doctrine, to be infected with the least corruption that may be.

9 He mitigateth the former reprehenſion, caſting the fault vpon the falſe Apoſtles, againſt whom he denounceth the horrible iudgement of God.

10 He willeth them to cõſider how that he ſeeketh not his own profit in this matter, ſeeing ỹ he could eſchew the hatred of men, if he would ioyne Iudaiſme with Chriſtianitie.

11 An example of a true paſtour inflamed with the zeale of gods glorie and loue of his flocke.

10 [9] I haue truſt in you through the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhal beare *his* condemnation, whoſoeuer he be.

11 [10] And brethrẽ, If I yet preach circũciſion, why do I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 [11] Would to God they were euen cut of, which do [g] diſquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vſe not *your* libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 [13] For [h] all the Law is fulfilled in one word, which is this, ✣ Thou ſhalt loue thy neighbour as thy ſelf.

15 [14] If ye bite and deuoure one another, take hede leſt ye be conſumed one of another.

16 [15] Then I ſay, ✣ walke in the Spirit, & ye ſhal not fulfill the luſtes of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, &

g For they that preach the Law, cauſe mens conſciences alwaies to tremble.

12 The third part of this epiſtle, ſhewing ỹ the right vſe of Chriſtian libertie conſiſteth in this, that being deliuered and ſet at libertie from the ſlauerie of ſinne and the fleſh, and being obedient to the Spirit, we ſhould ſerue vnto one an others ſaluation through loue.

13 He propoundeth the loue of our neighbour as a marke whereunto all Chriſtians ought to referre all their actions, and thereunto he citeth the teſtimonie of the lawe.

h This particle (All) muſt be reſtrained to the ſeconde table. ✣*Leu.19.18. Mat.22.39 Mar.12.31. Rom.13.9. Iam.2.8.*

14 An exhortation to the duties of charitie, by ỹ profite that enſueth thereof, becauſe that no men prouide worſe for them ſelues, then they that hate one another. 15 He acknowledgeth the great weakenes of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the ſpirit of God, which hath deliuered them frõ the ſlauerie of ſinne, and ſo of the Lawe, ſo farre forth as it is the vertue of ſinne, that they ſhould not giue them ſelues to luſtes. ✣*Rom.13.14. 1.Pet.2.11*

i For the fleſh dwelleth euen in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth Rom.7.

the

the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 [16] Moreouer the workes of the flesh are manifest, which are adulterie, fornicatiō, vnclennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, dronkennes, gluttonie, & such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shall not inherite the kingdome of God.

22 But the [k] fruit of ỹ Spirit is loue, ioy, peace, long suffring, gentlenes, goodnes, faith,

23 Mekenes, temperancie: [17] against such there is no Lawe.

24 For they that are Christs, haue crucified ỹ flesh with the affections and the lustes.

25 If we [l] liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

16 He setteth out that particularly, which he spake generally, reckening vp some chief affectes of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance.

k Therefore they are not the fruites of free will, but so far forth as our will is made free by grace.

17 Lest that any man should obiect, that Paul played the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the Lawe commaundeth, he sheweth that he requireth not that literall and outward obedience, but spirituall, which proceadeth not from the Lawe, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guyder of our life.

l If we be in deede indued with ỹ quickening Spirit, which causeth vs to die to sinne, & liue to God, let vs shewe it in our deedes, that is, by holines of life.

18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and first of all he warneth them to take hede of ambition, which vice hath two felowes, backbyting and enuie, out of which two it can not be but many contentions must nedes rise.

CHAP.

CHAP. VI.

1 Now he entreateth particularly of charitie toward such as offend, 6 Towards the Ministers of the word, 10 And those that are of the household of faith: 12 Not like vnto such who haue a counterfait zeale of the Lawe, 13 Glorying in the mangling of the flesh 14 And not in the crosse of Christ.

1 BRethren, if a man be [a] sodainly taken in any offence, ye which are [b] spiritual, [c] restore such one with the [d] spirit of mekenes, [2] cõsidering thy self, lest thou also be tempted.

2 [3] Beare ye one an others burden, and so fulfill the [e] Lawe of Christ.

3 For if any man seeme to him selfe, that he is somewhat, when he is nothing, he deceiueth him selfe in his imagination.

4 But let euery man proue his owne worke, and then shal he haue reioycing in him self only and not in an other.

5 ✣ [4] For euery man shall beare his owne burden.

6 [5] Let him that is taught in the worde, make him that hath taught him, partaker of [f] all his ✣ goods.

1 He codemneth importunate rigour, because that brotherly reprehensions, ought to be moderated and tempered by the Spirit of mekenes.

a Through the malice of the flesh and the deuill.

b Which are vpholden by the vertue of Gods spirit.

c Labour to fil vp that that is wanting in him.

d This is a kinde of speache which the Hebrues vse, giuing to vnderstand thereby, that all good giftes come from God.

2 He toucheth the sore: for they commõly are most seuere iudges, which forget their owne infirmities. 3 He sheweth that this is the end of reprehensions, to rayse vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of him self and not by reprehending others.

e Christ, in plaine and flat wordes, calleth the commaundement of charitie, his commaundement. ✣ *1. Cor. 3. 8.*

4 A reason, wherefore men ought to haue the greatest eye vpon them selues, because that euery man shalbe iudged before God according to his owne life, and not by comparing him selfe with other men.

5 It is meete that masters should be founde by their scholers, so farre forth as they are able.

f Of what soeuer he hath, according to his abilitie. ✣ *1. Cor. 9. 7.*

7 [f] Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.
8 For he that soweth to his [g] flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.
9 ✣ [7] Let vs not therfore be wearie of well doing: for in due season we shal reape, if we faint not.
10 [8] While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the houshold of faith.
11 ¶ [9] Ye see how large a letter I haue written vnto you with mine owne hande.
12 As many as desire to make a [h] faire shew in [i] the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [k] crosse of Christ.
13 For they them selues which are circūcised kepe not the law, but desire to haue you circumcised, that they might reioyce in [l] your flesh.

6 He commendeth liberalitie towardes the poore, and first of all chideth them which were not ashamed to pretend this and that, & all because they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a spirituall sowing which shall haue a most plentifull haruest, so that it shalbe very profitable: & compareth couetous niggardlinet to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

g To the commodities of this present life. ✣ *2. Thess. 3. 13.*

7 Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be differred very long, as though the seede time and the harueste were at one instant.

8 They that are of the houshold of faith, that is, such as are ioyned with vs in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

9 The fourth and last part of the epistle, wherein he retourneth to his principall end and purpose, to wit, that the Galatians shoulde not suffer them selues to be led out of the way by the false Apostles: And he paynteth out those false Apostles in their colours, reprouing them of ambition, as men that doe not that which they do for any affection and zeale they haue to the Lawe, but onely for this purpose, that they may purchase the selues fauour amongest their owne sort, by the circumcision of the Galatians.

h He setteth a fayre shewe against the trueth.
i In keeping of ceremonies.
k For the preaching of him that was crucified.
l That they haue entangled you in Iudaisme, and yet he harpeth on the forme of circumcision.

14 [l] But God forbid that I should [m] reioyce, but in the crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace *shall* be vpon them, and mercie, and vpon the [n] Israel of God.

17 [11] From henceforth let no man put me to busines: for I beare in my body the [o] markes of the [p] Lorde Iesus.

18 [12] Brethren, the grace of our Lorde Iesus Christ *be* with your [q] spirit, Amen.

¶ Vnto the Galatians written from Rome.

l He sticketh not to compare him sefe with the m, shewing that on the contrary part he reioyceth in those afflictiõs which he suffereth for Christes sake, and as he is despised of the world, so doeth he in like sort esteme the worlde as naught: which is the true circumcision of a true Israelite.

m When Paul vseth this word in good sense or part, it signifieth to rest a mans selfe wholy in a thing, and to content him selfe therewith. *n Vpon the true Israel, whose praise is of God, and not of men, Rom. 2. 29.*

11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bore for Christes sake, against the skar of the outward Circumcision, as a true marke of his Apostleship.

o Markes which are burnt into a mans flesh, as they vsed in old time, to marke their seruantes that had runne away from thē. *p For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishement.*

12 Taking his farewell of them, he wisheth them grace, and the Spirit, against the deceites of the false Apostles, which laboured to beate those outward thinges into their braines.

q With your mindes and hartes.

TO THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 He entreateth of the free election of God 5 And adoption: 7. 13 From whence mans saluation floweth, as from the true and naturall fountaine: And because so high a mistерie cannot be vnderstoode, 16 He prayeth that the full 20 Knowledge of Christ may by God be reueiled vnto the Ephesians.

1 PAVL an Apostle of IESVS CHRIST by the wil of God, to the ✣ Saintes, which are at Ephesus, & to the [a] faithful in Christ Iesus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✣ [2] Blessed *be* God, [3] and the Father of our Lord Iesus Christ, [4] which hath blessed vs with [b] al spiritual blessing in [c] heauenly things in [5] Christ,

1 The inscription and salutatiō, whereof we haue spoken in ỹ former epistles.

✣ *1.Cor.1.2.*

a *This is the definition of the Saintes, shewing what they are.*

✣ *1.Cor.1.3.*

†*.Pet.1.3.*

2 The first part of the epistle, wherein he hādleth al the partes of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner with thankes giuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ. 4 The next final cause, and in respect of vs, is our saluation, al things being bestowed vpon vs which are necessarie to our saluation, which kind of blessing is heauenlie and proper to the elect.

b VVith all kinde of gracious and bountiful goodnes which is heauenlie in deede and from God onlie. c *VVhich God our Father gaue vs from his high throne from aboue: or because the Saintes haue those giftes bestowed on them, which belong properlie to the citizens of heauen.* 5 The matter of our saluation is Christ, in whome only we are indewed with spiritual blessing and vnto saluation.

4 [c] As he hath chosen vs in [d] him, before the foundation of the world, [7] that we [e] should [f] be holy, and without blame [g] before him in loue:

5 [8] Who hath predestinate vs, to be adopted through Iesus Christ [h] in him self, according to the good pleasure of his wil,

6 [9] To the [i] praise of the glory of his grace, [10] where with he hath made vs frely accepted in *his* beloued,

7 [11] By whome we haue redemption through his blood, *euen* the forgiuenes of sinnes, according to his rich grace:

8 [12] [k] Whereby he hath bene aboundant toward vs in [l] all wisdome and vnderstanding,

9 And hath opened vnto vs the [m] misterie of

6 He declareth ỹ efficient cause, or by what meanes God the Father saueth vs in his Sonne: Because saieth he, he chose vs from euerlasting in his Sonne.

d To be adopted in him.

7 He expoundeth the next final cause, which he maketh double, to wit, sanctificatiō, and iustification,

whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holines of life can not be separate from the grace of election: and againe, what purenes so euer is in vs, is the gift of God who hath freelie of his mercie chosen vs. *e Then God did not chose vs, because we were or otherwise should haue bene holie, but to the end we should be holie. f Being clothed with Christs righteousnes. g Truely, and sincerely.*

8 An other plainer exposition of the efficient cause, & also of eternal election whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whome he woulde make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in ỹ free mercie of God, neither is faith which God foresawe the cause of predestination, but the effect.

h God respected nothing, either that present is, or that is to come, but him selfe onlie.

9 The vttermost and chiefest final cause is the glorie of God the Father, who saueth vs freely in his Sonne. *i That as his bountiful goodnes deserueth al praise, so also it shou'd be set forth and published.* 10 An other final cause more nere, is our iustification, while that he freely accounteth vs for iust, in his Sonne. 11 An expounding of the material cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by ỹ mercy of God is imputed vnto vs, for forgiuenes of sinnes. 12 Now he cōmeth at lēgth to ỹ formal cause, that is to say, to vocatiō or preaching of ỹ Gospel, wherby God executeth ỹ eternal counsel of our free reconciliation & saluation in Christ. And putting in place of ỹ Gospel al wisdome & vnderstanding, he sheweth how excellent it is.

k By which gracious goodnes and bountifulnes.

l In perfite and sound wisdome. m For vnlesse the Lord had opened vnto vs that misterie, we could neuer haue so much as dreamed of it, our selues.

his

his wil [13] according to his good pleasure, which he had purposed in him,

10 [14] That in the dispensation of the fulnes of the times he might [n] gather together in one all things, both which are in heauen, and which are in earth, *euen* in Christ:

11 [15] In whome also we are chosen when we were predestinat according to the purpose of him which worketh [o] all things after the counsell of his owne wil,

12 That we, which [p] first trusted in Christ, shoulde be vnto the praise of his glory:

13 [16] In whome also ye *haue trusted* after that ye heard the [q] worde of trueth, *euen* the Gospell of your saluation, wherin also after that ye beleued, ye were [r] sealed with the holy [s] Spirit of promes,

14 Which is the earnest of our inheritance, for the [t] redemptiō of that libertie purchased vnto the praise of his glory.

13 Not only the election, but also ỹ vocation procedeth of mere grace.

14 The Father exhibited and gaue christ who is the head of all the elect, vnto ỹ world, at ỹ time which was conuenient, according as he most wisely disposed al times from euerlasting. And Christ is he, in whome al the elect from ỹ beginning of the worlde, (otherwise wandring & separated frō God) are gathered together: of which some were then in heauen, when he came into ỹ earth, (to wit, such as by faith in him to come, were gathered together) & other being found vpon ỹ earth were gathered together of him, and the rest are daylie gathered together.

n The faithful are said to be gathered together in Christ, because they are ioyned together with him through faith, & become as it were one man. 15 He applieth seuerally the benefite of vocation to ỹ beleeuing Iewes, going backe to ỹ very founteine, that euen they also may not attribute their saluation, neither to them selues, nor to their stock, nor to anie other thing, but to ỹ only grace & mercie of God, both because they were called, and also because they were first called.

o All things are attributed to the grace of God without exception, and yet for al that, we are not stockes, for he giueth vs grace both to wil and to be able to do those thinges that are good. Philip. 2. 13. p He speaketh of the Iewes. 16 Now he maketh the Ephesians (or rather al the Gentiles) equal to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same Spirit which is ỹ pledge of election, vntil the inheritance it selfe be seene, that in them also the glorie of God might shine forth and be manifested.

q That word which is trueth in deede, because it commeth from God. r This is a borowed kind of speach taken of a seale, which being put to any thing, maketh a difference betwene those things that are autentical, & others that are not. s With that Spirit, which bringeth not the Law, but the promise of free adoption. t Ful & perfect.

15 [17] There-

17 He returneth to the former gratulation, concluding two things together of those things that wēt before. The first is, that al good thinges come to vs frō God the Father in Christ, and by Christ, that for them he may be praised of vs. The seconde is, that al those things, (which he bringeth to two heads, to wit, faith and charitie,) are encreased in vs by certain degrees, so that we must desire encrease of his grace frō whom we haue the beginning, and of whome we hope for the end.

15 [17] Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue towarde al the Saintes,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 [18] That the God of our Lord Iesus Christ that Father of[u] glory, might giue vnto you the Spirit of wisdome, and reuelation through the [x] acknowledging of him,

18 That the eyes of your vnderstanding may be lightened that ye may knowe what the [y] hope is of his calling, & what the riches of his glorious inheritance *is* in the Saintes,

19 [19] And what is the exceeding greatnes of his power toward vs, which beleeue, ✣ according to the working of his mightie power,

20 [20] Which he wrought in Christ, when he raised him from the dead, & set him at his [z] right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, & might, and domination, and euery [a] Name, that is named, not in this worlde onely, but also in that that is to come,

18 The causes of faith, are God the Father lightning with his holie Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteyning of euerlasting life, and the setting forth of Gods glorie.

u Ful of maiestie. x For it is not enough for vs to haue knowen God onte, but we must knowe him euerie day more and more. y What blessings they are, which he calleth you to hope for, whome he calleth to Christ.

19 The excellencie of faith is declared by the effectes, because the mightie power of God is set forth and shewed therein. ✣ *Col.2.12. Chap.3.7.*

20 The Apostle willeth vs to beholde in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God, whereof al the faithful are partakers, although it be as yet verie darke in vs, by reason of the ignominie of the crosse and the weakenes of the flesh.

z To be set on Gods right hand, is to be partaker of the soueraintie which he hath ouer all creatures. a Euerie thing whatsoeuer it be, or aboue all things be they neuer of such power or excellencie.

21 [21] And

22 [21] And hath made al things subiect vnder his feete, and hath giuen him ouer al things *to be* the [b] head to the Church,

23 Which is his bodie, *euen* the [c] fulnes of him that filleth all in all things.

21 That we should not think that that excellent glorie of Christ is a thing where with we haue nought to

do, he witnesseth, that he was appointed of God the Father head of al the Church, and therefore the bodie must be ioyned to this head, which otherwise shoulde be a maimed thing without the members: which notwithstanding is not of necessitie (seing that the Church is rather quickened and susteyned by the onely vertue of Christ, so farre of is it, that he needeth the fulnes thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne.

b In so much that there is nothing, but is subiect to him. c For the loue of Christ is so great towardes the Church, that though he do fully satisfie all with al things, yet he estemeth him selfe but a maimed & vnperfect head, vnlesse he haue the Church ioyned to him as his bodie.

CHAP. II.

1 The better to set out the grace of Christ, he vseth a comparison, calling them to minde, 5 That they were altogether castwayes and alients, 8 That they are saued by grace, 13 And brought nere, 16 By reconciliation through Christ, 12 Published by the Gospell,

1 [1] And ✣ you *hath he quickned*, that were [2] dead in [2] treſpaſſes and ſinnes,

2 [3] Wherin, in time paſt ye walked, [4] according to the courſe of this worlde, & [b] after the prince that ruleth in the aire, *euen* the ſpirit, that now [5] worketh in the [c] children of diſobedience,

1 He declareth againe the greatnes of Gods good wil, by cõparing that miſerable ſtate wherein we are borne, with that

dignitie whereunto we are aduanced by God the Father in Christ. So that he describeth that condition in such sort, that he saieth, that touching spiritual motions we are not only borne halfe dead, but wholie and altogether dead. ✣*Col.2.13.* *a Looke Rom.6.2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, so this knitting together of bodie and soule, is properlie no life, but death in them which are ruled by the Spirit of God.*

2 He sheweth the cause of death, to wit, sinnes. 3 He proueth by the effectes that al were spiritually dead. 4 He proueth this euil to be vniuersal in so much as al are slaues of Satan. *b At the pleasure of the Prince.*

5 Men are therefore slaues to Satan, because they are willingly rebellious against God.

6 They are called the children of disobedience, which are giuen to disobedience.

6 After that he hath seuerally condemned the Gentiles, he confesseth that the Iewes amongest whome he nombreth him selfe, are not a whit better.

3 [c] Among whome we also had our conuersation in time past, in the lustes of our [d] flesh, in fulfilling the wil of the flesh, and of the minde, & [7] were by nature the [e] children of wrath, as wel as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs together in Christ, *by whose* grace ye are saued,

6 And hath raised vs vp [g] together, and made vs sit together in the heauenly *places* in Christ Iesus,

7 That he might shewe in the ages to come the exceding riches of his grace, through his kindnes towards vs in Christ Iesus.

8 For by [h] grace are ye saued through faith, & that not of your selues, *it is* the gift of God,

d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two partes: into the flesh, which is the part that the Philosophers terme without reason, & into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.

7 The conclusion: Al men are borne subiect to the wrath and curse of God.

e Men are saied to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angrie with them. f Prophane people which knew not God.

8 Now hereof foloweth an other member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternal life, to the end that at length we may reigne with him. And by diuers and sundrie meanes he beateth this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ him selfe is the material cause: and faith is the instrument, which also is the free gift of God: and the end, is Gods glorie.

g To wit, as he addeth afterwardes, in Christ, for as yet this is not fulfilled in vs but onely in our head, by whose spirite we haue begonne to die to sinne, and liue to God, vntil that worke be fullie brought to an end: but yet the hope is certaine, for we are as sure of that we looke for, as we are of that we haue receiued alreadie.

h So then, Grace, that is to say, the gift of God and faith, do stand one with an other, to which two these are contrarie, To be saued by our selues, or by our workes. Therefore what meane they which woulde seyne together thinges of so contrarie nature?

9 [i] Not

9 [9] Not of workes, leſt any man ſhoulde boaſt him ſelfe.

10 For we are [i] his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordeined, that we ſhould walke in them.

11 [10] Wherefore remember that ye being in time paſt Gentiles in the fleſh, & [k] called vncircumciſion of them, which are [l] called circumciſiō in the fleſh, made with hands,

12 That ye were, *I ſay*, at that time [m] without Chriſt, and were [n] aliants from the cōmon wealth of Iſrael, and were ✣ ſtrangers from the couenāts of promiſe, and had no hope, and *were* without God in the worlde.

13 [11] But now in Chriſt Ieſus, ye which once were far of, are made nere by the blood of Chriſt.

14 [12] For he is our peace, which hath made of both one, and hath broken the ſtoppe of the partition wall,

15 ✣ In abrogating through his fleſh the hatred, *that is*, the Law of cōmandements *which ſtandeth* in ordinances, for to make of twaine one new man in him ſelfe, *ſo* making peace,

16 And that he might reconcile bothe vnto God in [o] one bodie by *his* croſſe, and [p] ſlaye

9 He taketh away expreſſely and namely frō our workes the praiſe of iuſtification, ſeing that the good works them ſelues are the effectes of grace in vs.

i He ſpeaketh here of grace, and not of nature: therefore be the workes neuer ſo good, Looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as ỹ Iewes by nature, but alſo after an eſpecial ſort, ſtrangers & without God: and therefore they ought ſo much the rather remember ỹ ſame ſo great a

benefite of God. *k You were called no otherwiſe then Gentiles, that al the worlde might witneſſe of your vncleannes. l Of the Iewes, which were knowen from you by the marke of circumciſion, the marke of the couenant. m He beginneth firſt with Chriſt, who was the end of al the promiſes. n You had no right or title, to the common wealth of Iſrael. ✣ Rom. 9.4.*

11 Chriſt is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worſhip appointed by the Lawe, the Iewes were deuided from the Gentiles, ſo now Chriſt, hauing broken downe the partition wall ioyneth them both together, both in himſelfe, and betwixt them ſelues, and to God. Whereby it followeth, that whoſoeuer eſtabliſheth the ceremonies of the Law, maketh the grace of Chriſt voide and of none effect. ✣ *Coloſ. 2.14.*

o He alludeth to the ſacrifices of the Lawe, which repreſented that true and onelie ſacrifice. p For he deſtroyed death by death, and faſtened it as it were to the croſſe.

hatred thereby,

17 [13] And came, and preached peace to you which were a farre of, & to them that were nere.

18 For [q] through him we both haue an entrãce vnto the Father by one Spirit.

19 [14] Now therefore ye are no more ſtrangers & foreners: but citizens with the Sãntes, & of the houſhoulde of God,

20 [15] And are buylt vpon the foundation of the Apoſtles & Prophets, Ieſus Chriſt himſelf being the [r] chiefe corner ſtone,

21 In whome al the building [ſ] coupled together, groweth vnto an holy Temple in the Lord,

22 In whome ye alſo are builte together to be the habitation of God by the Spirit.

13 The preaching of ỹ Goſpel, is an effectual inſtrument of this grace, common as wel to ỹ Iewes as to the Gentiles.

q Chriſt is the gate as it were, by whome we come to the Father, and the holie Ghoſt is as it were our Lodes man who leadeth vs.

14 The concluſion: The Gentiles are taken into the felowſhip of ſaluation. And he deſcribeth the excellencie of the Church, calling it the citie and houſe of God. 15 The Lord committed the doctrine of ſaluation, firſt to the Prophets, and then to the Apoſtles, the end whereof and matter as it were and ſubſtance, is Chriſt. Therefore that is in deede ỹ true and Catholique Church, which is builded vpon Chriſt by the Prophets and Apoſtles, as a ſpiritual temple conſecrated to God.

r That is, the head of the building, for the foundations are as it were the heads of the buildings. ſ So that God is the workeman not onely of the foundation, but alſo of the whole building.

CHAP. III.

He declareth that therefore he ſuffred manie thinges of the Iewes, 3 Becauſe he preached the miſterie touching the ſaluation of the Gentiles, 8 At Gods commandement. 13 After he deſireth the Epheſians not to faint for his afflictions: 14 And for this cauſe he prayeth vnto God, 18 That they may vnderſtand the great loue of Chriſt.

1 [1] Or this cauſe, I Paul *am* the [a] priſoner of Ieſus Chriſt for you Gentiles,

1 He maintaineth his Apoſtleſhip againſt the offence of the croſſe, whereon alſo he taketh an argument to confirme him ſelfe, affirming that he was not onely appointed an Apoſtle by ỹ mercie of God, but was alſo particularly appointed to ỹ Gentiles to cal thẽ on euerie ſide to ſaluation: becauſe God had ſo determined it from the beginning, although he differred a great while the manifeſtation of that his counſel.

a Theſe wordes, the priſoner of Ieſus Chriſt, are taken paſſiuely, that is to ſay, I Paul am caſt into priſon for maintaining the glorie of Chriſt.

2 If

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youwarde,

3 *That is*, that *God* by reuelation hath shewed this misterie vnto me (as I wrote aboue in fewe wordes,

4 Wherby when ye reade, ye may know mine vnderstanding in the misterie of Christ)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophetes by the Spirit,

6 That the Gentiles shoulde be inheriters also, and of the same bodie, and partakers of his promise in Christ by the Gospell,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto me through the effectual working of his power.

8 Euen vnto me the least of all Saintes is this grace giuen, that I should preach amõg the Gentiles the vnsearcheable riches of Christ.

9 And to make cleare vnto all men what the felowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created al things by Iesus Christ,

10 [a] To the intent, that now vnto principalities and powers in heauenly *places* might be knowen by the Church the [c] manifolde wisdome of God.

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord.

12 By whome we haue boldenes and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

b He meaneth not that none knewe the calling of the Gentiles before, but because very fewe knewe of it, & they that did knowe it, as the Prophetes, had it reueiled vnto them very darkely, and vnderfigures.

a The vnloked for calling of the Gentiles, was as it were a glasse to the heauenly Angels wherein they might behold the marueilous wisdom of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes. *d Which was before all beginninges.*

14 [a] For

14 [3] For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole [e] familie in heauen and in earth)

16 That he might graunte you according to the [f] riches of his glory, that ye may be strengthned by his Spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That ye, being rooted and grounded in loue, may be able to comprehend with al Saints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] loue of Christ, which passeth knowledg, that ye may be filled with all [m] fulnes of God.

20 [4] Vnto him therefore that is able to do exceding aboūdātly aboue al that we aske or think, according to the power that worketh in vs,

21 *Be* praise in the Church by Christ Iesus, throughout al generations for euer, Amen.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, & therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are needeful not onely to them which are yongelings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being cōfirmed with all spiritual giftes may be grounded and rooted in the knowledge of that immeasurable loue wherewith God the Father hath loued vs in Christ, seing that the whole famylie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his only Sonne.

e All that whole people, which hath but one housholde Father, and that is the Churche, which is adopted in Christ. f According to the greatnes of his mercie. g Looke Rom. 7. 22. h VVherewith God loueth vs, which is the roote of our election. i How perfite that worke of Christ is in euery part. k VVhich God hath shewed vs in Christ. l VVhich passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise, who so hath the Spirit of God, perceiueth so much, according to the measure that God hath giuen him, as is sufficient to saluation. m So that we haue abundantly in vs, what soeuer thinges are requisite to make vs perfite with God.

4 He breaketh forth into a thankes geuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP. IIII.

These three last chapters conteyne preceptes of maners. 1 He exhorteth them to mutuall loue 7 Sandry gyftes are there-

fore

fore bestowed of God, 16 That the Church may be built vp. 18 He calleth them from the vanitie of the infideles, 25 From lying, 29 and from filthy talk.

1 I Therefore,[x] being prisoner in the Lord, pray you that ye walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenes of minde, and mekenes, with [b] long suffring, supporting one another through loue,

3 [3] Endeuoring to kepe the vnitie of the Spirit in the bonde of peace.

4 [4] There *is* one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, when he ascended vp on hie, he led [g] captiuitie captiue, and gaue gifts vnto men.

1 An other part of the Epistle, conteinyng preceptes of Christiane life, the somme whereof is this, that euery man behaue him self as it is meete for so excellent grace of God.

a By this is meant, the generall calling of the faithful, which is this, to be holy as our God is holy.

2 Secondly he commẽdeth mekenes of mynde which is shewed forth by bearing one with an other. *b Luke Matth. 18. 25.*

3 Thirdly he requireth persite agrement, but yet such as is knyt with the band of the holy Ghost. 4 An argument of great waight, for an earnest interteyning of brotherly loue and charitie one with an other, because we are made one bodie as it were of one God & Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one self same glorie, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these thinges asonder.

c VVho onely hath the chiefe authoritie ouer the Churche. d VVho onely powreth forth his prouidence, through all the members of the Churche.

e VVho onely is ioyned togither with vs in Christ.

5 He teacheth vs, that we in deed are all one bodie, and that all good giftes procede from Christ onely, who reigneth in heauen hauing mightely conquered all his enemies (from whence he heapeth all giftes vpon his Churche:) but yet notwithstanding these giftes are diuersly and sondrie wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestowe it to the common profite of the whole bodie.

f VVhich Christ hath giuen.

g A multitude of captiues.

9 (Now,

9 (Now, in that he ascended, what is it but that he had also descended first into the [h] lowest parts of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might [i] fil [k] al things)

11 [6] He therefore gaue some *to be* [l] Apostles, & some [m] Prophets, and some [n] Euangelists, & some [o] Pastours, and Teachers,

12 [7] For the repayring of the Saintes, for the worke of the ministerie, & for the edification of the [p] bodie of Christ,

13 [8] Til we all mete together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, & vnto the measure of the [r] age of the fulnes of Christ,

14 [9] That we hence forthe be no more chil-

h *Downe to the earth, which is the lowest part of the world.*

i *Fill with his giftes.*

k *The Churche.*

6 First of all he reckeneth vp the Ecclesiastical functions, which are partely extraordinarie and for a season, as Apostles, Prophetes, Euangelistes, & partly ordinarie and perpetual, as Pastours and Doctours.

l *The Apostles were those twelue, vnto whome Paul was afterward added, whose office was to plant Churches through out all the world.*

m *The Prophetes office was one of the chiefest, which were men of a marueillous wisdome, and some of them could foretel thinges to come.*

n *These the Apostles vsed as felowes in the execution of their office, being not able to aunswere all places them selues.* o *Pastours are they which gouerne the Churche, and Teachers are they which gouerne the schooles.*

7 He sheweth the end of Ecclesiastical functions, to wit, that by the ministerie of men all the sainctes may so growe vp togither that they may make one misticall bodie of Christ.

p *The Churche.*

8 The vse of this ministerie is perpetual so long as we are in this world, that is, vntil that time that hauing put of the flesh, and throughly and perfitly agreing betwixt our selues, we shalbe ioyned with Christ our head. Which thing is done, by the knowledge of the Sonne of God increasing in vs, and he him self by little and little growing vp in vs vntil we come to be a perfit man, which shalbe in the worlde to come, when God shalbe all in all.

q *In that most neare coniunction which is knyt and fastened togither by faith.*

r *Christ is said to grow vp to ful age, not in him self, but in vs.*

9 Betwixt our childehoode (that is to say a very weake state, while as we do yet altogither wauer) and our perfite age which we shal haue at length in another world, there is a meane, to wit, our youthe and steadie going forward to perfection.

dren,

dren, [10] wauering and caryed about with euery winde of doctrine, by the [r] deceit of men, & [t] with craftines, whereby they lay in wait to deceiue.

15 [11] But let vs followe the trueth in loue, & in al things growe vp into him, which is the head, *that is* Christ.

16 By whome al the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the [u] effectual power, *vvhich is* in the measure of euery part) receiueth [x] increase of the body, vnto the edyfiyng of it self in [y] loue.

17 [12] This I say therfore & testifie in the Lord, that ye henceforth walke not as ✣ other Gentils walke, in [z] vanitie of their minde,

18 Hauing their vnderstanding darkened, and being strangers from the [a] life of God through that ignorãce that is in them, becauſe of the hardenes of their heart:

19 Which being [b] past feling, haue giuen thẽ

10 He compareth them which rest not them selues vpon the word of God to little botes which are tosſed hither and thither with the doctrines of men as it were with contrarie windes, & therewithal forwarneth them that it commeth to passe not only by the lightnes of mans braine, but also by the craftines of certaine, which make as it were an art of it.

r VVith those vncertaine chaunces which tosse men to and fro. *t By the deceite of those men which are very wel practised, in deceiuing of other.*

11 By earnest affection of the trueth and loue, we growe vp into Christ: for he being effectual by the ministerie of his worde, which as the vital spirit doeth so quicken the whole bodie, that it nourisheth all the lymmes thereof according to the measure and proportion of eche one) quickeneth and cherisheth his Churche which consisteth of diuers functions as of diuers members, and preserueth the proportion of euery one. And thereof it foloweth, that neyther this bodie can liue without Christ, neyther can any man growe vp spiritually, which separateth him self, frõ the other mẽbers.

v Of Christ, who in maner of the soule, quicketh all the members. *x Such increase as mette the bodie should haue.* *y Charitie is the knytting of the lymmes togither.*

12 He descendeth to the fruits of Christian doctrine, and reasoneth first vpon the principles of maners & actions, setting downe a most graue comparison betwene the children of God and them which are not regenerate: For in these men, all the powers of the minde are corrupted, and their mynde is giuen to vanitie, and their senses are darkened with most grosse mystimes, and their affections are so accustomed by little and little to wickednes, that at length they runne headlong into all vncleannes, being vtterly destitute of all iudgement. ✣ *Rom.1.21.*

z If the noblest partes of the soule be corrupte, what is man but corruption only?

a VVhereby God liueth in them. *b Void of all iudgement.*

selues

selues vnto wantones, to worke all vnclenes, with [c] griedines.

20 [13] But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue bene taught by him, [d] as the trueth is in Iesus,

22 ✣ *That is*, that ye cast of, concerning the conuersation in time past, [e] that olde man, which is corrupt through the deceiuable lustes,

23 And be renewed in the [f] spirit of your minde,

24 And put on the newe man, which [g] after God is created vnto [h] righteousnes, & [i] true holines.

25 [14] Wherefore cast of lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 [15] Be [k] angry, but sinne not: let not the sunne go downe [l] vpon your wrath,

27 Neither giue place to the deuill.

28 [16] Let him that stole, steale no more: but let

[c] *They strous to passe one an other, as though there had bene some gain to be gotten by it.*

[13] Here foloweth the contrarie part touching mē which are regenerate by the true and liuely knowledg of Christ, which haue other principles of their doings farre different, to wit, holy and honest desires, and a minde cleane chaunged by the vertue of the holy Ghost, from whence procede also like effectes, as a iust and holy life in deede.

[d] *As they haue learned, which acknowledge Christ in deede, an in good earnest.*

✣ *Colos. 3. 8.* [e] *Your selues.* [f] *Where there ought to haue bene the greatest force of reason, there is the greatest corruption of all which wasteth all thinges.*

[g] *After the image of God.* [h] *The effect and end of the newe creation.*

[i] *Not fayned nor counterfet.*

[14] He commendeth seuerally certeine peculiar Christiane vertues, & first of all he requireth trueth (that is to say, sincere manners) condemning all deceite and dissembling, because we are borne one for an other.

[15] He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, and that it be straight wayes quenched before we slepe: lest Satan taking occasion to giue vs euil counsel through that wicked counseller, destroye vs.

[k] *If it so fal out, that you be angrie, yet sinne not: that is, bridle your anger, and doe not wickedly put that in execution, which you haue wickedly conceiued.* [l] *Let not the night come vpon you in your anger, that is, make an at onemēt quickely for all matters.*

[16] He descendeth from the heart, to the hands, condening theft: & because that men which geue them selues to this wickednes vse to pretēd pouertie, he sheweth that labour is a good remedie against pouertie, which God hath seth in such sort, that they which labour haue alwayes some ouerplus to help other, so farre is it from this that they are constrayned to steale other mens goodes.

him rather labour, and worke with his hands the thing which is [m] good, that he may haue to giue vnto him that nedeth.

29 [17] Let no [n] corrupt communication proce-de out of our mouths: but that which is good, to the vse of edifying, that it may minister [o] grace vnto the hearers.

30 [18] And grieue not the holy Spirit of God, by whome ye are sealed vnto the day of redemption.

31 Let all bitternes, and angre, and wrath, crying, and euill speaking be put away from you, with all maliciousnes.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euē as God for Christs sake, freely forgaue you.

m By labouring in thinges that are holy, and profitable to his neighbour.

17 Hebridleth the tongue also, teaching vs so to temper our talke, that our hearers myndes be not onely not destroyed, but also instructed.

n VVord for word, rotten.

o By grace, he meaneth that, whereby men may profit to the going on forward in godlines and loue.

18 A general precept against all excesse of affections which dwel in that part of the mynde, which they call, Angrie, and he setteth against them the contrarie meanes. And vseth a most vehement preface, how we ought to take hede that we grieue not the holy Spirit of God through our immoderatenes and intemperancie, who dwelleth in vs to this end to moderate all our affections.

19 An argument taken from the example of Christ, most graue and vehement, both for pardonnyng of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towardes all men.

CHAP. V.

1 Least, in those vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing seuere punishment, 8 & stirreth them forward: 15 then he descendeth from generall lessons of manners 21 to the particular duties of wiues 25 and husbands.

BE ye therefore followers of God, as deare children,

2 And walke in loue, euen as Christ hath loued vs, and hath giuen him self for vs, *to be* an offring and a sacrifice of a swete smelling sauour vnto God.

† Iohn.13.34. & 15.12. ‡ Iohn.3.23.

✣ *Chap.4.29. Coloss.3.5. 2.Thes.2.17.*

1 Now he commeth to an other kinde of affections, which is in that part of the mynde which men call couetous or desirous: & he reprehendeth fornication, couetousnes, and iesting, very sharply.

a Iestes which men cast one at an other: that no lightnes be sene, nor euil example giuen nor any offece moued by euil wordes or backbyting.

2 Because these sinnes are such that the most part of men cout them not for sinnes, he awaketh the godlye, to the end they should so much the more take hede to them selues from them, as most hurtful plagues.

b A bond slaue to Idolatrie, for the couetous man thinketh that his life standeth in his goodes. ✣ *Mat.24.4. Mar.13.5. Luk.21.8. 2.Thes.2.3.*

3 Because we are not so readie to any thing as to folowe euil examples, therefore the Apostle warneth the godlie to remember all wayes, that the other, are but as it were darkenes, and that they them selues are as it were light. And therefore the other commit all vilanyes (as men are wont in the darke) but they ought not only not to folowe their examples, but also (in the propertie of the light is) reproue their darkenes, and to walke so (hauing Christ that true light going before them) as it becommeth wise men.

c The faithfull are called light, both because they haue the true light in them which lightneth them, and also because they giue light to other, in so much, that their holy conuersacion reproueth the life of wicked men.

d By whose force we are made light in the Lord.

e Make them open to all the world, by your godly life.

3 ✣ [1] But fornication, and all vnclennes, or couetousnes, let it not be once named among you, as it becommeth Saintes.

4 Neither filthines, neither fooliſh talking, neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye knowe, that no whoremõger, neither vncleane persone, nor couetous persone, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ✣ Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therfore companions with them,

8 For ye were once darkenes, but are now [c] light in the Lord: walke as children of light,

9 (For the fruite of the [d] Spirit *is* in all goodnes, and righteousnes, and trueth.)

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitful workes of darkenes, but euen [e] reproue them rather.

12 For

12 For it is shame euē to speake of the things, whiche are done of them in secret.

13 But all things when they are reproued of the light, are manifest: for it is light that maketh all thinges manifest.

14 Wherfore [f] he saith, Awake thou that slepest, and stand vp frō the [g] dead, and Christ shall geue thee light.

15 ✣ Take hede therefore that ye walke circumspectly, not as fooles, but as ✣ wise,

16 [h] Redeming the season: for the [i] dayes are euill.

17 ✣ Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 [k] And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwaies for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 [m] Submitting your selues one to another in the feare of God.

22 ✣ [n] Wiues, submit your selues vnto your husbands, [o] as vnto the Lord.

f The Scripture, or God in the Scripture.

g He speaketh of the death of sinne.

i The worse & more corrupt y maners of this world are, the more watchfull ought we to be against all occasiōs, and respect nothing but the will of God.

✣ *Colos.4.5.*

h This is a metaphore taken from the marchantes: who preferre the least profit that may be, before all their pleasures.

i The times are troublesome and sharpe.

✣ *Rom.12.2.*

1.Thes.4.3.

He setteth the sober and holie assemblies of the faithfull, against the dissolute banketes of the vnfaithful, in which the praises of the only Lord must ring, be it in prosperitie or aduersitie.

k kinde of riot, ioyned with all maner of filthines and shamefulnes.

l With an vnfeined affection of the heart, and not with the tongue only.

A short repetition of the end whereunto all things ought to be referred, to serue one another for Gods sake.

✣ *Colos.3.18. Tit.2.5. 1.Pet.3.1.*

Now he descendeth to a familie, diuiding orderly all the partes of a familie. And he saieth that the duetie of wiues consisteth herein, to be obedient to their husbandes.

The first argument, for they can not be disobedient to their husbandes, but they must resist God also, who is the author of this subiection.

✠ 1.Cor.11.3.

9 A declaration of the former sayng: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.

10. An other argument: because ỹ good estate of the wife dependeth of the man, so that this submission is not onely iust, but also verie profitable: as also the saluation of the Church is of Christ, although farre otherwyse.

11 The conclusion of the wyues duetie towardes their husbandes.

23 ✠ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* bodie.

24 [11] Therfore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euerie thing.

25 ¶ ✠ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue him self for it,

26 [13] That he might [m] sanctifie it, and clense it by the washing of water through the [n] worde,

27 That he might make it vnto him self a glorious Church, [o] not hauing spot or wrincle, or any suche thing: but that it shoulde be holy and without blame.

28 [14] So ought mẽ to loue their wiues, as their owne bodies: he that loueth his wife, loueth him self.

29 For no mã yet euer hated his [p] owne flesh, but nourisheth & cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his

✠ Col.3.19. 12 The husbandes duetie towardes their wyues, is to loue them as them selues, of which loue, ỹ loue of Christ toward his Church is a liuely paterne. 13 Because many men pretende the infirmities of their wiues to excuse their own hardnes and crueltie, the Apostle willeth vs to marke what maner of Church Christ gaue, when he ioyned it to him self, and how he doeth not onely not lothe all her filth and vncleannes, but ceaseth not to wipe the same away with his cleannes, vntill he haue wholy purged it.

m Make it holy. n. Through the promise of free iustification and satisfaction in Christ, receiued by faith. o The Church as it is considered in it self, shall not be without wrincle, before it come to the marke it shooteth at: for while it is in this life it runneth in a race: but if it be considered in Christ, it is cleane and without wrincle.

14 An other argument: Euery man loueth him self, euen of nature: therfore he striueth against nature ỹ loueth not his wife, he proueth ỹ consequẽt, first by the mysticall knitting of Christ & the Church together: and then by the ordinance of God, who saith ỹ man & wife are as one, ỹ is, not to be diuided.

p His own body. q He alludeth to ỹ making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by ỹ sacrament of ỹ supper.

flesh, and of his bones.

31 ✣ For this cause shall a man leaue father and mother, and shal [r] cleaue to his wife, and they twaine shalbe one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, *do ye so*: let euery one loue his wife, euen as him self, and *let* the wife *se* that she feare her husband.

✣ *Gen.2.24. Mat.19.5. Mar.10.7. 1.Cor.6.16.*

r Looke *Mat.19.5.*

15 That no man might dreame of naturall coniunction or knitting of Christ and his Church togither (such as the husbands and the wiues is) he sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit and not of the flesh, by faith, and by no naturall bande. 16 The conclusion both of the husbandes duetie toward his wife, and of the wiues toward hir husband.

CHAP. VI.

1 He sheweth the duetie of children, 5 Seruants, 9 And masters. 10 Then he speaketh of the fierce battell that the faithfull haue, 12 And what weapons we must vse in the same. 21 In the end he commendeth Tychicus.

1 CHildren, ✣ obey your parents [a] in the [a] Lord: [1] for this is right.

2 [2] [4] Honour thy father & mother [5] (which is the first commaundement with [b] promes)

3 That it may be wel with thee, and that thou maist liue long on earth.

4 [3] And ye, fathers, prouoke not your childrē

1 He commeth to another part of a familie, and sheweth that the duetie of ỹ children towarde their parents, cōsisteth in obedience vnto thē.

✣ *Col.3.20.*

a For the Lord is authour of all fatherhoode, and therefore we must yeld such obedience as he will haue vs.

1 The first argument: because God hath so appointed, whereupon it foloweth also that childrē are so farre forth bound to obey their parents, as they may not swerue from the true worship of God.

2 The second argument: because this obedience is most iust. ✣ *Exod.20.12. Deut.5.16. Eccle.3.9. Mat.15.4. Mar.7.10.*

4 A profe of the first argument. 5 The third argument taken of the profit that ensueth thereby. Because the Lord vouchesaued this commaundemēt amongest all the rest, of a speciall blessing.

b With a speciall promise: for otherwise the second commaundemēt hath a promise of mercie to a thousande generations, but that promise is generall. 6 It is the duetie of fathers to vse their fatherly authoritie moderatly and to Gods glorie.

to wrath: but bring them vp in instruction and [c] information of the Lord.

5 [7] ✣ Seruants, be obedient vnto them that are *your* masters, [8] according to the flesh, with [d] feare and trembling in singlenes of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, [9] doing the will of God from the heart,

7 With good will seruing the [e] Lord, and not men.

8 [10] And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether *he be* bonde or fre.

9 [11] And ye masters, do the same things vnto them, putting away threatning: and knowe that euen your master also is in heauen, neither is there ✣ [f] respect of person with him.

10 ¶ [12] Finally, my brethren, be strong in the

[c] *Such informatiõ and precepts as being taken out of Gods booke are holy and acceptable to him.*

7 Now he descendeth to the third part of a family, to wit, to the dutie both of the masters, and of the seruants. And he sheweth that ỹ dutie of seruants consisteth in an hartie loue and reuerence to their masters.

✣ *Col.3.22. Tit.2.9. 1.Pet.2.18.*

8 He mitigateth the sharpenes of seruice, in that they are spiritually free notwithstanding the same, and yet that spirituall fredome taketh not away corporall seruice: in so much that they can not be Christes, vnlesse they serue their masters willingly and faithfully, so farre forth as they may with safe conscience.

[d] *VVith careful reuerence, for slauish feare is not alowable, much lesse in Christian seruants.*

9 To cut of occasion of all pretences, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard.

[e] *Being moued with a reuerence to Godward, as though ye serued God him selfe.*

10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free.

11 It is the duetie of masters, to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bonde and the free.

✣ *Deut.10.17. 2.Chro.19.7. Iob.34.19. Act.10.34. Rom.2.11. Gal.2.6. Colos.3.25. 1.Pet.1.17.* [f] *Either of fredome or bondage.*

12 He concludeth the other part of this epistle, with a graue exhortation, all be ready & fight constantly, trusting to spiritual weapons, vntill their enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, wherewith only our enemy may be dispatched.

Lord,

Lorde, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſauts of the deuill.

12 [13] For we wreſtle not againſt fleſh & bloud, but againſt ✣ [h] principalities, againſt powers, *and* againſt the worldlie gouernours, *the princes* of the darkenes of this worlde, againſt ſpiritual wickednesſes, *vvhich are* in the hie places.

13 [14] For this cauſe take vnto you the whole armour of God, that ye may be able to reſiſt in the [i] euil day, and hauing finiſhed all things, ſtand faſt.

14 Stand therfore, & your loines girded about with veritie, and hauing on the breſt plate of righteouſnes,

15 And your fete ſhod with the [k] preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of faith, wherewith ye may quenche all the fyrie dartes of the wicked,

17 And take the helmet of ſaluation, and the ſworde of the Spirit, which is the worde of God.

18 And pray alwaies with all maner prayer and ſupplication in the [l] Spirit: and watche therunto with all perſeuerance and ſupplication for all Saintes.

13 Secondly, he declareth that our chiefeſt and mightieſt enemies are inuiſible, that we may not thinke that our chiefeſt conflict is with men.

g Againſt men, which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilities, more mightie then the other by a thouſand partes.

✣ Chap. 2. 2.

h He giueth theſe names to the euill Angels, by reaſon of the effects which they worke: not that they are able to doe the ſame of themſelues, but becauſe God giueth them the bridle.

14 He ſheweth that theſe enemies are put to flight with the onely armour of God, to wit, with vprightnes of conſcience, a godly and holy life, knowledge of the Goſpell, faith, and to be ſhort, with the worde of God, vſing daily and earneſt prayer for the health of the Church, & eſpecially for the conſtancie of the true, godlie and valiant Miniſters of the word.

i Looke Chap. 5. 16. *k That the preparation of the Goſpel may be as it were ſhoes to you: and it is very fitly called the Goſpell of peace, for that, ſeeing we haue to go to God through moſt daungerous rankes of enemies, this may encourage vs to go on manfully, in that we knowe by the doctrine of the Goſpell, that we take our iourney to God who is at peace with vs.* *l That holy prayers may proceade from the holy Ghoſt.*

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldely to publish the secret of the Gospell,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldely, as I ought to speake.

15 A familiar & very amiable declaration of his state togither with a solemne praier, wherewith Paul is wont to end his epistles.

21 ¶ [15]But that ye may also know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shewe you of all thinges,

22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.

24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* [m] immortalitie, Amen.

m To life euerlasting.

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

THE EPISTLE OF PAVL TO THE Philippians.

CHAP. 1.

Having testified his godly and tender affection towards the Philippians, 12 He entreateth of him self, and his bondes: 22 And pricketh them forward by his owne example, 27 And exhorteth them to vnitie 28 And patience.

1 PAul and Timotheus the seruantes of IESVS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the [a] Bishops, and Deacons:
2 Grace *be* with you, and peace from God our Father, and *from* the Lorde Iesus Christ.
3 I thanke my God *hauing* you in perfect memorie,
4 (Alwaies in all my prayers for all you, praying with gladnes)
5 Because of the [b] felowship which ye haue in the Gospell, from the [c] first day vnto now.
6 And I am persuaded of this same thing that he that hath begon *this* good worke in you, will

1 The marke wherat he shooteth in this epistle, is to cõfirme the Philippians by all meanes possible, not only not to faint, but also to goe forward. And first of all he cõmendeth their former doings, to exhort them to go forward: which thing he saieth he hopeth fully they will do, and that by the testimonie of their liuely chaunge, but in the meane season he referreth all thinges to the grace of God.

[a] By the Bishops are meant both the Pastours, which haue the dispensation of the worde, and the Elders that gouerne: and by Deacons, are meant those that were stewardes of the treasurie of the Churche, and had to looke vnto the poore.

[b] Because that you also are made partakers of the Gospell.

[c] Euer since I knewe you.

performe it vntill the [d] day of Iesus Christ,

7 As it becometh me so to iudge of you all, because I haue you in remembrance that bothe in my [e] bandes, and in *my* defence, and confirmation of the Gospel you all were partakers of my [f] grace.

8 [2] For God is my recorde, how I long after you all from the verie hart rote in Iesus Christ.

9 [3] And this I pray: that your loue may aboũd, yet more and more in knowledge, and in all iudgement,

10 That ye may alowe those things which are best, that ye may be pure and without offence vntil the day of Christ,

11 Filled with the [g] fruites of righteousnes, which are by Iesus Christ vnto the glorie & praise of God.

12 ¶ [4] I woulde ye vnderstode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes [h] in Christ are famous throughout all the [i] iudgement hall, and in all other *places*.

14 In so muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankely speake the [k] worde.

15 Some preach Christ euen through enuie and strife, and some also of good will.

[d] *The Spirit of God will not forsake you vnto the very later ende, vntill your mortall bodies shall appeare before the iudgement of Christ to be glorified.*

[e] *A true prose of a true knitting together with Christ.*

[f] *He calleth his bandes, grace, as though he had receiued some singular benefite.*

2 He declareth his good will towardes them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

3 He sheweth what thing we ought chiefly desire, to wit, first of all, that we may encrease in the true knowledge of God (so that we may be able to discerne thinges that differ one from an other) and also in charitie, that euen to the end we may giue our selues to good workes in deede, to the glory of God by Iesus Christ.

[g] *If righteousnes be the tree, and good workes the fruites, then must the Papistes needs be deceiued, when they say that workes are the cause of righteousnes.*

4 He preuenteth the offense that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by y meanes become more famous, & the dignitie of y Gospel by this occasion is greatly enlarged, although not with like affection in al men, yet in deede.

[h] *For Christs sake.* [i] *In the Emperours court.* [k] *The Gospel is called the word, to set forth the excellencie of it.*

16 The one parte preacheth Christ of contẽtion *and* not [l] purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defense of the Gospell.

18 [5] What then? yet Christ is preached al maner wayes, whether *it be* vnder a [m] pretence, or syncerely: and I therein ioye: yea and wil ioye.

19 For I knowe that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so nowe Christ shal be magnified in my bodie, whether *it be* by life or by death.

21 For Christ *is* to me both in life, & in death aduantage.

22 [7] And whether to liue in the [n] flesh *vvere* profitable for me, and what to chose I know not.

23 For I am distressed betwene both, desiring to be losed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the flesh, *is* more needefull for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of *your* faith,

26 That ye may more aboundantly reioyce in Iesus Christ for me, by my cõming to you againe.

27 [8] Onely let your conuersation be, as it be-

l Not with a pure minde, for otherwise their doctrine was pure.

5 He sheweth by setting forth his owne example, that the end of our afflictions, is true ioye, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.

m Vnder a goodly colour and shewe: for they made Christ a cloke for their ambition and enuie.

6 We must continue euen to ỹ ende, with great confidence, hauing nothing before our eyes, but Christes glorie onely, whether we liue or dye.

7 An example of a true shepeheard, who maketh more accompt how he may profite his

n To liue in this mortall body.

8 Hauing set downe those things before, in maner of a preface, he descendeth nowe to exhortations, warning them fyrst of all, to consent both in doctrine and mynd, and afterwarde, that being thus knit together with those cõmon bandes, they continue through the strẽgth of faith to beare all aduersitie in such sorte, that they admit nothing vnworthie the profession of the Gospell.

commeth the Gospell of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye [o]continue in one Spirit, & in one minde fighting together through the faith of the Gospell.

28 [p] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 [11] Hauing the same fight, which ye sawe in me, and nowe heare *to be* in me.

o *The word signifieth to stand fast, and it is propre to wrestlers, that stād fast and shrinke not a foote.*

9 We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the gospell imagine and practise against vs: seeing that they are certayne witnesses from God him selfe both of our saluation, and of the destructiō of the wicked. 10 He proueth that his saying, that persecution is a token of our saluation, because it is a gyft of God to suffer for Christe, whiche gift he bestoweth vpon his owne, as hee doeth the gift of faith. 11 Nowe he sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

[1] He exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to sende Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

1 IF *there be* therfore any cōsolation in [c]Christ, if any comforte of loue, if any felowship of the Spirit, if any [b] compassion and mercy,

2 Fulfill my ioye, that ye be like minded, hauing the [c]same loue, being of one accorde, and of one iudgement,

3 That nothing *be done* through contention or vaine glorie, but that in mekenes of minde euery man esteeme other better then him selfe.

4 Looke not euery man on his owne things,

[1] A moste earnest request, to remoue all those things, whereby ỳ great and special consent and agremēt is commonly broken, to wit, contention and pride, whereby it commeth to passe that they separate them selues one from an other.

a *Any Christian comfort.* b *If any feeling of inwarde loue.* c *Like loue.*

but

but euery man also on the things of other men.

5 [a] Let the same minde be in you that was e-
uen in Christ Iesus,

6 Who being in the [d] forme of God, [e] thought
it no robbery to be [f] equall with God:

7 But he made him self of [g] no reputatiō, and
tooke on him the [h] forme of a seruaunt, and was
made like vnto men, and was founde in shape as
a man.

8 He humbled him selfe, and became obedi-
ent vnto the death, euen the death of the crosse.

9 [i] Wherefore God hath also highly exalted
him, and giuen him a [j] Name aboue euery name,

10 That at the Name of Iesus should [k] euery
knee bowe, *both* of things in heauen and things
in earth, and things vnder the earth,

11 And that [l] euery tongue shoulde confesse
that Iesus Christ *is* the Lorde, vnto the glorie of
God the Father.

12 [4] Wherefore my beloued, as ye haue al-
wayes obeyed me, not as in my presence onely,
but nowe much more in mine absence, so [m] make
an ende of your owne saluation with feare and
trembling.

2 He setteth be-
fore them a
moste perfit ex-
ample of all
modestie and
sweete conuer-
sation, Christ Ie-
sus, whome we
ought to folow
with all our
might: who a-
based him selfe
so farre for our
sakes, although
he be aboue all,
that hee tooke
vpon him the
forme of a ser-
uaunt, to wit,
our flesh, wil-
lingly, subiect
to all infirmities,
euen to ỹ death
of the crosse.

d Suche as God him selfe is, and therefore God, for there is none in all partes like to God, but God him selfe. *e Christ that glorious and euerlasting GOD knewe that hee might right-fully and lawfully not appeare in the base flesh of man, but remayne with Maiestie meete for God: yet he chose rather to debase him selfe.* *f If the Sonne be equall to the Father, then is there of necessitie an equalitie, which Arrius that heretike denyeth: and if the Sonne be compared with the Father, then is there a distinction of persons which Sabellius that heretike denyeth.* *g He brought him selfe from all things, as it were to nothing.* *h By taking our manhoode vpon him.*

3 He sheweth the most glorious euent of Christes submission, to teache
vs that modestie is the true way to true prayse and glorie.

i Dignitie and renowme, and the matter with it. *k All creatures shall at length be subiect to Christ.* *l Euery nation.*

4 The conclusion: We must goe on to saluation with humilitie and sub-
mission by the way of our vocation.

m He is said to make an ende of his saluation, which runneth in the race of righ-teousnes.

13 [n] For

13 [5] For it is God which worketh in you, both [n] the will and the deede, *euen of his* good pleasure.

14 [6] Doe al things without ✣ murmuring and reasonings,

15 [7] That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as ✣ lights in the worlde,

16 Holding forth the [o] worde of life, [8] that I may reioice in the day of Christ, that I haue not runne in vayne, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the [p] sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 [9] And I trust in the Lord Iesus, to send ✣ Timotheus shortly vnto you, that I also may be of [q] good comforte, when I knowe your state.

20 For I haue no man like minded, who wyll faithfully care for your matters.

21 ✱ For [r] alseke their owne, & not that which

5 A most sure and grounded argumēt against pride, for that we haue nothing in vs praise worthie, but it commeth of the free gyft of God, and is without vs, for we haue no abilitie or power, so much as to will well, (much lesse to doe wel) but onely of the fre mercy of god

n Why then, we are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.

6 He describeth modestie by the contrarie effects of pride, teaching vs that it is farre both from all malitious and close or inward hatred, and also from open contentions and brawlings. ✣ *1. Pet. 4. 9.*

7 To be short, he requireth a life without fault, and pure, that being lightned with the worde of God, they may shine in the darknes of this world. ✣ *Mat. 5. 14.*

o The Gospel is called the word of life, because of the effects which it worketh.

8 Agayne he pricketh them foreward, setting before them his true Apostolike care that he had of them: comforting them moreouer, to ỹ end they should not be sorie for the greatnes of his afflictions, no not although he should die to make perfit their oblation with his blood, as it were with a drink offering.

p As if he said, I brought you Philippians to Christ, my desire is that you present your selues a lively sacrifice to him, and then shall it not grieue me to be offered vp as a drink offering, to accomplishe thus your spirituall offering.

9 Moreouer, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards them, and great paines in helping him, he commendeth: and also promising to sende Timothie shortly vnto them, by whose presence they shal receiue great cōmoditie, and hoping also to come him self shortly vnto them, if God will. ✣ *Act. 16. 1.*

q May be confirmed in my iny of minde. ✱ *1 Cor. 10. 24.* *r The most part.*

is Iesus

of Iesus Christs.

22 But ye knowe the proofe of him, that as a sonne with the father, he hath serued with me in the Gospell.

23 Him therefore I hope to sende assone as I knowe how it will go with me,

24 And trust in the Lorde, that I also my selfe shall come shortly.

25 But I supposed it necessary to send *my* brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such thinges as I wanted.

26 For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.

27 And no doute he was sicke, very neare vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should haue sorowe vpon sorrowe.

28 I sent him therefore the more diligently, that when ye should see him agayne, ye might reioyce, and I might be the lesse sorrowfull.

29 Receyue him therefore in the Lorde with all gladnes, and make much of such:

30 Because that for the [f] worke of Christ he was neare vnto death, & regarded not his life, to fulfill that seruice which was lacking on your part towarde me.

[f] *He calleth it here the worke of Christ, to visit Christ being poore and in bands in the person of Paul.*

CHAP. III.

He refuteth the vayne boastings of the false Apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the crosse of Christ, 18 The enemies whereof he noteth out.

1 [1] Moreo-

1 A conclusion of those things which haue ben before sayde, to wit, that they goe forwarde cherefully in the Lorde.

2 A preface to the next admonition that followeth, to take good heede and beware of false Apostles, which ioyne Circumcision with Christ, (that is to say, iustification by workes, & free iustification by faith) and beate into mens heades the ceremonies whiche are abolished, for true exercises of godlines and charitie.

1 MOreouer, my brethren, reioyce in the Lord. [a]It grieueth me not to write the [a]same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euill workers: beware of the [b] concision.

3 [3] For we are the circúcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 [4] Though I might also haue confidence in the flesh, If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israell, of the tribe of Beniamin, ✣ an Ebrewe of the Ebrewes, ✣ by the law a Pharise.

6 Concerning zeale, I persecuted the church: touching the righteousnes which is in the law, I was vnrebukeable.

7 But the thinges that were [d] vantage vnto me, the same I counted losse for Christes sake.

And he calleth them dogges as prophane barkers, & euil workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut of them selues and others from the Churche.

a VVhich you haue often times heard of me. b He alludeth to circumcision, of the name whereof whiles they boasted, they cut a sunder the Church.

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting of all wicked affections by the vertue of Christ, we may serue God in puretie of life.

c In outward things, which perteyne nothing to the soule.

4 He doubteth not to preferre him selfe euen according to the flesh, before those peruers hote vrgers of the Lawe, that all men may know that he doeth with good iudgement of minde, lightly esteeme al those outward things: for so much as he lacketh nothing whiche hath Christ, nay, the confidence of our workes can not stand with the free iustification in Christ by fayth. ✣ *2.Cor.11.22.* ✣ *Act.23.6.*

d VVhich I accompted for vantage.

8 Yea, doutles I thinke [e] all thinges but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whome I haue counted all things losse, and doe iudge *them* to be dongue, that I might [f] winne Christ,

9 And might be founde in [g] him, *that is,* [h] not hauing mine owne righteousnes, which is of the Lawe, but that which is through the faith of Christ, *euen* the righteousnes which is of God through faith,

10 [5] That I may [i] knowe him, and the vertue of his resurrection, and the [k] fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attayne vnto the [l] resurrection of the dead:

12 Not as though I had already attained *it*, either were already perfect: but I followe, if that I may comprehende *that* for whose sake also I am [l] comprehended of CHRIST IESVS.

13 Brethren, I counte not my selfe, that I haue attained *to it*, but one thing *I doe*: I forget that which is behinde, and endeuour my self vnto that which is before.

14 And followe hard toward the marke, for the price of the hie calling of God in Christ Iesus.

e *He shutteth out all workes, as well those that go before, as those that come after faith.*

f *That in their place I might get Christ, and of a poore man become riche: so farre of am I from losing any thing.*

g *In Christ: for they that are founde without Christ, are subiect to condemnation.*

h *That is, to be in Christ, to be founde not in a mans owne righteousnes, but clothed with the righteousnes of Christ imputed to him.*

5 This is [y] ende of righteousnes by faith touchig vs, that by the vertue of his resurrection we may scape from death.

i *That I may feele him in*

vs, and haue a triall of him.

6 The way to that eternall saluation is to followe Christ his steps, by afflictions and persecutions, vntill we come to Christ him selfe who is our mark whereat we shoote, and receyue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlines, against those vaine ceremonies of the Lawe, wherein the false Apostles put the summe of godlynes.

k *To life euerlasting, which followeth the resurrection of the Saintes.*

l *For we runne not, but so farre forth as we are laid holde on of Christ, that is, as God giueth vs strength, and sheweth vs the way.*

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the same vnto you.

16 Neuertheles, *in that* wherunto we are come, let vs proceede by one rule, that we may minde one thing.

17 Brethren, be folowers of me, and looke on them, which walk so, as ye haue vs for an ensample.

18 [8] ✣ For many walke, of whom I haue tolde you often, and now tell you weeping, *that they are* the enemies of the Crosse of Christ.

19 Whose [n] ende *is* damnation, whose God *is their* bellie, and *whose* [o] glory *is* to their shame, which minde earthly things.

20 [9] But our conuersation is in heauen, from whence also we looke for the ✣ Sauiour, *euen* the Lord Iesus Christ,

21 Who shal change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto him selfe.

7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continew in it. The second is, that if there be any whiche are yet ignorant and vnderstande not these things, and doubt of the abolishing of the Law, they shold cause no trouble and shoulde be gently borne withall, vntill they also be instructed of the lord. The third is, ỹ they esteme ỹ false Apostles, by their fruits: wherein he doubteth not to set forth him selfe for an exaple.

m *He said before that he was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth him selfe in the next vers folowing.*

8 He painteth out the false Apostles in their colours, not vppon malice or ambition, but with sorowe and teares, to wit, because that being enemies of the Gospel (for that it is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, quietnes, and all worldly pleasures, they may liue in great estimation amongst men, whose miserable end he forewarneth them of. ✣ *Rom.16.17.*

n *Reward.* o *Which they hunt after at mens hands.*

9 He setteth against these folowes, true Pastours which neglect earthly thinges, and aspire to heauen onely, where they knowe, that euen in their bodyes they shalbe clothed with that eternall glorie, by the vertue of God. ✣ *1.Cor.15. 1.Thes.4.13.*

CHAP. III.

From particular exhortations, 4 he commeth to generall, 10 He sayeth that he tooke such ioy in their readines to liberalitie: 12 That he will patiently beare the want.

1 THerefore, [1] my brethren, beloued & longed for, *my* ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseche thee, faithfull yokefelowe, helpe those *women*, with laboured with me in the Gospell, with Clemente also, and with other my felowe labourers, whose names *are* in the [c] booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requestes be shewed vnto God in prayer, & supplication with [f] giuing of thankes.

7 And the [g] peace of God which passeth all

1 A rehersal of the conclusion. That they manfully continue, vntil they haue gotten the victorie, trusting to the Lordes strengthe.

a My honour.

b In that concord, whereof the Lord is the band.

2 He also calleth on some by name, partly because they needed priuate exhortation, and partly also to styrre vp other to be more prõpt & ready.

d Reuel. 3. 5. & 10. 8. & 21. 27.

c God is said after the maner of men, to haue a booke, wherein the names of his elect are written, to whome he wil giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord. chap. 13. 9.

3 He addeth particular exhortations: and the first is, that the ioye of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them,

e So is the ioye of the world distinguished from our ioye.

and the second is, that taking all thinges in good part, they behaue themselues moderately with all men.

f Your quiet and setled minde.

4 The taking away of an obiection. We must not be disquieted through impatience, seing that God is at hand to giue vs remedie in time against all our miseries.

5 The third is, that we be not careful for any thing, but with sure conscience giue God thankes, and craue of him, whatsoeuer we haue needs of, that with a quiet conscience we may wholy and with all our hartes submyt our selues to him.

g David began hys song with teares, but ended with thankes giuing.

That great quietnes of mynde, which God only giueth in Christ.

vnderstanding, shall preserue your [h] hearts and mindes in Christ Iesus.

8 [7] Furthermore, brethrē, whatsoeuer things are true, whatsoeuer things [i] are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer things are of good reporte, if there be any vertue, or if there be any prayse, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things do, and the God of peace shalbe with you.

10 [8] Now I reioyce also in the Lord greatly, that now at the last your care for me springeth a-fresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, and I can abounde: euery where in al things I am [m] instructed, both to be ful, and to be hungry, and to abounde, and to haue want.

13 I am able to *do* al things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 [9] And ye Philippians knowe also that in the beginning

h He deuideth the minde into the heart, that is, into that part which is the seate of the will, and affections, and into the higher part, whereby we vnderstand and reason of matters.

7 A general conclusion, that as they haue bene taught both in worde and example, so they frame their liues to the rule of all holynes & righteousnes.

i. Whatsoeuer thinges are such as doe beautifye and set you out with a holy grauitie.

8 He witnesseth, that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his wordes, that he might declare him self void of all suspicion of dishonestie, & that he hath a mynde contented both with prosperitie & aduersitie, and to be short, that he reposeth him self in the onely wil of God.

k As though I passed for my want.

l He vseth a generall word, and yet he speaketh but of one kinde of crosse, which is pouertie: for commonly pouertie bringeth all kindes of discommoditie with it.

m That is a metaphore taken from holy thinges or sacrifices, for our life is like a sacrifice.

9 He witnesseth, that he remembreth also their former benefits, and againe putteth away sinistrous suspicion of immoderate desire, in that that he receiued naught of any els.

[n] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

17 [10] Not that I desire a gift: but I desire the fruite which may further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saintes salute you, and moste of all they which are of [p] Cesars houshold.

23 The grace of our Lord Iesus Christ, *be* with you all, Amen.

Written to the Philippians from Rome, *and sent* by Epaphroditus.

[n] *At the beginning when I preached the Gospel amongest you.*

10 He witnesseth againe, that he alloweth wel of their benefite, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offred it to God as a sacrifice, whereof the Lord him self wil not be forgetful.

[o] *He alludeth to the swete smelling sauours that were offered in the old Law.*

[p] *Such as belong to the Emperour Nero.*

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more to make them attentiue vnto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 & sheweth that all the partes of our salvation consist in Christ alone.

1 PAVL an Apostle of Iesus Christ, by the [a] wil of God, & Timotheus *our* brother,

2 To them, which are at [b] Colosse, Saintes & faithfull brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 [1] We giue thankes to God euen the [c] Father of our Lord Iesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ Iesus, and of *your* loue towarde all Saintes,

5 [2] For the [d] hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the worde of trueth, *vvhich is* the Gospell,

6 Which is come vnto you, euen as *it is* vnto all the worlde, and is fruitefull, as *it is* also among you, from the day that ye heard and truely knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister

a By the free bountifulnes of God.

b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphilia.

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readines in receiuing it.

c We can not otherwise consider of God to our saluation, but as he is Christs father, in whome we are adopted.

d For the glorie that is hoped for.

ter of Christ:

8 [2] Who hath also declared vnto vs your loue in the [e] Spirit.

9 For this cause we also, since the daye we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [f] his will, in all wisdome, and spirituall vnderstanding,

10 That ye might walke worthy of the Lord, and please *him* in all things, being fruitefull in all good workes, and increasing in the knowledge of God,

11 [3] Strengthened with al might through his glorious power, vnto all patience, and long suffring with [g] ioyfulnes,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs mete to be partakers of the inheritance of the Saincts in [h] light,

13 Who hath deliuered vs from the power of darkenes, & hath translated vs into the kingdome of his deare Sonne,

14 [6] In whome we haue redemption through his bloud, *that is*, the forgiuenes of sinnes,

2 He declareth his good wil towardes them, telling thē that they must not still remaine at one stay, but goe on further both in the knowledge of the Gospel, & also in the true vse of it.

e *Your spiritual loue, or your loue which commeth from the Spirit.*

f *Gods wil.*

3 The gift of continuance is not of vs, but it proceedeth frō the vertue of God, which he doeth freely giue vs.

g *It must not be vnwilling, and as it were drawen out of vs by force, but procede from a merrie and ioyful mynde.*

4 Hauing ended the preface, he goeth to the matter it self, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine according to the order of the causes begynning from this verse to the 21. And from thence he beginneth to applye the same to the Colossians with diuers exhortations to the 6. verse of the 2. chap. And last of all in the third place, euen to the 3. chap. he refuteth the corruptions of true doctrine.

5 The efficient cause of our saluacion is the only mercy of God the Father, who maketh vs mete to be partakers of eternal life, deliuering vs from the darkenes wherein we were borne, and bringing vs to the light of the knowledge of the glorie of his Sonne.

h *In that glorious and heauenly kingdome.*

i *Mat. 3.17. & 17.5. 2. Pet. 1.17.*

6 The matter it self of our saluation, is Christ the Sonne of God who hath obteined remission of sinnes for vs, by the offering vp of him self.

7 A liuely description of the person of Christ, whereby we vnderstand that in him only, God sheweth him self to be sene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whome also all thinges that are made, were made without any exception, by whome also they doe cõsist, & whose glorie they serue.

15 7 Who is the ✣ image of the inuisible God, the first begotten of euery creature.

16 ✣ For by him were all thinges created, which are in heauen, & which are in earth, things visible and inuisible: whether they be k Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 8 And he is the head of the bodye of the Church: he is the beginning, i and the l first begotten of the dead, that in all thinges he might haue the preeminence.

19 ✣ For it pleased *the Father*, that in him should m all fulnes dwell,

20 9 And through peace made by that blood of that his crosse, to reconcilie to him self through

✣ *Hebr.1.3.* i *Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ✣ *Iohn.1.3.* k *He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits, we may vnderstand how farre passyng the excellency of Christ is, in whome only we haue to content our selues, and let go all Angels.*

8 Hauing gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that he is that same to the Churche, that the heade is to the bodie, that is to say, the prince and gouernour of it, and the very beginning of true life, as who risyng first from death, is the Authour of eternal life, so that he is aboue all, in whome only there is most plentyful aboundance of all good thinges, which is powred out vpon the Churche.

✣ *Rosel.1.5. 1.Cor.15.20.*

l *Who so rose againe that he shal dye no more, and who raiseth other from death to life by his power.* ✣ *Iohn.1.14. Chap.2.9.*

m *Most plentyful aboundance of all thinges perteining to God.*

9 Now he teacheth how Christ executed that office which his Father enioyned him, to wit by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father, all men as wel them which beleeued in him to come and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefit of Christ.

him

him I say all thinges, both which are in earth, and which are in heauen.

21 [10] And you which were in times past strangers and enemies, because your mindes were set in euil workes, hathe [o] he now also reconciled,

22 In that bodie of his [p] flesh through death, to make you holy, and vnblameable and without fault in his sight,

23 [11] If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to [q] euerie creature which is vnder heauen, whereof I Paul am minister.

24 Now, reioyce I in my suffrings for [r] you, & fulfil the [s] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfil the worde of God,

26 [14] Which is the mysterie hid since the

n *The whole Churche.*

10 Sanctification is an other worke of God in vs by Christ, in that that he restored vs (which hated God extremely, & were wholy and willingly giuen to sinne) to his gracious fauour in such sort, that he therewithal purifieth vs with his holy Spirit, & cõsecrateth vs to righteousnes.

o *The Some.*

p *In that fleshye bodie, to giue vs to vnderstand that his bodie was not a fantastical bodie, but a true bodie.*

11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer them selues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q *To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.*

13 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure profe thereof, of his afflictions, which he suffreth for Christ his name, to instructe the Churches with these examples of patience.

r *For your profit and commoditie.*

s *The afflictions of the Churche are said to be Christs afflictions, by reason of that felowship and knytting together, that the bodie and the heade haue the one with the other, not that there is any more nede to haue the Churche redemed, but that Christ sheweth his power in the daylie weakenes of his, and that for the comfort of the whole bodie.*

14 He bringeth an other profe of his Apostleship, to wit, that God is the authour of it, by whome also he was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophetes foretolde of the calling of the Gentiles.

t *Rom.16.25. Ephes.3.9. 2.Tim.1.10. Tit.1.2. 1.Pet.1.20.*

worlde began, and from *all* ages, but now is made manifest to his [t] Saintes,

27 To whome God [u] woulde make knowen what is the riches of his glorious mysterie among the Gentiles, which *riches* is Christ in you, the hope of glorie,

28 [14] Whome we preache, admonishing euerie man, and teaching euerie man in [x] all wisdome, that we may present euerie man perfect in Christ Iesus,

29 Whereunto I also labour and striue, according to his working which worketh in me mightely.

t *VVhom he chose to sanctifie vnto him self in Christ: moreouer he sayeth that the mysterie of our redemption was hidden since the worlde began, except it were reuealed vnto a fewe, who also were taught it extraordinarilie.*

u *Thus Paul bridleth the curiositie of men.*

14 He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lordes plentiful blessing of his labours.

x *Perfect and sound wisdome, which is perfect in it self, and shal in the end make them perfect that folowe it.*

CHAP. II.

He condemneth as vaine, what soeuer is without Christ, in intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That we are deliuered from the traditions of the Lawe through Christ.

FOr I [1] woulde ye knewe what greate fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not sene my person in the flesh,

2 [2] That [b] their hearts might be cõforted & they knit together in loue, and in al riches of the ful assurance of vnderstanding, to know the mi-

1 The taking away of an obiectiõ. In that that he visited not the Colossians nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them.

a *Me present in bodie.*

2 He concludeth shortly the somme of the former doctrine, to wit, that the whole somme of true wisdome, & most secret knowledge of God, consisteth in Christ onely, & that this is the vse of it touching men, that they being knyt togither in loue, rest them selues happilie in the knowledge of so great a goodnes, vntil they come fully to enioye it.

b *VVhome he neuer sawe.* c *Of that vnderstanding, which bringeth forth a certaine and vndoubted persuasion in our mindes.*

stery

dery of God, euen the Father, and of Christ:
3 In whom are hid al the treasures of [d] wisdome and knowledge.
4 [3] And this I say, lest any man should beguile you with [e] entising wordes:
5 ✣ For though I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your [f] order, and your [g] stedfast faith in Christ.
6 As ye haue therefore [h] receiued Christ Iesus the Lord, so walke in him,
7 Rooted and builte in him, and stablished in the faith, as ye haue bene taught, aboūding therin with thankes giuing.
8 [4] Beware lest there be any man that [i] spoile you through philosophy, & vain deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.
9 [8] For [l] in him [m] dwelleth [n] all the fulnes of the Godhead [o] bodely.
10 And ye are compleate in him, which is the head of all principalitie and power.
11 [9] In whom also ye are circūcised with [p] cir-

d There is no true wisdome, without Christ.
3 A passing ouer to ỹ treatise following, against ỹ corruptions of Christianitie.
e With a framed kind of talke made to perswade.
✣ *1.Cor.5.3.*
f The maner of your Ecclesiastical discipline.
g Doctrine.
h So then Christ hangeth not vpon mens traditions.
4 He bringeth al corruptions to three kindes, The first is that, which resteth of vaine and curious speculations, and yet beareth a shewe of a certaine subtil wisdome.

i This is a word of warre, and it is as much as to driue or carie away a spoyle or booty.
5 The second, which is manifestly superstitious and vaine, and standeth onlie vpon custome and fained inspirations. 6 The third kinde was of them which ioined the rudiments of the world, (that is to say the ceremonies of the Lawe) with the Gospel.
k Principles and rules, wherewith God ruled his Church, as it were vnder a schole-master. 7 A general confutation of al corruptions is this, that that must needes be a false religion, which addeth anie thing to Christ. 8 A reason: Because only Christ God and man, is most perfect, and passeth farre aboue al things, so that whosoeuer hath him, may require nothing more.
l By these wordes, is shewed a distinction of the natures. *m This word (Dwelleth) putteth out vnto vs the ioyning together of those natures, so that of God and Man, is one Christ.* *n These words set downe most perfect Godhead to be in Christ.*
o The knitting together of God and Man, is substancial and essentiall.
9 Now he dealeth precisely against ỹ third kind, that is to say, against the which vrged ỹ Iewish religion: and first of al, he denieth that we haue neede of the Circumcision of the flesh, seing, that without it we are circumcised within, by the vertue of Christ. ✣ *Rom.2.29.*

cumcision

cumcision made without hands, by putting of the p sinfull body of the flesh, through the circumcision of Christ,

12 10 In that ye are ✣ q buried with r him through baptisme, 11 in whome ye are also raised vp together through the faith of the operation of s God, which raised him from the dead.

13 ✣ 12 And ye which were dead in sinnes, 11 in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all your trespaces.

14 14 And putting out the t hand writing of

p *These manie wordes are vsed, to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne.*

10 The taking away of an obiection: we neede not so much as ẏ external signe which our fathers had, seing ẏ our Baptisme is a most effectual pledge and witnes, of that inward restoring & renewing.

✣ *Rom. 6. 4. Ephes. 1. 19.* q *Looke Rom. 6. 4.* r *So then al the force of the matter commeth not from the verie deede done, that is to say, it is not the dipping of vs into the water by a Minister, that maketh vs to be buried with Christ, as the Papistes say, that euen for the verie actes sake, we become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.*

11 One end of Baptisme is the death and burial of the olde man, and that by the mightie power of God onelie, whose vertue we lay holde on by faith, in the death and resurrection of Christ.

s *Through faith which commeth from God.* ✣ *Ephes. 2. 1.*

12 An other end of Baptisme is, that we which were dead in sinne, might obteyne free remission of sinnes and eternal life, through faith in Christ who died for vs. 13 A new argument which lieth in these fewe wordes, and it is thus: vncircumcision was no hinderance to you, why you being iustified in Christ should not obteine life, therefore you neede not circumcision to the attainement of saluation. 14 He speaketh now more generally against the whole seruice of the Lawe, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obteined remission of all his sinnes in Christ, require those helpes of the Lawe? Secondlie, because that if a man do nighly consider those rites, he shal finde that they were so manie testimonies of our guiltines, whereby we manifestly witnessed as it were by our owne hand writinges, that we deserued damnation. Therefore did Christ put out that hand writing by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were stil guiltie of sinne, and subiect to the tyrannie of our enemies? ✣ *Ephes. 2. 15.*

t *Abolishing the rites and ceremonies.*

ordinances

dinaces that was against vs, which was contrary to vs, he euen toke it out of the way, and fastened it vpon the crosse.

15 And hath spoiled the [u] Principalities, and Powers, & hath [x] made a shewe of them openly, & hath triumphed ouer them in the [y] same *crosse.*

16 [15] Let no man therefore condemne you in meat & drinke, or in respect of an holy day, or of the new moone, or of the Sabbath *dayes,*

17 Which are *but* a shadowe of things to come: but the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule ouer you by [a] humblenes of minde, and worshipping of Angels, [17] aduancing him selfe in those things which he neuer saw, [18] [b] rashly puft vp with his fleshly minde,

19 [19] And holdeth not the [c] head, whereof al the body furnished & knit together by iointes & bands, increaseth with the increasing of [d] God.

u Satan and his Angels.

x As a conquerour made he a shewe of those captiues and put them to shame.

y The crosse was as a chariot, of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpō the crosse.

15 The conclusion: wherein also he nameth certaine kindes, as the difference of daies, and meates, and proueth by a newe argument that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him now exhibited vnto vs.

z The bodie, as a thing of substance and pith, he setteth against shadowes.

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto them selues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenes of minde.

a By foolishe humblenesse of minde: for otherwise humblenes is a vertue. For these Angel worshippers, blamed such of pride as would go straight to God, and vse no other vndermeanes beside Christ.

17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither saw nor heard, but deuised of them selues.

18 Thirdly, because these things haue no other ground whereupon they are built, but onlie the opinion of men, which please them selues without all measure in their owne deuises.

b Without reason.

19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onelie, is sufficient both to nourish and also to increase his whole bodie.

c Christ. d With the increasing which commeth from God.

20 [20] Where-

20 Now last of al, he fighteth against ỹ seconde kinde of corruptions, that is to say, against mete superstitions, inuented of men which partly deceiue the simplicitie of some with their craftines, and partly with verie foolish

20 [20] Wherfore if ye *be* dead with Christ from the ordinances of the world, why, [e] as though ye liued in the worlde are ye burdened with traditions?

21 [21] *As*, Touch not, Taste not, Handel not.

22 [22] Which al perish with the vsing, [23] *&* are after the commandements and doctrines of men.

23 [24] Which things haue indeed a shew of wis-

superstitions and to be laughed at: as when godlines, remission of sinnes, or anie such like vertue, is put in some certaine kinde of meate and such like thinges, which the inuentours of such rites themselues vnderstand not, because in deede it is not. And he vseth an argument taken of comparison. If by the death of Christ who established a new couenant with his blood, you be deliuered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that ful knowledge of true religion, why would ye be burdened with traditions I wote not what, as though ye were citizens of this worlde, that is to say, as though ye depended vpon this life, and earthly thinges? Now this is the cause why before verse 8. he folowed an other order, then he doeth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeded grosse superstition, against which mischieues the Lord set at length that seruice of the Lawe, which some abused in like sort: but in the confutation, he began with the abolishing of the Lawe seruice, that he might shewe by comparison that those false seruices, ought much more to be taken away.

e As though your felicitie stoode in these earthly things, and the kingdome of God were not rather spiritual.

21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speache. 22 An other argument: The spiritual and inward kingdome of God can not consist in these outward thinges and such as perishe with the vsing. 23 The third argument: Because God is not the Authour of these traditions, and therefore they do not binde the consciences. 24 The taking away of an obiection. These thinges haue a goodly shewe, because men by this meanes, seeme to worship God with a good minde, and humble them selues, and neglect the bodie which the most part of men curiously pamper vp and cherishe: but yet notwithstanding the things themselues are of no value, forsomuch as they perteine not to things that are spiritual and euerlasting, but to ỹ nourishment of ỹ flesh.

f VVhich seeme in deede to be some exquisite thing, and so wise deuises as though they came from heauen.

dome,

dome, in [g] voluntarie religion and humblenes of minde, and in [h] not sparing the body, which are things of no valewe, *sith they pertaine* to the [i] filling of the flesh.

g Hence sprang the workes of supererogation, as the Papistes terme thē, that is to say, needlesse workes, as though men performed more then is commanded them: which was the beginning and the verie ground whereon Monkes merites were brought in. h A lewde description of Monkerie. i Seing they stand in meat and drinke, wherein the kingdome of God doeth not stand.

CHAP. III.

Against earthly exercises, which the false Apostles urged, 2 He setteth heauenlie: 5 And beginneth with the mortifying of the flesh: 8 VVhence he draweth particular exhortations, 11. And particular dueties which depend on eche mans calling.

1 [a] IF ye then [b] be [c] risen with Christ, [d] seke those things which are aboue, where Christ sitteth at the right hand of God.

1 An other part of this epistle, wherein he taketh occasion by reason of those vaine exercises, to shew the duetie of a Christiā life: which is an ordinarie thing with him; after he hath once set downe the doctrine it selfe. 2 Our renewing or new birth which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of al holines, out of which sundrie armes or riuers do afterwardes flowe.

2 Set your affections on things which are aboue, *and* not on things which are on the [e] earth.

3 [f] For ye are dead, [g] and your life is hid with Christ in God.

a For if we be partakers of Christ, we are caried as it were into an other life where we shal neede neither meat nor drinke, for we shalbe like vnto the Angels.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glory.

3 The end and marke which al the dueties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those thinges which leade vs thither, that is to true godlines, and not to those outward & corporal things.

b So he calleth that shew of religion which he spake of in the former chapter.

4 A reason taken of the efficient causes & others: you are dead as touching the flesh, that is touching the olde nature which seeketh after al transitorie things, & on y other side, you haue begon to liue according to the Sprit, therfore giue your selues to spiritual & heauenly, & not to carnal & earthly things. 5 The taking away of an objection: whiles we are yet in this world, we are subiect to manie miseries of this life, so that the life that is ours, is as it were hidden: yet notwithstanding we haue y beginnings of life and glorie, the accomplishment whereof which lieth now in Christ, & in Gods hand, shal be assuredly & manifestly performed in that glorious cōming of the Lord.

5 [h] Morti-

5 [6] Mortifie therfore your [c] members which are on the earth, fornication, vnclennes, the inordinate affection, euil concupiscence, and couetousnes which is idolatrie.

6 For the which things sake the wrath of God [d] commeth on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 But now put ye away euen all these things, wrath, anger, maliciousnes, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, [7] seing that ye haue put of the olde man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iewe, circumcisiō nor vncircumcision, Barbarian, Scythia, bonde, free: but Christ is al and in al things.

12 Now therefore as the elect of God holy & beloued, [f] put on the [g] bowels of mercies, kindnes, humblenes of minde, mekenes, long suffring,

13 Forbearing one another, and forgiuing one another, if any man haue a quarel to another: euen as Christ forgaue, euen so do ye.

6 Let not your dead nature be any more effectual in you, but let your liuing nature be effectual. Now ye force of nature is knowen by the mocions. Therefore let the affections of ye flesh die in you, and let the contrarie motions which are spiritual, liue. And he reckoneth vp a great long scroule of vices, & their contrarie vertues.

a Ephe. 5. 3.

c The motions and lustes that are in vs, are in this place verie properlie called members, because that the reason and wil of man corrupted, doeth vse them as the bodie doeth his members.

d Vseth to come.

7 A definition of our new birth taken of the partes thereof, which are, the putting of, of the olde man, that is to say, of the wickednes which is in vs by nature, and the restoring and repayring of the new man, that is to say, of purenes which is giuen vs by grace: but both of them are but begonne in vs in this present life, & by certaine degrees finished, the one dying in vs by litle and litle, and the other comming to the perfection of an other life, by litle and litle. 8 Newnes of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sincerite and purenes of the whole soule.

e He speaketh of an effectuall knowledge.

9 He telleth them againe that the Gospel doeth not respect those external things, but true iustification and sanctification in Christ onely, which haue manie frutes as he reckoneth them vp here: But commendeth two things especially, to wit, godly concord, & continual studie of Gods word.

f Saput an, that ye neuer put of.

g Those most tender affections of exceding compassion.

14 And

14 And aboue all these things *put on* loue, which is the [h] bonde of perfectnes.

15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one bodie, and be ye thankeful.

16 Let the worde of Christ dwel in you plenteously in al wisdome, teaching and admonishing your owne selues, in [l] psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 ✣ And whatsoeuer ye shall do, in worde or deede, *do* al in the [m] Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ ✣ [10] Wiues, submit your selues vnto your husbandes, as it is [n] comely in the Lord.

19 ✣ [11] Husbandes, loue your wiues, and be not bitter vnto them.

20 ¶ ✣ [12] Children, obey your parents in [o] all things: for that is wel pleasing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, lest they be discouraged.

22 ¶ [14] ✣ Seruants, be obedient vnto the that are your masters, according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye do, do it heartely, as to

h VVhich byndeth and knitteth together al the duetics that passe from man to man.

i Rule and gouerne al things.

k You are ioyned together into one body through Gods goodnes, that you might helpe one an other, as fellow members.

l By Psalmes he meaneth al godlie songs which were written vpon diuers occasions, and by Hymnes, al such as conteyne the praise of God, & by spiritual songes, other more peculiar and artificious songs which were also in praise of God, but they were made fuller of Musike.

✣ *1. Cor. 10. 31.*

m Cal vpon the name of Christ, when you do it, or, do it to Christes prayse and glorie. ✣ *Ephe. 5. 20.*

10 He goeth from precepts which concerne the whole ciuil life of man, to preceptes perteyning to euerie mans familie, & requireth of wiues subiection in the Lord.

For those wiues do not wel, that do not set God in Christ before them, in their loue, but this Philosophie knoweth not. ✣ *1. Pet. 3. 1.*

11 He requireth of husbands, that they loue their wiues, and vse them gently. ✣ *Ephe. 6. 1.* 12 He requireth of Children, that according to Gods commandement they be obedient to their parentes,

in the Lord, and so is it expounded, Ephes. 5. 19.

13 Of Parents, that they be gentle towards their children. 14 Of seruants: that fearing God him selfe to whome their obedience is acceptable, they sincerely, faithfully, and from the heart, obey their masters. ✣ *Ephe. 6. 5.*

✣ *1. Pet. 2. 18.*

the

the Lord, and not to men,

24 Knowing that of the Lord ye shal receiue the [p] reward of the inheritance: for ye serue the Lord Christ,

25 [15] But he that doeth wrong, shal receiue for the wrong that he hath done: and there is no respect of persons.

[p] *For that that you shall haue duely obeyed your Masters, the time shal come, that you shalbe made sonnes of seruants, and then shal you know this of a suretie, which shalbe when you are made partakers of the heauenlie inheritance.*

25 He requireth of masters, that being mindeful how that they themselues also shal render an account before that heauenly Lord and Master, which wil reuenge wrongful doings without anie respect of masters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

1 He returneth to generall exhortations, 3 Touching prayer, & gracious speache, 7 And so endeth with greetings and commendations.

1 YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen.

2 [1] ✣ [2] Continue in prayer, and watch in the same with thankes giuing.

3 [3] ✣ Praying also for vs, that God may open vnto vs the [a] dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ [4] Walke [b] wisely toward them that are without, and redeme the [c] season.

6 [5] Let your speach *be* [d] gracious alwayes, and powdred with [e] salt, that ye may knowe how to answere euery man.

7 ¶ Tychicus *our* beloued brother and faith-

1 He addeth certaine general exhortations, and at length endeth his epistle with diuers familiar and godlie salutations.

✣ *Luke.18.1. 1.Thes.5.17.*

2 Prayers must be continual and earnest.

3 Such as minister the word, must especially be commended to the prayers of the Church.

✣ *Ephes.6.18. 2.Thes.3.1.*

a *An open and free mouth to preach the Gospel.*

4 In al partes of our life, we ought to haue good consideration euen of the which are without the Church. ✣ *Ephes.5.15.* b *Aduisedly and circumspectly.* c *Seeke occasion to winne them, although you loose of your owne by it.*

5 Our speache and talke must be applied to the profite of the hearers.

d *Framed to the profite of your neighbour.* e *Against this is set filthie communication, as Ephes.4.29.*

ful minister, and fellowe seruaunt in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, & might comforte your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shewe you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas cosin (touching whom ye receiued commandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These [f] onely are my worke-fellowes vnto the [g] kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruaunt of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and ful in all the will of God.

13 For I beare him recorde, that he hathe a great zeale for you, and for them of Laodicea, & them of Hierapolis.

14 ✣ Luke the beloued physition greteth you, and Demas.

15 Salute the brethrē which are of Laodicea, & Nymphas, & the Church which is in his house.

16 And when this epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the epistle *vvritten* from Laodicea.

17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lorde, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bandes. Grace *be* with you, Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

f VVhy then, Peter was not at that tyme at Rome.

g In the Gospell.

✣ *2. Tim. 4. 11.*

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore begimeth with thankesgiuing, 4 to put them in minde that what soeuer was prayse worthie in them, it came of Gods goodnes: 8 and that they are ensamples vnto others.

1 PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lorde Iesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

2 [1] We giue God thankes alwayes for you all, making mention of you in our prayers.

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue and the pacience of *your* hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are [a] elect of God.

1 An example of a right Christian reioycing, whereby also we learne, that suche as haue great gifts in them, are in two sortes bridled, to wit, if they consider that they haue receyued all from God, and that continuance must be desired at his handes, whereunto also the whole Epistle exhorteth the Thessalonians. 2 He commendeth them for three speciall gyftes, effectuall fayth, continuall loue, and patient hope: to the ende they might be ashamed being indued with suche excellent gyftes, not to continue in Gods election.

a *Vvord for worde, that your election is of GOD.*

5 [a] For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, & in [b] much assurance, as ye knowe after what maner we were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with [c] ioye of the holy Ghost,

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely: but your faith also which is towarde God, spread abroade in all quarters, that we nede not to speake any thing.

9 For [d] they them selues shewe of vs what maner of entring in we had vnto you, [5] and howe ye turned to God from idoles, to serue the liuing and true God.

10 And to looke for his Sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuereth vs from [e] that wrath to come.

3 Another reason why they ought in no wise start backe but continue to the end, because they can not doubt of his doctrine which hath bene so many wayes confirmed vnto them euen from heauen, as they them selues did well knowe.

b Paul sheweth by two things that therefolowed very great fruit of his preaching, to wit, by these giftes of the holy Ghost, and that certayne assurance which was throughly setled in their myndes, as appeared by their

willing bearing of the Crosse.

4 Another reason, because euen to that day, they embraced the Gospell with great cherefulnes, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in ỹ mid race.

c VVith ioye which commeth from the holy Ghost. d All the beleuers.

5 It is no true conuersion to forsake Idols, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer.

e This word (That) is not put here without cause: and by (wrath) is meant that reuenge and punishment, wherewith the Lorde will iudge the world at length in his terrible wrath.

CHAP. II.

1 He declareth howe faithfully he preached the Gospell vnto the, 5 seeking neyther gayne, 6 nor prayse of men: 10 and he proueth the same by their owne testimonie: 14 that they did courageously beare persecutions of their country men. 17 That he desireth very much to see them.

1 That whiche he touched before shortly cõcerning his Apostleship, hee handleth nowe more at large, and to that ende and purpose which we spake of.

2 The vertues of a true Pastour are, freely, and without feare to preache the Gospell, euen in the middest of dangers.

✦ *Act. 16. 12.*

a Through God his gracious helpe.

3 To teache pure doctrine faithfully and with a pure heart.

b By any wicked and naughtie kind of dealing.

4 To approue his conscience to God, being free from all flatterie and couetousnes.

1 FOr ye your selues knowe, brethren, that our entrance in vnto you was not in vaine,
2 ✦ But euẽ after that we had suffred before, and were shamefully entreated at ✦ Philippi (as ye knowe) we were bolde in [a] our God, to speake vnto you the Gospell of God with much striuing.
3 For our exhortation was not by deceit, not by [b] vncleanes, nor by guile.
4 But as we were [c] allowed of God, that the Gospel should be committed *vnto vs*, so we speake, not as they that please men, but God, which [d] approueth our hearts.
5 Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnes, God *is* recorde.
6 Neither sought we prayse of men, neither of you, nor of others, When we might haue bene [c] chargeable, as the Apostles of Christ.
7 But we were [f] gentle among you, euen as a nource cherisheth her children.
8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

c Seeing there is this difference betweene the iudgementes of God and the iudgements of men, that when men choose, they respect the qualities of those things which stande before them, but God findeth the reason of his counsell onely in him selfe, it followeth that seeing we are not able to thinke a good thought, that whome so euer hee first choseth to those holy callinges, be maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vppon his mercie.

d VVhich liketh and alloweth of them.

5 To submit him selfe euen to the basest, to winne them, and to eschewe all pryde.

e VVhen I might lawfully haue liued vpon the expenses of the Church.

f VVe were not rough, but easie, and gentle as a nurce, that is neither ambitious nor couetous, but taketh all paynes as patiently as if shee were a mother.

6 To haue the flocke that is committed vnto him in more estimation then his owne lyfe.

9 [7] For

9 [7]For ye remember, brethren, ✝our labour & trauaile: for we laboured day & night, because we woulde not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 [8]Ye *are* witnesses, and God *also*, how holily, and iustly, & vnblameably we behaued our selues among you that beleue.

11 [9]As ye knowe how that we exhorted you, & comforted, and besought euery one of you (as a father his children)

12 [10]That ye ✝would walk worthy of God, who hath called you vnto his kingdome and glory.

13 [11]For this cause also thanke we God without ceasing, that when ye receiued the worde of God, which ye heard of vs, ye receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleue.

14 [12]For brethren, ye are become folowers of the Churches of God, which in Iudea are in [i]Christ Iesus, because ye haue also suffered the same things of your owne [h]countrey men, euen as they *haue* of the Iewes,

15 [13]Who bothe killed the Lorde Iesus, and their owne Prophetes, and haue persecuted vs away, [14]and God they please not, and are contrarie to [i]al men,

7 To departe with his owne right, rather then to be chargeable to his sheepe.

✝ *Act.20.34. 1.Cor.4.12. 2.Thes.3.8.*

8 To excell other in example of godly life.

9 To exhort & comfort with a fatherly myndo and affection.

10 To exhort al men diligently and earnestly to leade a godly lyfe.

✝ *Ephe.4.1. Philip.1.27. Col.1.10.*

11 Hauing aproued his ministerie, he cõmendeth againe (to that end & purpose that I spake of) ỹ cherefulnes of the Thessalonians whiche was answerable to his diligence in preaching, and their manly patience. 12 He confirmeth them in their afflictions which they suffred of their owne people, because they were afflicted of their owne countrie men: which came as wel (sayeth he) to the Churches of the Iewes as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together. *h Euen of them which are of the same countrie, and the same to whit youare of.*

13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospell. That is no newe thing saith he, seeing they slewe Christ him selfe, and his Prophetes, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be moued by their rebellion.

i For the Iewes would neither enter into the kingdome of God them selues, nor suffer other to enter in.

16 And forbid vs to preache vnto the Gentiles, that they might be saued, to [k] fulfill their sinnes alwaies: for the [l] wrath of God is come on them, to the vtmoste.

17 [m] Forasmuch brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire,

18 Therfore we would haue come vnto you (I Paul, at lest once or twise) but Satan hindered vs.

19 For what is our hope or ioye, or crowne of reioysing? are not euen you it in the presence of our Lorde Iesus Christ at his comming?

20 Yes, ye are our glorie and ioye.

k *Vntil that wickednes of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath.*

l *The iudgement of God being angrie, which in deede appeared shortly after in the destruction of the citie of Hierusalem, whether many resorted euen out of diuers prouinces, when it was besieged.*

m *Were kept a sunder from you, and as it were orphanes.*

CHAP. III.

1 To shewe his affection towards them, he sendeth Timothie vnto them. 6 He is so moued by the report of their prosperous state, 9 that he can not giue sufficient thanks, 11 and therefore he breaketh out into prayer.

1 WHerefore since we coulde no longer forbeare, we thought it good to remaine at Athens alone,

2 And haue sent Timotheus our brother & minister of God, and our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,

3 That no man shoulde be moued with these afflictions: [a] for ye your selues knowe, that we are appointed thereunto.

4 For verely when we were with you, we told

a *The will of god who calleth vs on this condition, to bring the to glorie, by affliction, is a most sure remedie against all afflictions.*

you before that we should suffer tribulations, euē as it came to passe, and ye knowe it.

5 Euen for this cause, when I coulde no longer forbeare, I sent *him* that I might know of your faith, least the tempter had tempted you in any sorte, and that our labour had bene in vaine.

6 [a] But now lately when Timotheus came frō you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also do you,

7 Therefore, brethren, we had consolation in you, in all our affliction & necessity through your faith.

8 For now are we [a] aliue, if ye stand fast in the Lord.

9 For what thankes can we recōpence to God againe for you, for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day, † praying exceedingly that we might see your face, and might [b] accomplishe that which is lacking in your faith?

11 Now God him self, euen our Father, & our Lorde Iesus Christ, guide our iourney vnto you,

12 [3] And the Lord increase you, and make you abounde in loue one towarde another, and towarde all men, euen as we *do* towarde you:

13 † To make your hearts stable & vnblamea-

2 Because they haue hitherto gone so wel forward, he exhorteth thē againe to make an ende of the rest of the iourney, seeing that therein also they shal do him their Apostle a great pleasure.

a For nowe you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith.

† *Rom. 1. 10. and 15. 23.*

b Paul was constrayned through the importunate dealing of the enemies to leaue the building which he had scarse begonne: And for that cause he had left Silas and Timothe in Macedonia, and when Timothe came to Athens to him, he sent him backe againe straight way. So that he desireth to see the Thessalonians, that he may throughly accomplishe their faith and religion, for was as yet imperfect.

3 An other part of the Epistle, wherein he speaketh of the dueties of a Christian lyfe. And he sheweth that the perfection of a Christian lyfe, consisteth in two thinges, to wit, in charitie towarde all men, and inwarde puritie of the heart, the accomplishement whereof notwithstanding is differred to the next comming of Christ, who will then perfit this worke by the same grace, wherewith he begonne it in vs. † *Chap. 1. 22. 1. Cor. 1. 8.*

able in holines before God euen our Father, at the comming of our Lord Iesus Christ with al his Saintes.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorowe after the maner of infidels. 15 He setteth out the historie of our resurrection.

1 AND furthermore we beseche you, brethren, and exhorte you in the Lorde Iesus, that ye [a] increase more and more, as ye haue receyued of vs, howe ye ought to walke, and to please God.

2 For ye knowe what commaundements we gaue you by the Lord Iesus.

3 ✣ [2] For this is the will of God *euen* your [b] sanctification, *and* that ye should abstaine from fornication,

4 [3] That euery one of you should knowe, how to possesse his vessell in holines and honour,

5 [4] *And* not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 ✣ [5] That no man oppresse or defraude his brother in any matter: for the Lord *is* a venger of all such things, as we also haue tolde you before time, and testified.

7 ✣ For God hath not called vs vnto vnclennes, but vnto holines.

8 He therefore that [c] despiseth *these things*,

1 Diuers exhortations, & groūd whereof is this, to be mindefull of those things which thei haue heard of the Apostle.

a That ye labour to excell more and more, and dayly passe your selues. ✣ *Rom. 12. 2. Ephes. 5. 17.*

2 This is the summe of those thinges, which he deliuered thē to dedicate thē selues wholly to God. And hee condemneth plainly al filthines thorough lust, because it is altogether contrary to the will of GOD.

b Looke Iohn 17. 17.

3 An other reason, because it defileth the body. 4 The third, because the Saincts are discerned from them which knowe not God, by honestie and puritie. ✣ *1. Cor. 6. 18.* 5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and showeth most seuerely as the Prophet of God, that God will reuenge such wickednes.

c 1. Corinth. 7. 2.

5 These commaundementes which I gaue you.

despiseth

despiseth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, ye nede not that I write vnto you: ✣ for ye are taught of God to loue one another.

10 Yea, & that thing verely ye do vnto all the brethren, which are throughout all Macedonia: but we beseche you, brethren, that ye increase more and more,

11 [7] And that ye studie to be quiet, and to medle with your owne busines, [8] and to worke with your owne handes, as we commaunded you,

12 That ye may behaue your selues honestly towarde them that are without, and that nothing be lacking vnto you.

13 ¶ [9] I would not, brethren, haue you ignorãt [10] concerning them [11] which are a sleepe, that ye sorowe not euen as other which haue no hope.

14 [12] For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in [d] Iesus, will God [e] bring with him.

15 [13] For this say we vnto you by the [f] word of

6 Thirdly, he requireth a readie minde to all maner of louing kindnes, and exhorteth them to profite more and more in that vertue.

✣ *Iohn.13.34. and.15.12. 1.Iohn.2.8.& 4.21.*

7 He condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them.

8 He rebuketh idlenes & slothfulnes, which vices whosoeuer are giuen vnto, fal into other

wickednes, to the great offence of the Church. 9 The third part of the epistle, which is interlaced among the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the later day.

10 We must take hede that we do not immoderatly bewaile the dead, that is, as they vse to do which thinke that they are vtterly perished.

11 A Confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntil the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shal rise, and that by the vertue of God.

d They die in Christ, which continue in faith whereby they are graffed into Christ, euen to the last gaspe. *e Will call their bodies out of their graues, and ioyne their soules to them againe.* 13 The maner of the resurrection shalbe thus. The bodies of the dead shalbe as it were raised out of sleepe, at the sound of the trompet of God. Christ him self shal descend from heauen. The saincles (for he speaketh properly of them) which shal then be found aliue, together with the dead which shall rise, shalbe taken vp into the cloudes to mete the Lord, and shal be in perpetuall glorie with him.

f In the name of the Lorde, as though he him selfe spake vnto you.

the Lord,

the Lord, that g we which liue, and are remaining in the comming of the Lord, shal not preuent the which sleepe.

16 For the Lord him self shal descend frō heauen with a h showte, and with the voyce of the Archangel, & ✣ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which liue and remaine, be i caught vp with them also in the cloudes, to mete the Lorde in the ayer: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

g *He speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readynes, as if the Lord were comming at euery moment.*

h *The word which the Apostle vseth here, signifieth properly that encouragement which mariners vse one to an other, when they altogether with one showte put forth their oares and rowe togither.* ✣ *1. Cor. 15. 52*

i *Sodainly and in the twinkling of an eye.*

CHAP. V.

j Condemning the curious searching for the seasons of Christes cōming, 6 He warneth them to be ready daily to receiue him: 21 And so giueth them sondrie good lessons.

1 BVt of the times and a seasons, brethren, ye haue no nede that I write vnto you.

2 For ye your selues knowe perfectly, that the day of the Lord shal come, euen as a theefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, & they shall not escape.

4 b But ye, brethren, are not in darkenes, that that day should come on you, as it were a theefe.

a *The day that God hath appointed for this iudgement, we knowe not. But this is sure that it shall come vpon men when they looke for nothing lesse.*

a *Looke, Act. 1. 7.*

b *Returning to exhortations, he warneth vs which are lightned with ỹ knowledge of God, ỹ it is our duetie not to liue securely in deliciousnes, lest we be sodainly taken in a dead slepe in pleasures: but contrariwise to haue an eye to the Lord, & not suffer our selues to be oppressed ẅ the cares of this world, for ỹ is meete for ỹ darkenes of ỹ night, & this for the light*

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.

6 Therefore let vs not sleepe as do other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the daye, be sober, † putting on the brest plate of faith and loue, and of the hope of saluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 [5] Which died for vs, that whether we wake or sleepe, we should liue togither with him.

11 [6] Wherfore exhorte one another, and edifie one another, euen as ye do.

12 [7] Now we beseeche you, brethren, that ye [b] acknowledge them, which labour among you, & are ouer you in the [c] Lord, and admonish you,

13 That ye haue them in singular loue for [d] their workes sake. [8] Be at peace among your selues.

14 [9] We desire you, brethren, admonish them that are [c] out of order: cõfort the feble minded: beare with the weake: be pacient toward all men.

15 [10] † See that none recompense euil for euil vnto any man: but euer folowe that which is

3 We must fight with faith and hope, much lesse ought we lye carelessly shorting. † *Esa. 59. 17. Ephes. 6. 17.*

4 He pricketh vs forewards by setting most certaine hope of victorie before vs.

5 The death of christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not only watch our selues, but we are also bounde

to stirre vp and confirme one another. 7 We must haue great consideratiõ of them which are appointed to the ministerie of the word, and gouernmẽt of the Church by God, and do their duetie.

a That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accompted of among you. c In those things which pertaine to Gods seruice, as in the ecclesiastical function distinguished from civill authoritie, and true shepeardes from wolues. d So then where this cause ceaseth, there must the honour cease.

8 The maintenance of mutual concorde, is especially to be looked vnto.

9 We must haue consideratiõ of euery man, & as the disease is, so must the remedie be vsed. *e That kepe not their rãke or standing.* 10 Charitie ought not to be ouercome with any iniuries. † *Prou. 17. 13. & 20. 22. Mat. 5. 39. Ro. 12. 17. 1. Thess. 5. 15. 1. Pet. 3. 9.*

good,

good, both toward your selues, and toward al me.

16 [11] Reioyce euermore.

17 ✣ Pray continually.

18 In al things giue thankes: for this *is* the [f] wil of God in Christ Iesus toward you.

19 [12] Quench not the Spirit.

20 Despise not [g] prophesying.

21 Trie all things, & kepe that which is good.

22 [13] Absteine from all [h] appearance of euill.

23 Now the very God of peace [i] sanctifie you throughout: and *I pray God* that your whole spirit and soule and bodie, may be kept blameles vnto the comming of our Lord Iesus Christ.

24 [14] ✣ [k] Faithfull *is he* which calleth you, which will also [l] do it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this epistle be read vnto all the brethren the Saintes.

28 The grace of our Lord Iesus Christ be with you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

11 A quiet and appeased mynd, is nourished w continuall prayers, respecting the will of God. ✣ *Luk. 18. 1.*

f *An acceptable thing to God, and such as he liketh well of.*

12 The sparkes of the Spirit of God that are kindled in vs, are nourished with daily hearing ỹ word of God: but true doctrine must be diligently distinguished from false.

g *The expounding of the word of God*

13 A general cõclusion, that we wayting for the comming of Christ do giue our selues to purenes both in mynde, will, and body, through the grace and strength of the Spirit of God.

h *Whatsoeuer hath but the very shewe of euill absteine from it.*

i *Separate you from the worlde, and make you holy to him self through his Spirit, in Christ, in whom onely you shall attaine vnto that true peace.*

14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnes in our vocation. ✣ *1. Cor. 1. 9.*

k *Alwaies one, and euer like him self, who performeth in dede whatsoeuer he promiseth: and an effectuall calling is nothing els but a right declaring and true setting forth of Gods will: and therefore the saluation of the elect is safe and sure.*

l *Who will also make you perfit.*

15 The last part of the epistle, wherein with most waightie charge, he commendeth both him selfe and this epistle vnto them.

THE

THE SECOND EPISTLE OF PAVL TO the Theſſalonians.

CHAP. I.

1 He commendeth the increaſe of faith, and charitie, 4 And the patience of the Theſſalonians: 6 And deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, 10 He teacheth the godly to wayte for the laſt iudgement.

1 PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, *which is* in God our Father, and in the Lord Ieſus Chriſt:

2 Grace *be* with you, and peace from God our Father, and *from* the Lorde Ieſus Chriſt.

3 ✣ [1] We ought to thanke God always for you, brethrē, as it is mete, becauſe that your faith [a] groweth excedingly, & the loue of euery one of you toward another, aboundeth,

4 So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions & tribulations that ye ſuffer,

5 ✣ [2] *Which is* a manifeſt token of the righteous

✣ *1 Theſſ. 1. 2.*

1 The firſt part of the epiſtle, wherein he reioyceth that through the grace of God, they haue manfully ſuſteined all the aſſaultes of their enemies wherein he confirmeth them, moreouer ſhewing with what giftes they muſt chiefly fight, to wit, with faith and charitie, which muſt daily increaſe.

a That whereas it grewe vp before, it doeth alſo receiue ſome increaſe euery day more and more.

✣ *Iud. 6.*

2 He openeth the fountaine of al true comfort, to wit, ỹ in afflictions which we ſuffer of the wicked for righteouſnes ſake, we may behold as it were in a glaſſe the teſtimonie of that iudgement to come, and the end therof moſt acceptable to vs, and moſt ſharpe to his enemies.

iudgement

iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 [3] For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest [4] with vs ✣ [5] when the Lord Iesus shall shew himself frō heauen with his mighty Angels,

8 In flaming fyre, rendring vengeance vnto them, [6] that do not know God, & which obey not vnto the Gospell of our Lord Iesus Christ,

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, & from the glorie of his power,

10 When he shall come to be glorified in his Saincts, and to be made marueilous in all them that beleeue [7] (because our testimonie towarde you was beleeued) in that day.

11 [8] Wherfore, we also praye alwaies for you, that our God may make you worthy of [b] this calling, and fulfill [c] all the good pleasure of *his* goodnes, and the [d] worke of faith with power,

12 That the Name of our Lord Iesus Christ, may be glorified in you, and ye in him, according to the grace of our God, and of the Lorde Iesus Christ.

3 A profe: God is iust, therefore he wil worthely punish the vniust, and will do away the miseries of his people.

4 He cōfirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

✣ *1. Thess. 4. 16.*

5 A most glorious description of the second cōming of Christ, to be set against all the miseries of the godly, and the triumphes of the wicked.

6 There is no knowledge of God vnto saluation, without the Gospel of Christ.

7 The children of God shalbe counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remayneth that we goe vnto it. And we go to it, by certayne degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ.

b By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glorie of that heauenly kingdome.

c Which he determined long since onely vpō his gracious & mercifull goodnes towarde you. *d So then, faith is an excellent worke of God in vs: and we see here plainely that the Apostle leaueth nothing to free will to make it checkmate with Gods working therein, as the Papistes dreame.*

CHAP.

1 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 And that Antichrist be reuealed, 8 VVhose destruction he setteth out, 15 And thereupon exhorteth to constancie.

1 NOw we beseche you, brethren, by the comming of our Lord Iesus Christ, & by our [a] assembling vnto him,

2 That ye be not suddenly moued from *your* minde, nor troubled neither by [b] spirit, nor by [c] worde, nor by [d] letter, as *it vvere* from vs, as though the daye of Christ were at hand.

3 Let no mã deceiue you by any meanes: [e] for *that day shall not come*, except there come a departing first, and that [f] that man of sinne be disclosed, *euen* the sonne of perdition,

4 Which is an aduersarie, and [g] exalteth himself against al that is called God, or that is worshipped: [h] so that he doeth sit as God in the Temple of God, shewing him self that he is God.

1 The second part of the epistle, conteining an excellent prophecie of the state of ỹ church which shalbe frõ the Apostles times vnto the later day of iudgement.

a If we thinke earnestly vpon that vnmeasurable glorie, which we shal be partakers of with Christ, it will be an excellent remedy for vs against wauering and im-

patience, so that neither the glistering of the worlde shall allure vs, nor the dreadfull sight of the crosse dismay vs.

2 We must take hede of false Prophetes, especially in this matter, which go about to deceiue, and that for the most part, after three sortes, for either they brag of fayned propheticall reuelations: or they bring coniectures and reasons of their owne, or vse counterfet writinges.

b By dreames and fables, which men pretend to be Spirituall reuelations. c Either by word of mouth, or by bookes written. d Either by forged letter, or falsely glosed vpon.

3 The Apostle fortelleth that before the comming of the Lord, there shal be a throne set vp cleane contrarie to Christes glorie, wherein that wicked man shall sit, and transferre all things that appertaine to God, to him self, and many shall fall away from God to him.

e By speaking of one, he pointeth out the bodie of the tyrannous and persecuting Church. f All men knowe who he is that saieth he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lord and Master aboue all kinges and princes, before whom kinges and princes fall downe and worship, honouring that Antichrist as a God.

4 He fortelleth, that Antichrist (that is, whosoeuer he be that shall occupie that seate that falleth away from God) shall not reigne without the Churche, but in the very bosome of the Church.

5 [i] Re-

5 This prophecie was continually declared to the auncient Church, but it was neglected of them that followed.

g *What hindreth and staieth.*

6 Euen in the Apostles time ỹ first foundations of the Apostaticall seate were laied, but yet so that they deceiued men.

7 He foretelleth, that when the Empire of Rome is taken away, the seate ỹ falleth away frō God shall succede and shall hold his place, as the olde writers Tertullian Chrysostome and Hierome do expound it.

5 [5] Remēber ye not, that when I was yet with you, I tolde you these things?

6 And now ye know [g] what withholdeth that he might be reueiled in his time.

7 [6] For the mysterie of iniquitie doeth already worke: [7] onely he which now [h] withholdeth, *shall let* till he be taken out of the waye.

8 [8] And then shall [i] that wicked man be reueiled, ✣ whom the Lord shall [k] consume with the [l] Spirit of his mouth, and shall abolishe with the brightnes of his comming,

9 [9] *Euen him* whose cōming is by the effectuall working of Satan, with all power and signes, and [m] lying wonders,

10 And in all deceiueablenes of vnrighteousnes among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therfore God shal send thē [n] strong delusion, that they should beleeue lyes,

12 That all they might be damned which beleeued not the trueth, but, [o] had pleasure in vnrighteousnes.

h He which is now in authoritie and ruleth all, to wit, the Romane Empire. 8 That wickednes shall at length be detected by the word of the Lord, and shall vtterly be abolished by Christ his cōming.

✣ *Esai. 11. 4.* *i VVord for word, that lawlesse felowe: that is to say, he that shal treade Gods Lawe cleane vnder foote.* *k Bring to naught.* *l VVith his word, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty & euerlasting word, which shall breake his enemies in sonder, as it were an yron rod.*

9 He fortelleth that Satan will bestowe all his might and power, and vse all false miracles that he can to establishe that seate, & that with great successe, because the wickednes of the worlde doeth so deserue it: yet so, that onely the vnfaithfull shall perishe through his deceit.

m VVhich are partly false, and partly wrought to establish a falshood.

n A most mightie working to deceiue them.

o They liked lyes so well, that they had pleasure in them, which is the greatest madnes that may be.

13 [10] But

13 [10] But we ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p] sanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Gospel, to obtaine the glory of our Lord Iesus Christ.

15 [11] Therefore, brethren, stand fast and kepe the instructions, which ye haue bene taught, either by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord and our God euen the Father which hath loued vs, & hath giuen vs euerlasting consolation and good hope through grace,

17 Comforte your hearts, and stablish you in euery worde and good worke.

10 The elect shal stand stedfast and safe frō al these mischeefes. Now electiō is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accord vnto the trueth: trueth by calling, through the preaching of ỹ Gospel: from whēce we come at length to a certaine hope of glorification.

p To sanctifie you. q Faith which layeth holde not vpon lies, but vpon the trueth of God, which is the Gospell. r By our preaching.

11 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good wil of God, which comforth vs with an inuincible hope, and also in al godlines our whole life long.

CHAP. III.

1 He desireth them to further the preaching of the Gospell with their prayers, 6 And to withdrawe them selues from those, who through idlenes, 11 And curiositie peruert good order: 14 Whom he excludeth from the companie of the faithfull.

1 [1] Vrthermore, brethren, ✣ pray for vs, that the worde of the Lord may haue free passage, & be glorified, euen as *it is* with you,

2 And that we may be deliuered from [a] vnreasonable & euil men: [2] for al men haue not faith.

1 He addeth now consequently according to his maner, diuers admonitions. The first of them is, that they make for the safetie of

prayers for the increase and free passage of the Gospel, and the faithful ministers of the same. ✣ *Ephes. 6. 19. Coloss. 4.*

a Which haue no care of their duetie.

2 It is no meruaile that the Gospel is hated of so manie, seing that faith is a rare gift of God. Notwithstanding, the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded and staied vpon the faithful promise of God.

3 But the Lord is faithful, which wil ſtabliſh you, and keepe you from [b] euil.

4 [3] And we are perſuaded of you through the Lord, that ye both do, and wil do the things which we warne you of.

5 [4] And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

6 [5] We warne you, brethren, in the Name of our Lord Ieſus Chriſt, that ye withdrawe your ſelues from euerie brother that walketh inordinately, and not after the inſtruction, which he receiued of vs.

7 [6] For ye your ſelues know, ✣ how ye ought to followe vs: ✣ for we behaued not our ſelues inordinately among you,

8 Neither tooke we bread of anie man for naught: but we wrought with labour and trauaile night and day, becauſe we would not be chargeable to anie of you.

9 Not but that we had authoritie, but that we might make our ſelues an enſample vnto you to followe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which would not worke, that he ſhould [c] not eate.

11 For we heare, that there are ſome which walke among [7] you inordinately, and work not at

[b] *From Satans ſnares, or from euil.*

3 The ſecond admonition is, that they folow alwayes the doctrine of the Apoſtles as a rule for their life.

4 Thirdly, he diligently and earneſtly admoniſheth them of two thinges which are giuen vs by the onelie grace of God, to wit, of charitie, and a watchful minde to the comming of Chriſt.

5 Fourthly, he ſayeth, that idle and laſie perſons, ought not to be relieued of the Church, nay, that they are not to be ſuffred.

6 Leſt he might ſeme to deale hardlie with them, he ſetteth forth him ſelfe for an example, who beſides his trauaile in preaching laboured ✣ his hands, which he ſaith he was not ſimply bound to do. ✣ *1. Cor. 11. 1.* ✣ *1. Theſſ. 4. 11.*

[c] *What ſhall we do then with thoſe idle bellied Monkes, and ſacrificing Prieſtes? A Monke (ſayeth Socrates, booke. 8. of his tripartite hiſtorie) which worketh not with handes, is like a thiefe.*

7 How great a fault idlenes is, he declareth by that that God created no man in vaine or to no purpoſe, neither is there anie vnto whome he hath not alotted as it were a certaine ſtanding and roome. Wherevpon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſinne and wickednes.

al, [8] but are busie bodies,

12 [9] Therefore them that are such, we warne and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 [10] And ye, brethren, be not wearie in wel doing.

14 [11] If anie man obey not this our saying, in this letter, note him, and haue no [12] companie with him, [13] that he may be ashamed,

15 [14] Yet count him not as an enemie, but admonish him as a brother.

16 [15] Now the Lord him selfe of peace giue you peace alwayes by al meanes. The Lord *be* with you al.

17 [16] The salutation of me Paul, with mine owne hand, which is the token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you al, Amen.

8 He reprehendeth a vice, which is ioyned with ỹ former, wherevpon folowe an infinite sort of mischieses: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth, & the Apostles pray in the name of Christ, first, that no man be idle, and next, that euerie man do quietly and carefully see to do his duetie in ỹ office and calling wherein the Lord hath placed him. 10 We must take heede, that some mens vnworthines cause vs not to be slacker in well doing. 11 Excommunication is a punishment for ỹ obstinate. 12 We must haue no familiaritie nor felowship with the excommunicate. 13 The end of excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke al occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the seales of al exhortations. 16 The Apostle subscribed his letters with his owne hand, that false letters might not be brought and put in place of true.

The second *epistle* to the Thessalonians, written from Athens.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 He warneth him, that vaine questions set apart, he teach those things, 5 Which further charitie and faith: 12 And that his authoritie be not contemned, 14 He sheweth what an one he is made through the grace of God.

1 PAVL an Apostle of IESVS CHRIST, by the commandement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, mercy, *and* peace from God our Father, and *from* Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so do*, that thou maiest warne some, that they teach none

1 First of al, he auoucheth his owne free vocation and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the somme of the Apostolical doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.

a Or, ordinance.

a *There is as much difference betwixt mercie and grace, as is betwixt the effect, and the cause. For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.*

2 This whole epistle consisteth in admonitions, wherein al the duties of a faithful Pastour, are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it.

other

other doctrine,

4 [3] Neither that they giue hede to fables & [b] genealogies *vvhich are* endles, which brede questions rather then godly edifiing which is by faith.

5 [4] For ✣ the ende of the [c] commandement is [d] loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 [5] From the which things some haue erred, & haue turned vnto vaine iangling.

7 [6] They woulde be doctours of the Law, & yet vnderstand not what they speake, neither whereof they affirme.

8 [7] And we knowe, that the Lawe is good, if a man vse it lawfully,

9 [8] Knowing this, that the Law is not giuen vnto a [e] righteous man, but vnto the lawles & disobedient, to the vngodly, & to [f] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to men stealers, to liers, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith.

b He noteth out one kinde of vaine questions.

4 The seconde admonition is, that the right vse and practise of the doctrine, must be ioyned with the doctrine. And that consisteth in pure charitie, & a good conscience and true faith.

✣ *Rom. 13. 10.*

c Of the Law.

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.

5 That which he spake before generally of vaine and curious controuersies, he applieth to them which pretending a zeale of the Lawe, dwelled vpon outward things, and neuer made an end of babling of fooliſh trifles.

6 There are none more vnlearned, and more impudent in vsurping the name of holines, then fooliſh sophistical bablers.

7 The taking away of an obiection: He condemneth not the Lawe, but requireth the right vse and practise of it.

8 He indeede escapeth the curse of the Lawe, and therefore doeth not abhorre it, who fleing and eschewing those thinges which the Law condemneth, giueth him selfe with al his heart to obserue it: and not he that maketh a vaine babling of outward and curious matters.

e And such a one is he, whome the Lord hath indued with true doctrine, and with the holie Ghost.

f To such as make an arte as it were of sinning.

9 He setteth against fond and vaine babling, not onely the Lawe, but the Gospel also, which condemneth not but greatly commendeth the holsome doctrine conteined in the commandemēts of God, and therefore he calleth it a glorious Gospel, & the Gospel of the blessed God, ỹ vertue whereof these bablers knew not.

10 A reason, why neither any other Gospel is to be taught thē he hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him. 11 He mainteineth of necessitie his Apostleship, against some that did carpe at his former life, debasing him selfe euen to hel, to aduance Christs onely mercie, wherewith he abolished al those his former doings.

11 [9] *Which is* according to the glorious Gospel of the blessed God, [10] which is committed vnto me.

12 [11] Therefore I thanke him, which hath made me [g] strong, *that is*, Christ Iesus our Lord: for he counted me faithful, and put me in *his* seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding aboundant [12] with faith and loue, which is, in Christ Iesus.

15 [13] This *is* a [i] true saying, and by al meanes worthie to be receiued, that ✣ Christ Iesus came into the world to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me al long suffring vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.

17 [14] Now vnto the King euerlasting, immortal, inuisible, vnto God [k] onely wise, *be* honour *and*

g *VVhich gaue me strength, not onely when I had no wil to do wel, but also when I was wholie giuen to euill.* h *These are the preparatiue workes which Paul braggeth of.*

12 He proueth this change by the effectes, for that, that he that was a prophane man, is become a beleuer: and he that did most outragiously persecute Christ, burneth now in loue towards him. 13 He turneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnes of God, redoundeth to ỹ cōmoditie of ỹ whole Church.

i *VVorthie to be beleeued.* ✣ *Mat.9.13. Mar.2.17.*

14 He breaketh out into an exclamation, euen for verie zeale of minde, for that he can not satisfie him selfe in amplifying the grace of God.

k *Looke Iohn.17.3.*

glorie,

glorie, for euer, and euer, Amen.

18 [15] This commandement commit I vnto thee, sonne Timotheus, according to the prophesies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexander, [17] whome I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing mãfullie against al lets, being called to the ministerie according to manie prophecies which went before of him, should both maintaine the doctrine which he had receiued, and keepe also a good conscience.

l By the helpe of them. *m Wholsome and sound doctrine.*

16 Whosoeuer keepe not a good conscience, do leese also the gift of vnderstanding: which he proueth by two most lamentable examples. † 1. Cor. 5. 5. 17 Such as fall from God and his religion, are not to be suffred in the Church, but rather ought to be excommunicated.

n Cast out of the Church, and so deliuered them to Satan. *o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for al men, 4. 5 And that for two causes: 8 And therefore he willeth all men in al places to pray: 9 And declareth in what apparell 11 And with what modestie women ought to behaue them selues in holie assemblies.

1 [I] Exhort therefore, that first of al supplication, praiers, intercessions *and* giuing of thanks be made for al men,

2 For Kings, and for al that are in authoritie, [p] that we may leade a quiet and a peaceable life, in al godlines and [a] honestie.

1 Hauing dispatched those thinges which perteine to doctrine, he speaketh now in the second place of ye other part of the ministerie of ye word, to wit, of publike praiers. And first of al, declaring this question, for whome we ought to pray: he teacheth ye we must pray for all men, & especially, for al maner of magistrates, which thing was at ye time somewhat douted of, seing that kings, yea and ye most part of magistrates were at ye time enemies of the Church. 2 An argument taken of ye end: to wit, because that Magistrates are appointed to this end, that men might peaceably and quietly liue in al godlines & honestie, and therefore must we commend them especiallie to God, that they may faithfully execute so necessarie an office.

a This word, conteineth al kinde of duetie which is to be vsed amongest men in al their affaires.

3 An other argument, why Churches or congregations ought to pray for al men, without anie difference of nation, kinde, age, or order: to wit, because the Lord by calling of al sortes, yea some time those that are greatest enemies to ỹ Gospel, wil haue his Church gathered together after this sort, and therefore prayers to be made for al.

3 [3] For this is good and acceptable in the sight of God our Sauiour,

4 Who wil that al men shalbe saued, and come vnto the acknowledging of the trueth.

5 [4] For there is one God, and one mediator betwene God and man, *vvhich is* the [b] man Christ Iesus,

6 Who gaue him selfe a ransome for al men, [5] *to be* that testimonie in due time,

7 ✣ Whereunto I am ordeined a preacher & an Apostle (I speake the trueth in Christ, and lie not) *euen* a teacher of the Gentiles in [c] faith and veritie.

8 [6] I wil therefore that the men pray, euerie where [d] lifting vp pure hands without [e] wrath, or [f] douting.

4 God should not els be manifested to be the onely God of al men, vnlesse he should shewe his goodnes in saluing of al sortes of men: neither should Christ be seene to be the onely Mediatour betwene God and al sortes of men, by hauing taken vpon him that nature of man which is common to al men, vnlesse he had satisfied for all sortes of men, and made intercession for al.

b Christ Iesus which was made man.

5 A confirmation, because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle him selfe being appointed properly to this office, which he doeth faithfullie and sincerely execute. ✣ *2.Tim.1.11.*

c Faithfully and sincerely: and by faith he meaneth holsome and sound doctrine, and by trueth, an vpright and sincere handling of it.

6 He hath spoken of the persons for whome we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onelie nation, & in one certaine place, came together to publike seruice: but now Churches or congregations are gathered together euerie where, (orderly and decently) and men come together to serue God publikely with common praier, neither must we striue for the nation, or for the purification of the bodie, or for the place, but for the minde to haue it cleane from al offence, and ful of sure trust and confidence.

d He putteth the signe for the thing it selfe, the lifting vp of hands for the calling vpon God. e VVithout those griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience. f Doubting which is against faith. Iam.1.6.

9 ✣ [7] Likewise

9 ✣[7] Likewise also the women, that they a-
raye them selues in comely apparell, with shame-
fastnes and modestie, not with broyded heare, or
gold, or pearles, or costly apparell,

10 But (as becommeth women that profesſe
the feare of God) with good workes.

11 Let the woman learne in silence with all
subiection.

12 ✣I permit not a womā to teache, [8]nether to
vsurpe authoritie ouer the mā, but to be in silēce.

13 [9] For ∴ Adam was first formed, then Eue.

14 ✱ [10] And Adam was not [g] deceiued, but the
woman was deceiued, & was in the transgression.

15 [11] Notwithstanding, through bearing of
children she shalbe saued if they cōtinue in faith,
and loue, and holines with modestie.

✣ *1. Pet. 3. 3.*

7 Thirdly he appointeth women to learne in the publike assemblies with silence & modestly, being comely apparailed, without any riot or excesse in their apparell.

✣ *1. Cor. 14. 34.*

8 The first argument, why it is not lawful for women to teache in the congregation, because by this meanes they should be placed aboue men, for they should be their masters: which is against Gods ordinaunce.

9 He proueth this ordinaunce of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake.

∴ *Gen. 1. 27. & 2. 7, 21.*

✱ *Gen. 3. 6.*

10 Then, because that after sinne, God enioyned the woman this punishment, for that the man was deceiued by hir.

g *Adam was deceiued, but through his wiues meanes, and therefore she is worthely for this cause subiect to hir husband, and ought to be.*

11 He addeth a cōfort by the way, that this their subiection hindereth not but that women may be saued as wel as men, if they behaue them selues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Byshops, & & Christian Deacons, with their wiues, 12 childr. & family: 15 he calleth the Church the house of God.

1 THis [1] *is* a true saying, [2] If any man [a] desire the office of a bishoppe, he desireth a worke.

1 Hauing dispatched the treatise as wel of doctrine & of the maner of handling of it, as also of publike prayer, he now in the third place cōmeth to the persons thē selues, speaking first of Pastours & afterward of Deacōs, & he vseth a preface, that the Churche may knowe that these be certeine & sure rules. 2 A bishopricke or the ministerie of the word is not an idle dignitie, but a worke, & that an excellent worke: & therfore a Bishop must be furnished with many vertues both at home & abroad. Wherfore it is requisite before he be chosen, to examine wel his learning, his giftes, & ablenes, & his life.

a *He speaketh not here of ambitious seking, then the which there can not be a worse fault in the Churche, but generally of the minde & disposition of man, framed and disposed to help & edifie the Church of God, when and where so euer it shal please the Lord.*

thy

thy worke.

2 ✣ A biſhop therefore muſt be vnreproueable, the husband of [b] one wife, watching, temperate, modeſt, harberous, apt to teache,

3 Not [c] giuen to wine, no ſtriker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all honeſtie.

5 For if any can not rule his owne houſe, how ſhall he care for the Church of God?

6 He may not be a yong ſcholer, leſt he being puffed vp fall into the [d] condemnation of the deuill.

7 He muſt alſo be wel reported of, euen of them which are without, leſt he fall into rebuke, and the ſnare of the deuill.

8 [3] Likewiſe *muſt* [e] Deacõs *be* graue, not double tongued, not giuen vnto muche wine, neither to filthie lucre,

9 ✣ Hauing the [f] myſterie of the faith in pure conſcience.

10 And let them firſt be proued: then let them miniſter, if they be found blameles.

11 [4] Likewiſe their wiues *muſt be* honeſt, not euil ſpeakers, *but* ſober, *and* faithfull in all things.

12 [5] Let the Deacons be the husbands of one wife, and ſuche as can rule their children well, and their owne houſholdes.

13 For they that haue miniſtred wel, get them ſelues a good [g] degre, and [h] great libertie in the faith,

✣ Tit.1.6.

b *Therfore he that ſhutteth out maried men from the office of Biſhops onely becauſe they are maried, is Antichriſt.*

c *A common tippler, and one that wil ſit by it.*

d *Leſt by reaſon that he is aduanced to that degree, he take occaſion to be proud, which wil vndoe him, and ſo he fal into the ſame condemnation that the deuil him ſelf is fallen into.*

3 Likewiſe the Deacons muſt firſt be proued, that that may be good tryal of their honeſtie, trueth, ſobrietie, minde voide of couetouſnes, that they are wel inſtructed in the doctrine of faith, and to be ſhort, of their good conſcience and integritie.

e *Theſe are they that had to ſee to the poore.*

✣ Chap.1.19.

f *The doctrine of the Goſpel, which is a myſterie in deede: for fleſh and blood doe not reueale it.*

4 Regard muſt be had alſo, to the Paſtours and Deacons wiues.

5 They that haue more wiues then one, at one time, muſt neither be called to be miniſters, nor to be Deacons.

g *Honour and eſtimation.* h *Bold and aſſured confidence without feare.*

faith, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortely vnto thee.

15 But if I tary long, that thou maist yet know, how thou oughtest to behaue thy self in the [7] house of God, which is the Church of the liuing God, the [i] pillar and grounde of trueth.

16 [8] And without cõtrouersie, great is the mysterie of godlines, *which is*, God is manifested in the flesh, [k] iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleued on in the worlde, *and* receiued vp in glory.

6 Paul purposing to adde many peculiar thinges perteining to the dailie office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more careful, least at his comming he might be reproued of negligence.

7 The Pastour hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept.

i *To wit, In respect of men: for the Churche resteth vpon that corner stone, Christ, and is the preseruer of the trueth, but not the mother.*

8 There is nothing more excellent then this trueth, whereof the Churche is the keper and preseruer here amongest men, the ministerie of the word being appointed to that end and purpose: for it teacheth vs the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ, by taking our nature vpon him, whose maiestie notwithstanding in so great weakenes was manifested many wayes, in so much that the sight of it perced the very Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glory vnspeakeable.

k *The power of the Godhead shewed it self so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the world knoweth he was and is God.*

CHAP. IIII.

1 He condemneth aswel false doctrines 3 of mariage and the choyse of meates, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the dayly readinge of the Scripture.

1 NOw [l] the Spirit speaketh euidently, that in the latter times some shall departe

l He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shal fal away from God and his religion, shal bring in by the suggestion of Satan, and so, that a great nomber shal giue eare to them.

from

from the [2] faith, and shall giue hede vnto spirits of errour, and doctrines of deuils,

2 [2] Which speake lies through [b] hypocrisie, and haue their [c] consciences burned with an hote yron,

3 [3] Forbidding to marie, *and commaunding* to absteine from meats [4] which God hath created [5] to be receiued [6] with giuing thankes of them which beleeue and knowe the trueth.

4 [7] For euery creature of God *is* good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 [8] For it is [d] sanctified by the [e] worde of God, and prayer.

6 [9] If thou put the brethren in remembrance of these thinges, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the

a *From the true doctrine of God.*

2 Although heretikes counterfet holines neuer so much, yet haue they no conscience.

b *For they wil as it were practise the art of disguised persons & players, that we may not thinke they wil lye lurking in some one corner, or kepe any resemblance of shamefastnes.*

c *VVhose cõscience waxed so hard, that there grewe an hard fleshines ouer it, and so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron.*

3 He setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates. 4 He proueth that he iustly called such doctrines diuelish, first, because the teachers of them make lawes of thinges which are not their owne: for haue they created the meates?

5 Secondly, because they ouerthrowe with their decrees, the end wherfore they were created of God, to wit, that we should vse them. 6 Thirdly, for that by this meanes they rob God of his glorie, who wil be honored in the vse of them. And herewithall, the Apostle declareth that we must vse the liberalitie of God, sobrely, and with a good conscience.

7 He setteth an Apostolicall rule, for taking away the differẽce of meates, against that false doctrine. 8 He vseth Gods benefites rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him.

d *It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lords hand.* e *VVe confesse and acknowledge that God is the maker & giuer of those creatures which we vse. Secondly, that we are of the nũber of those, who through Christs benefit, haue recouered that right ouer al creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that we may vse those meates with a good conscience, which we receiue at his hands. Forthly, we make an end of our eating and drincking, with thankes giuing and prayer: and so are our meates sanctified to vs.*

9 The conclusion with an exhortation to Timothie to propound these thinges diligently to the Churches, which he had sucked of the Apostle euen in a manner from the teate.

words of faith, and of good doctrine, which thou hast continually [f] followed.

7 [10] But cast away prophane, and olde wiues fables, [11] and exercise thy self vnto [g] godlines.

8 [12] For bodily exercise profiteth litle: but godlines is profitable vnto all things, which hath the promes of the life present, and of that that is to come.

9 [13] This *is* a true saying, and by all meanes worthie to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These thinges warne and teache.

12 [14] Let no man despise thy youth; but be vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, *and* in purenes.

13 [15] Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

f. *Neuer departing from the side of it.*

10 He setteth a gaine true doctrine not onely against that false and apostaticall doctrine, but also against al vaine and curious subtilties.

11 It is not onely requisite that the Minister of the word be sound in doctrine, but also that his life be godly and religious.

g. *In the true serving of God.*

12 Godlines cõsisteth in spiritual exercise, & not in outward austerenes of life, which though it be something to be accounted of if it be rightly vsed, yet is it in no wise comparable with godlines. For it profiteth not of it self, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come.

13 He goeth a litle from his matter, and sheweth that they which giue them selues to godlines, although they are afflicted and reproched, are notwitstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his which is bountiful euen towardes his enemies? And he willeth that this doctrine be wel beaten into their heades.

14 Now he returneth to that exhortation, shewing which are the true vertues of a Pastour, whereby he may come to be reuerenced although he be but yonge, to wit, such speache and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mencion made of the crosier staffe, ring, cloke, and such other foolish and childish toyes.

15 The priuate exercise of Pastours, is continual reading of the Scriptures, whence out they may draw matter of wholsome doctrine and exhortation, both to them selues and to other.

14 Despise not the gift that is in thee, which was giuen thee by prophesie with the laying on of the handes of the companie of the Elder-ship.

15 These things exercise, *and* giue thy self vnto them, that it may be seene how thou profitest among all men.

16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt both [h] saue thy self, and them that heare thee.

h Faith is by hearing, & hearing by preaching: and therefore the Ministers of the worde are so sayed to saue them selues and other, for that in them the Lord hath put the word of reconciliation.

CHAP. V.

1 Hauing set downe a maner how to rebuke all degrees, 5 He entreateth of widowes, who then were chosen for the seruice of the Churche: 17 Then he commeth to Elders, 23 and speaketh somwhat touching the health of the bodie.

1 REbuke [1] not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenes.

3 [2 a] Honour widowes, which are widowes in deede.

4 [3] But if any widowe haue children or nephewes, let them learne first to shewe godlines [4] towarde their owne house, and [5] to recompense their kinred: [6] for that is an honest thing and acceptable before God.

5 [7] And she that is a widowe in deede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

1 Of keping measure in priuate reprehensions according to the degrees of ages and kindes.

2 The Apostle giueth these rules, touching the care of widowes.

a Haue care of those widowes which haue nede of helpe.

3 Widowes children & nephues must take care for their parents, because that, that them selues ought, according to their habiltie.

4 The first reason, because that, that which they bestowe vpon theirs, they bestowe it vpon them selues.

5 Another, because nature it self teacheth vs to recompense our parents.

6 The third: because this duetifulnes pleaseth God.

7 The second rule: Let the Church haue care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their owne friendes, and liue godly and religiously.

6 [8] But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne *them* of, that they may be blameles.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, he denieth the faith, and is worse then an infidell.

9 [9] Let not a widow be taken into the nomber vnder three score yeare olde, that hath bene the wife of [b] one husband,

10 And wel reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue [c] washed the Saints feete, if she haue ministred vnto thē which were in aduersitie, if she were continually giuen vnto euery good worke.

11 [10] But [d] refuse the yonger widowes: for when they haue begonne to waxe wanton against Christ, they will marie,

12 Hauing dānation, because they haue broken the first faith.

13 [11] And likewise also being ydle they learne to go about from house to house: yea, *they are* not onely ydle, but also pratlers and busibodies, speaking things which are not comely.

14 [12] I wil therefore that the yonger women marie, and beare children, & gouerne the house, *and* giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie be holden & accompted as fallers away frō God and his religion, & worse thē very infidels.

9 The fourth rule: Let none vnder three score yeare old, be taken into the nōber of widowes, to serue the Cōgregations or Churches, and such as are free frō all reproche of vnchastitie, & are wel reported of, for their diligence, charitie, and integritie.

b That hath had no more husbands, but one at one time.

c This is spoken in respect of the maner of those countries.

10 The first reason why yonger widowes are not to be admitted to this ministerie, to wit, because for the lightnes of their age, they wil at length shake of the burden that Christ hath layed vpō them, & thinke rather vpō mariyng againe: & so wil forsake the ministerie whereūto they had boūd thē selues.

d Take them not into the colledge of widowes.

11 An other reason: because they are for the most part pratlers and busie bodies, and gadders vp and downe neglecting their charge and duetie.

12 The fifth rule: Let yōger widowes mary & gouerne their houses godly.

16 [13] If

13 The sixt rule. Let the faithful help their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

14 Now he giueth rules and sheweth how he ought to behaue him self with the Elders, that is to say, with the Pastours and such as haue the gouernaunce in the discipline of the Churche, which is President of their cõpanie. The first rule. Let the Churche or Cõgregation see vnto this especially, as God him self hath commaunded, that the Elders that doe their duetie wel, be honestly mainteined.

16 [13] If any faithfull man, or faithful woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in dede.

17 ¶ [14] The Elders that rule wel, let them be had in [e] double honour, [f] specially they which labour in the worde and doctrine.

18 For the Scripture saith, ✣ Thou shalt not mouzel the mouth of the oxe that treadeth out the corne: and, ✣ The labourer is worthie of his wages.

19 [15] Against an Elder receiue none accusation, but vnder two or thre witnesses.

20 [16] Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ ✣ [17] I charge *thee* before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without preferring one to another, and do nothing parcially.

22 [18] Lay handes [g] sodainly on no man, neither be partaker of other mens sinnes: kepe thy self pure.

e We must be more careful for them, then for the rest. *f There were two kindes of Elders, the one attended vpon the gouernment onely, and loked to the maners of the Congregation, the other did beside that, attend vpon preaching and prayers to and for the Congregation.* ✣ *Deut.25.4. 1.Cor.9.9.* ✣ *Mat.10.10. Luk.10.7*

15 The second rule. Let no accusation be admitted against an Elder, but vnder two or thre witnesses. 16 The third rule. Let the Elders conuicted be rebuked openly, that they may be an example to other.

✣ *Chap.6.13.* 17 The fourth rule. Let sinceritie be vsed without any preiudice or respect of persons in Ecclesiastical proceadings (especially against the Elders) because God him self is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule. Let the minister lay handes sodainly on no man. Let him not be faultie herein either by fauouring any mans folie, or peruerse affection: Yf ought be done otherwise then wel of his felowes, let him kepe his conscience pure.

g As much as in thee lyeth doe not rashely admit any what soeuer, to any Ecclesiastical function.

23 [19] Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 [20] Some mens sinnes are opē before hand, and goe before vnto iudgement: but some mens folowe after.

25 [21] Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

19 The sixt rule Let the Elders haue indifferent consideration of their health, in the maner of their diet.

20 Because hypocrites some times crepe in to the ministerie, although there be not to be troubled and examining, 21 Another cōfort belonging to thē, which sometimes are slaundered & misreported of.

neuer so great diligence vsed, the Apostle willeth ỹ Pastours be not therefore, or slacke any whit of their diligence in trying, because the Lord hath appointed a time to discouer the faultes of such mē, and it is our partes to take hede that we offend not therein.

CHAP. VI.

1 He sheweth the duetie of seruants: 10 And what a mischieuous euill couetousnes is: 13 And hauing spoken somwhat of richmē, he once againe forbiddeth Timothie 20 To cōbre him self with vayne bablings.

1 [1] LEt as many seruantes as are vnder the yoke, counte their masters worthy of all honour, [2] that the Name of God, and his doctrine be not euil spoken of.

2 [3] And they which haue beleeuing masters, let thē not despise thē, because they are brethrē, but rather do seruice, because they are faithful, & beloued, and [a] partakers of the benefit. [4] These things teach and exhorte.

1 He addeth also rules for the seruants duetie towards their masters: whereupon no doubt there were many questions then moued by thē, which tooke occasion by ỹ Gospel to trouble ỹ common state. And this is the first rule: Let seruants that are come to ỹ faith and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God should seme, by the doctrine of the Gospel to stirre vp men to rebellion & al wickednes. 3 The second rule: Let not seruants that are come to ỹ faith, & haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much ỹ rather obey them. *a Let this be sufficient, that as touching those things which perteine to euerlasting life, they are partakers of ỹ same good will and loue of God as their masters them selues are.* 4 A general conclusion, that these things ought not only to be simply taught, but must w exhortacions be diligently beaten into their heades.

3 [5] If any man teache other wise, and conſenteth not to the wholſome wordes of our Lord Ieſus Chriſt, and to the doctrine, which is according to godlines,

4 He is puffe vp and knoweth nothing, but doteth about queſtions and [b] ſtrife of words, where of commeth enuie, ſtrife, railings, euil ſurmiſings,

5 Froward [c] diſputatiõs of mẽ of corrupt minds & deſtitute of the trueth, which thinke that gaine is godlines: from ſuch ſeparate thy ſelf.

6 [6] But godlines is great gaine, if a man be cõtent with that he hath.

7 [7] For we brought nothing into the worlde, and it is certaine, that we can carie nothing out.

8 Therfore when we haue foode and raimẽt, let vs therewith be content.

9 [8] For they that will be riche, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euil, which while ſome luſted after, they erred frõ the faith, and [d] perced them ſelues through with many ſorowes.

5 He condemneth ſeuerely & excommunicateth or caſteth out of ỹ Church as proud men, ſuch as content not them ſelues with Chriſts doctrine (ỹ is to ſay the doctrine of godlines) but wery both thẽ ſelues & others, in vaine queſtions, (for all other things are vaine) becauſe they cõtent not them ſelues in Chriſts doctrine: And as lying deceiuers, becauſe they ſauour or ſound of nothing but vanitie: as mad mẽ, becauſe they trouble them ſelues ſo much in matters of nothing: as miſchieuous plagues, for ỹ they cauſe great contentions, & corrupt mens minds & judgement: to be ſhort, as prophane & wicked, becauſe they abuſe ỹ pretious name of godlines and religion, to filthie lucre. *b Striuings about words, and not about matter: and by words he meaneth all thoſe thinges which haue no pith in them, and whereby we can reape no profit.* *c Such as we ſee in thoſe ſhameleſſe ſcholes of Poperie which are nothing els but vaine babling and prating.*

6 He turneth away fitly, the name of gaine and lucre, confeſſing that godlines is great gaine, but far after another ſort, to wit, becauſe it bringeth true ſufficiencie. 7 He mocketh their folie, which do ſo gredily gape after fraile things, that they can in no wiſe be ſatiſfied, and yet notwithſtãding they can not enioye that exceſſe. 8 He fraieth Timothie from couetouſnes after an other ſort, to wit, becauſe it draweth with it an infinit ſort of luſtes, & thoſe very hurtful, wherw couetous men do torment them ſelues, ſo farre forth ỹ in the end, they caſt away from thẽ their faith & ſaluatiõ. *d Sorow & grief do as it were perce through the mind of man, and are the harueſt and true fruites of couetouſnes.*

11 [g] But thou, O [c]mā of God, flee these things, & folow after righteousnes, godlines, faith, loue, patience, *and* meekenes.

12 Fight the good fight of faith, laye holde of eternall life, whereunto thou art also called, and hast professed a good professiō before many witnesses.

13 ✝[10] I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pōtius Pilate ✝witnessed a good confessiō,

14 That thou kepe *this* cōmaundement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is [f] blessed and prince onely, the King of Kings, and Lord of Lords,

16 Who onely hath immortalitie, and dwelleth in [g] light that none can attaine vnto, ✝whom neuer man sawe, neither can see, vnto whom *be* honour and power euerlasting, Amen.

17 [11] Charge thē that are rich in [g] this world, that they be not high minded, & that they ✝ trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs aboundantly al things to enioy)

18 That they do good, *and* be riche in good workes, *and* readie to distribute, & communicate,

19 ✝ [12] Laying vp in store for thē selues a good

9 A peculiar exhortacion to diuers vertues, wherwith it behoueth the pastours especially to be furnished.

e VVhom the Spirit of God ruleth.

✝ *Chap.5.21.*

10 A most earnest requeste and charge, to obserue and kepe all the premisses faithfully with our eyes set vpō the comming of Iesus Christ, whose glorie we haue to set against the vaine glistering of this world, and his power, against all the terrours of the wicked.

✝ *Mat.27.11. Iohn.18.37.*

f He heapeth many wordes together, to one purpose: whereby he vouchsafeth the power of God, which if we stick fast vnto, we shall not be moued out of our standinges.

11 He addeth for an ouerplus as it were, a sharpe admonition to the riche, that they chiefly take heede of two mischiefes, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towardes their neighbour, and gentle condutions.

g In things pertaining to this life, w whom those mē are cōpared, which are rich in good workes. ✝ *Mar.4.19. Luk.12.15. h VVho only is, and that euerlasting: for he setteth the fraile nature of riches against God.* * *Mat.6.2.*

12 The praise of liberalitie, by the effectes therof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, & therfore of the saluation that shalbe giuen vs.

foundation againſt the time to come, that they may obteine eternall life,

20 [13] O Timotheus, kepe that which is committed vnto thee, & auoid prophane *and* vaine babblings, and oppoſitions of ſcience falſely ſo called,

21 Which while ſome [1] profeſſe, they haue erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *epiſtle* to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

13 He rehearſeth the chiefeſt of al the former exhortations, which ought to be depely imprinted in the mindes of al miniſters of ỹ word to wit, that they eſchewe al vaine bablings of ſophiſtrie, and cõtinue in the ſimplicitie of ſincere doctrine.

1 *Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behauiour was ſuch that euen when they held their peace, they woulde make men beleeue, their heads were occupied about nothing but hie and waightie matters, euen then they erred concerning the faith.*

THE SECOND EPISTLE OF PAVL TO Timotheus.

CHAP. I.

5 He commendeth Timothies faith, 6 And exhorteth him to go on faithfully in the charge committed vnto him: 8 And that neither for his bondes, 15 Nor the reuolting of others, he faynt, 11 He triumpheth of his Apoſtleſhip. 14 He willeth him to haue care of the thing committed vnto him, 16 And prayſeth Oneſimus.

Paul

1 PAul an Apostle of Iesus Christ by the wil of God, [a] according to the promes of life which is in CHRIST IESVS,

2 To Timotheus *my* beloued sonne: Grace mercy *and* peace from God the Father, and *from* Iesus Christ our Lord.

3 [1] I thanke God, ✣ whom I serue from *mine* [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grādmother Lois, & in thy mother Eunice, and am assured that *it dvvelleth* in thee also.

6 [2] Wherefore, I put thee in remembrance that thou [c] stirre vp the gifte of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a sounde minde.

8 [3] Be not therefore ashamed of the testimonie of our Lord, neither of me [e] his prisoner: but be partaker of the afflictions of the [f] Gospell, accor-

a Sent of God to preache that life, which he promised in Christ Iesus.

1 The chiefest marke that he shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the end, setting first before him the great good wil he beareth him, & the reckoning vp ỹ excellent giftes which God would as it were haue to be by inheritance in Timothie, and his auncetours, which might so much the more make him bound to God.

✣ *Act. 22. 3.*

b From Abraham, Isaac and Iacob: for he speaketh not of phariſaiſme, but of Chriſtianiſme.

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may and do come vpon vs. *c The gift of God is as it were a certaine liuely flame kindled in our hartes, which the flesh and the deuill go about to put out: and therfore we on the contrary side must labour as much as we can to foster and kepe it burning. d To perce vs through, and terrifie vs, as men whom the Lord will destroye.*

3 He proueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honorable: first, because the Gospel wherfore the godly are afflicted, is the testimonie of Christ: & secondly, because at length the great vertue and power of God appeareth in them.

e For his sake. f The Gospell after a sort is saied to be afflicted in the that preach it.

ding to the [g] power of God.

9 [h] Who hath ſaued vs, & called vs ẅ an ✣ holie calling, not according to our ✣ workes, but according to his own purpoſe & grace, which was [i] giuē to vs through Chriſt Ieſus [k] before ẏ ✣ world was,

10 But is nowe made manifeſt by that appearing of our Sauiour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto [l] light through the Goſpell.

11 ✣ [m] Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles.

12 [n] For ẏ which cauſe I alſo ſuffer theſe things, [o] but I am not aſhamed: for I know whō I haue beleued, and I am perſuaded that he is able to kepe that which I haue cōmitted to him againſt that day

13 [p] Keepe the true paterne of the wholſome wordes, which thou haſt heard of me in faith and loue which is in Chriſt Ieſus.

14 [q] That worthy thing, which was cōmitted to thee, keepe [r] through the holy Ghoſt, which dwelleth in vs.

15 [s] This thou knoweſt, that al they which are in A-

[g] *Through the power of God.* 4 He ſheweth with how great beneſites God hath bound vs to mainteine boldly and conſtantly his glorie which is ioyned with our ſaluation, and reckoneth vp ẏ cauſes of our ſaluatiō, to wit, ẏ free and eternall purpoſe of God to ſaue vs in Chriſt which was to cōe wherby it ſhold come to paſſe, ẏ we ſhould at length be freely called of God by the preaching of the Goſpell, to Chriſt the deſtroyer of death and author of immortalitie. ✣ *1. Cor. 1. 2. ✣ Tit. 3. 5. h He ſaieth ẏ that grace was giuē vs frō euerlaſting, vnto which we were predeſtinat frō euerlaſting. So ẏ the doctrine of foreſene faith & foreſene works, is eleane cōtrarie to ẏ doctrine which preacheth & teacheth the grace of God. i Before ẏ courſe of yeres, which hath run on euer ſince ẏ beginning of th ¶ world. ✣ Ro. 16. 25. Epheſ. 1. 4. Col. 1. 26. Tit. 1. 2. k Hath cauſed life and immortalitie to appeare. ✣ 1. Tim. 2. 7.* 5 That is ẏ goſpel, which ẏ Apoſtle preached. 6 He confirmeth his Apoſtleſhip by a ſtraunge argument, to wit, becauſe ẏ world could not abide it, & therfore, it perſecuted him ẏ preached it. 7 By ſetting his own exāple before vs, he ſheweth vs how it may be, ẏ we ſhal not be aſhamed of ẏ croſſe of Chriſt, to wit, if we be ſure ẏ God both can & will kepe ẏ ſaluation which he hath as it were laied vp in ſtore by him ſelf for vs againſt ẏ day. 8 He ſheweth wherin he ought to be moſt cōſtāt, to wit, both in ẏ doctrine it ſelf, ẏ abbridgemēt wherof is faith & charitie, & next in ẏ maner of teaching it, a liuely paterne & ſhape wherof Timothie knew in ẏ Apoſtle. 9 An amplificatiō, takē of ẏ dignitie of ſo great a beneſit cōmitted to ẏ miniſters. 10 The taking away of an obiectiō. It is an hard thīg to do it, but ẏ Spirit of God is mightie, who hath inwardly indued vs ẅ his vertue. 11 He preuenteth an offēce which aroſe by ẏ meanes of certain ẏ fel frō God & the religiō, & vttereth alſo their names ẏ they might be knowē of al mē. But he ſetteth againſt thē ẏ ſingular faith of one man, ẏ one only good exāple might counterpoiſe & waigh down al euil examples.

in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But whē he was at Rome, he sought me out very diligently, and founde *me*.

18 The Lord graūt vnto him, that he may find mercy with the Lord at that day, & in how many thinges he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 The bettter to set out perseuerance in the Christian warfare, 3 He taketh similitudes 4 From Souldiers, 6 And from husbandmen. 10 He sheweth that his bondes are for the profit of ỹ saincts: 15 Then he warneth Timothie to diuide the word of trueth aright, 17 To beware of the examples of the wicked, 22 And to do all things modestly.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

1 The conclusiō of the former exhortatiō which hath also added vnto it a declaration, how that they do not kepe that worthy thig that is committed vnto them, which kepe it to them selues, but they rather which do most freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance.

2 And what things thou hast heard of me, by [a] many witnesses, the same deliuer to faithfull men, which shalbe able to teache other also.

a When many were by, which can beare witnes of these thinges.

3 [2] Thou therefore suffer affliction as a good souldier of Iesus Christ.

2 Another admonition: That the Ministerie of the word is a spiritual warfare, which no mā can so trauaile in, that he may please his captaine, vnlesse he forgo and part with all hinderances which might drawe him away from it.

4 No man that warreth, entangleth him selfe with the affaires of [b] *this* life, because he woulde please him that hath chosen him to be a souldier.

b With affaires of housholde, or other things that belong to other ordinarie businesses.

5 [3] And if any mā also striue for a masterie, he

3 The third admonitiō: The ministerie is like to a game or iusting wherein men striue for the victorie and no mā is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull.

is not crowned, except he ſtriue as he ought to do.

6 [4] The husbandman muſt labour before he receiue the fruites.

7 [5] Cõſider what I ſay: and the Lord giue thee vnderſtanding in all things:

8 [6] Remember that Ieſus Chriſt *made* of the ſeede of Dauid, was raiſed againe from the dead according to my Goſpell,

9 [7] Wherein I ſuffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bounde.

10 Therefore I ſuffer all things, for the elects ſake, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glorie.

11 [8] It *is* a true ſaying, For if we be ✣[c] dead together with him, we alſo ſhal liue togither ✣ him.

12 If we ſuffer, we ſhal alſo reigne togither with him: ✣ if we denie him, he alſo will denie vs.

13 If ∴ we beleeue not, *yet* abideth he faithfull: he can not denie him ſelf.

14 Of theſe things put them in remembrance, and [d] proteſt before the Lord, that they ſtriue not

4 An other ſimilitude tẽding to the ſame end no mã may looke for the harueſt vnleſſe he firſt take paines to plowe and ſowe his ground.

5 Al theſe things can not be vnderſtoode, & much leſſe practiſed, vnleſſe we aſke of God and he giue vs vnderſtanding.

6 He cõfirmeth plainly, two principles of our faith, which are alwayes aſſaulted of heretikes, the one whereof, to wit, that Chriſt is the true Meſſias made man of the ſeede of Dauid, is the ground of our ſaluation: and the other is the higheſt part of it, to wit, that he is riſen againe from the dead.

7 The taking away of an obiection: Trueth it is ỹ he is kept in priſon as an euill doer, yet there is no cauſe, why therefore ſome ſhould go about to derogate credit from his Goſpel, ſeeing that notwithſtanding God did bleſſe his miniſterie, nay rather, the example of this his captiuitie and pacience did ſondrie wayes confirme the Churche in the hope of a better life.

8 The fourth admonition: we ought not to contend vpon wordes and queſtions, which are not onely vnprofitable, but alſo for the moſt part hurtfull: but rather vpon this, how we may frame our ſelues to all maner of pacience, and to die alſo with Chriſt (that is to ſaie, for Chriſtes name) becauſe that is the playne way to the moſt glorious life: as contrariwiſe the falling away of mẽ can diminiſh no part of the trueth of God, although by ſuch meanes they procure moſt certaine deſtruction to them ſelues.

✣ *Rom.6.5.* c *If we be afflicted with Chriſt, and for Chriſtes ſake.*
✣ *Mat.10.33. Mar.8.38.* ∴ *Rom.3.3.& 9.6.* d *Call God to witnes, or as a Iudge, as Moſes, Ioſuua, Samuel, and Paul him ſelf did. Act.20.*

about

about wordes, which is to no profit, *but* to the perverting of the hearers.

15 [9] Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of trueth [e] aright.

16 [f] Stay prophane, and vaine bablings: [10] for they shall encrease vnto more vngodlines.

17 And their worde shall fret as a cancre: of which sorte is Hymeneus and Philetus,

18 Which as cõcerning the trueth haue erred from the marke, saying that the resurrectiõ is past already, and doe destroy the faith of certaine.

19 [11] But the foundation of God remaineth sure, and hath this seale, The Lord, knoweth who are his, and, Let euery one that [g] calleth on the Name of Christ, departe from iniquitie.

20 [12] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of woode and of earth, ✣ and some for honour, and some vnto dishonour.

21 If any man therfore [h] purge him selfe from these, he shalbe a vessel vnto honour, sanctified, & mete for the Lord, and prepared vnto euery good worke.

9 The fifth admonition: A minister must not be an idle disputer but a faithful steward in diuiding aright the word of trueth, in so much ỹ hee must stop the mouths of other vaine bablers.

e By adding nothing to it, neither ouerslipping any thing, neither măgling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.

f Marke and watch, and see they creepe not on further.

10 He discouereth the subtiltie of Satã, who beginning ẅ these priciples, draweth vs by litle & litle to vngodlines through the meanes of that wicked and prophane babling, stil creeping on: which he proueth by the horrible example of them that taught, that the resurrection was already past. 11 A digression, wherein he saluteth ỹ offence which rose by their falling away: shewing first, that the elect are out of al danger of any such falling away: secondly, that they are knowen to God, and not to vs: and therfore it is no marueile if we count hypocrites oftẽ times for true brethren: but we must take heede that we be not like thẽ, but rather that we be indeede, such as we are sayd to be.

g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

12 The taking away of an obiection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but we must loke to this ỹ we be found vessels prepared to honour.

✣ *Rom. 9. 21.*

h By these words is meant the executiõ of the matter, & not the cause: for in that we purge our selues, it is not to be attributed to any free wil that is in vs, but to God, who frely and wholy worketh in vs, a good and an effectuall will.

13 Returning to the matter from whēce he digreſſed verſ. 16. he warneth him to exerciſe him ſelf in waightie matters, and ſuch as pertayne to godlynes.

22 [13] Flee alſo from the luſtes of youth, & followe after righteouſnes, faith, loue, *and* [14] peace, with them that ✣cal on the Lord with pure heart.

23 ✣And put away fooliſh, and vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruaunt of the Lorde muſte not ſtriue, but *muſt* be gentle towarde all men apt to teache, [i] ſuffring the euill.

14 The ſixth admonition: We muſt aboue all things eſchewe all bitternes of minde both in teaching al men, and alſo in calling them backe whiche haue gone

25 Inſtructing them with meekenes that are [k] contrary minded, *proning* if God at any time will giue them repentance, that they may acknoweledge the trueth.

26 And come to amendement out of that ſnare of the Deuil, of whom they are taken priſoners, to *doe* his will.

e out of the way. ✣ *1. Cor. 1. 2.* ✣ *1. Tim. 1. 4. and 4. 7. Tit. 3. 9.*

i To winne them through our patient bearing with them, but not to pleaſe them or excuſe them in their wickednes. *k He meaneth ſuch as doe not yet ſee the trueth.*

CHAP. III.

1 He foretelleth the daungerous times that are to inſue: 9 but with the certayne hope of victorie 10 He encourageth him to the combat: 14 ſetting out eſpecially the tryall of ſounde doctrine.

1 THis know alſo, that in the ∴ laſt dayes ſhal come perillous times.

2 For men ſhalbe louers of their owne ſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankfull, [a] vnholy,

3 Without naturall affection, trucebreakers, falſe accuſers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleaſures more then louers of God,

5 Hauing a ſhew of godlines, but haue denied

x The ſeuenth admonition: we may not hope for a Church in this worlde without corruption: but there ſhalbe rather great aboūdance of moſt wicked men euen in the very boſome of the Church, which notwithſtanding ſhall make a ſhewe and countenance of great holines and charitie.

∴ *1. Tim. 4. 1. 2. Pet. 3. 3. Iud. 18.*

a VVhich make no account, either of right or honeſtie.

the

the power therof: [2]turne away therefore frō such.

6 For of this sorte are they which creepe into houses, & leade captiue simple womē laden with sinnes, and lead with diuers lustes,

7 *VVhich women are* euer learning, and are neuer able to come to the acknowledging of the trueth.

8 ✣ And as Iannes and Iambres withstoode Moses, so doe these also reiste the trueth, men of corrupt mindes, reprobate concerning the faith.

9 [3]But they shall preuaile no longer: for their madnes shalbe euident vnto al men, as theirs also was.

10 ¶ [4]But thou hast [b]fully knowē my doctrine, maner of liuing, purpose, faith, long suffring, loue, patience,

11 Persecutions, & afflictions which came vnto me at [c]Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them al the Lord deliuered me.

12 Yea, and al that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers, shal waxe [d]worse and worse, deceiuing, and being deceiued.

14 But cōtinue thou in the things which thou hast learned, & which are committed vnto thee, knowing of whom thou hast learned *them*:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise, vnto saluation through the faith which is in Christ Iesus.

2 We must not dally ✣ such mē as resist ỹ trueth not of simple ignorance but of a peruerse mind, (which thing appeareth by their fruits whiche he painteth out here liuely) but we must rather turne away from them.

✣ *Exod.7.11.*

3 He addeth a comfort: The Lorde will at length plucke of all their visardes.

4 That we be not deceyued by such hypocrites, we must set before vs the vertues of the holy seruants of god, and we must not be afraid of persecution whiche they suffred willingly, & which alwayes foloweth true godlynes. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this,

that we are saued through fayth in Christ Iesus.

b Thou knowest thoroughly not onely what I taught and did, but also howe I was minded and disposed.

c VVhich is in Pisidia.

d Their wickednes shall daily encrease.

16 ✣ [5]For

✤ 2.Pet.1.20.
5 The eight admonition which is moſt pretious: A Paſtour muſt be wiſe by the worde of God

16 ✤ [5] For the whole Scripture *is* giuen by inſpiration of God, and *is* profitable to teach, to cõuince, to correct, & to inſtruct in righteouſnes,

17 That the [c] man of God may be abſolute, being made perfect vnto all good workes.

onely, wherein we haue perfectly deliuered vnto vs, whatſoeuer perteyneth either to diſcerne, knowe and eſtabliſhe true opinions, and to confute falſe, and furthermore, to correct euill maners, and to frame good.

c The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.

CHAP. IIII.

1 He chargeth him to preache the Goſpel with al diligence, 3 in that ſo miſerable time: 6 That his death is hard at hande, 8 yet ſo, that as a conqueror, he maketh haſt to a glorioſe triumphe: 10 He ſheweth the cauſe why he ſendeth for Timothie, 11 euen by reaſon of his preſent ſtate.

1 The principal and chiefe of all admonitions, being therfore propoſed ẅ a moſte earneſt charge, is this: that the word of God be propounded ẅ a certaine holy importunitie, as neceſſitie requireth: but ſo, that a good and true ground of the doctrine be layd, and ỹ vehemencie be tempered with all holy meekenes.

1 I [1] Charge *thee* therefore before God, and *before* the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preache the worde: be inſtant, in ſeaſon and out of ſeaſon: improue, rebuke, exhorte with all long ſuffering and doctrine.

3 [2] For the time will come, when they will not ſuffer wholſome doctrine: but hauing their eares itching, ſhall after their owne luſtes get them an heape of teachers,

4 And ſhal turne their eares from the trueth, and ſhalbe giuen vnto [a] fables.

5 [3] But watch thou in al things: ſuffer aduerſitie: do the worke of an Euangeliſt: [b] cauſe thy miniſterie

2 Faithful paſtours in times paſt toke al occaſions they could, becauſe men were very prompt and ready to returne to their fables.

a To falſe and vnprofitable doctrines, which the worlde is nowe ſo bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it woulde come out of darkenes.

3 The wickednes and falling away of the worlde, ought to cauſe faithfull miniſters to be ſo much the more carefull.

b Proue and ſhewe by good and ſubſtanciall proſe, ỹ thou art the true miniſter of God.

misterie to be throughly liked of.

6 [4] For I am now ready to be [c]offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished *my* course: I haue kept the faith.

8 *For* hence forth is laid vp for me the crowne of righteousnes, which the Lorde the righteous iudge shall giue me at that day: & not to me only, but vnto all them also that loue that his appearing.

9 [5] Make speede to come vnto me at once.

10 For Demas hath forsaken me, and hathe [d]embraced this present worlde, and is departed vnto Thessalonica. Crescens *is gone* to Galacia, Titus vnto Dalmacia.

11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

14 Alexander the copper smith hath done me much euill: the Lorde reward him according to his workes.

15 Of whome be thou ware also: for he withstoode our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstãding the Lord assisted me, and strẽgthened me, that by me the preaching might be fully beleued, and that all the Gentiles should heare, and I was deliuered out of the mouth of the [e]lion.

18 And the Lorde will deliuer me from euery [f]euill worke, and will preserue me vnto his [g]heauenly

4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, & sure hope.

c To be offred for a drinke offring: and he alludeth to the powring out of blood or wine whiche was vsed in sacrifices.

5 The last part of the Epistle, setting foorth grieuous complaintes against certaine, and examples of singular godlines in euery place, and of a mind neuer wearied.

d Contented himselfe with this worlde.

✣ *Colos.4.10.14.*

e Of Nero.

f Preserue me pure from committing any thing vnworthie my Apostleship.

g To make me partaker of his kingdome.

uenly kingdome: to whom *be* praise for euer and euer, Amen.

19 Salute Prisca, & Aquila, and the ✣houshold of Onesiphorus.

✣ *Chap.1,16.*

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make spede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ *be* with thy spirit. Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Timotheus the first Bishop elected, of the church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

¶ He sheweth what kinde of men ought to be chosen Ministers: 10 how vayne babblers mouthes should be stopped: 12 and through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holynes in outward things.

1 He voucheth his Apostleship, (not for Titus, but for ỹ Cretenses sake) both by ỹ testimonie of his outward calling, and by his consent wherein he agreeth with all the elect frō the beginning of ỹ world.

1 PAula [a] seruant of God, & an Apostle of IESVS CHRIST, according to the faith of Gods [b] elect, [2] and the acknowledging of the trueth, which is according to godlines,

[a] *A Minister, as Christ him selfe in that that he was a minister and head of the prophets, is called a seruant, Esa.42.1.* [b] *Of those whom God hath chosen.*

2 The faith wherein al the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God a right, they may at length obteyne lyfe euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due tyme, according to his eternall purpose.

2 Vnto the [c] hope of eternall life, which God that can not lie, hath [d] promised before the ✣ [e] worlde began:

3 [3] But hath made his worde manifest in due time through the preaching, which is ✣ committed vnto me, according to the commaundement of God our [f] Sauiour:

4 [4] To Titus *my* naturall sonne according to the common faith, [5] Grace, mercy *and* peace from God the Father, and *from* the Lorde Iesus Christ our Sauiour.

5 [6] For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordaine Elders in euery citie, as I appointed thee,

6 ∴ If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riote, neither are [g] disobedient.

7 [7] For a bishop must be vnreproueable, as Gods [h] steward, not [i] froward, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnes, [k] wise, righteous, holy, temperate,

9 [8] Holding fast that faithful worde according to doctrine, [9] that he also may be able to exhorte

[c] *Hope is the ende of faith.*
[d] *Freely and of his mere liberalitie*
✣ *Rom.16.25. Ephes.3.9. Colos.1.26. 2.Tim.1.9. 1.Pet.1.20.*
[e] *Looke. 2.Timoth.1.9.*
3 This trueth is no otherwher to be sought, but in the preaching of the Apostles.
✣ *Galat.1.1.*
[f] *This word (Sauiour) doth not onely signifie a preseruer of lyfe, but also a giuer of life.*
4 The Apostle moueth [y] Cretenses to heare Titus, by setting foorth his consent and agreement with him in the faith, and therewithall

sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastour, & the flocke. 6 The first admonition, to ordeine Elders in euery citie.

[7] *1.Tim.3.2.* [g] *This word is propre to horses and oxen, which wil not abide the yoke.*

7 The second admonition, what faultes Pastours (whom he cõprehended afore vnder [y] word elders) ought to be void of, and what vertues they ought to haue. [h] *Whom the Lord hath appointed steward of his gifies.* [i] *Not harde conditioned, and euil to please.* [k] *Circumspect, and of a sound iudgement, and a singular example of moderation.*

8 The third admonitiõ: The Pastour must hold fast [y] doctrine, which the Apostles deliuered, and perteineth to saluation, leauing al curious and vaine matters. 9 The fourth admonition: To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shewe them selues apt to learne, and confuting the obstinate.

with

with wholsome doctrine, and conuince them that say against it.

10 [10] For there are many disobedient and vaine talkers and deceyuers of mindes, chiefly they of the [l] Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching thinges, which they ought not, for filthie lucres sake.

12 [m] One of them selues, *euen* one of their own prophetes said, The Cretians *are* alwaies lyars, euill beastes, slowe bellyes.

13 This witnes is true: wherefore conuince them [n] sharpely, that they may be sounde in the faith,

14 And not taking hede to ✣ Iewish fables and commaundements of men, that turne away from the trueth.

15 [11] Vnto the pure ✣ *are* all thinges pure, but vnto them that are defiled, and vnbeleeuing, *is* nothing pure, but euen their [o] mindes and consciences are defiled.

16 They professe that they knowe God, but by workes they denie *him*, and are abominable and disobedient, & vnto euery good worke reprobate

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slothfulnes, and also because of certain couetous Iewes, whiche vnder a colour of godlines, ioyned partly certayne vaine traditions, and partly olde ceremonies with the Gospell.

l Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the law together.

m Epimenides, who was counted a Prophet amongst them. Looke vpon Laertius, and Cicero, in his first booke of diuination. *n Roughly and playnely, and goe not about the bush with them.* ✣ *1.Tim.1.4.*

11 He sheweth in fewe words, that puritie cōsisteth not in any external worship, and that that is according to the olde Lawe, (as in difference of meates, and washings, and other such things which are abolished) but in the minde & conscience: and whosoeuer teache otherwise, knowe not what is true religion in deede, and also are nothing lesse then that that they would seeme to be. ✣ *Rom.14.20.*

o If our mindes and consciences be vncleane, what cleannes is there in vs before regeneration?

CHAP. II.

1 He setteth out the dueties of sundrie persones and states, 6 and willeth him to instruct the Church in maners, 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

1 But

1 BVt [1] speake thou the things which become wholsome doctrine,

2 [2] That the Elder men be watchful, graue, temperate, sounde in the faith, in loue, & in patiẽce:

3 The Elder women likewise, that they be in such behauiour as becommeth holines, not false accusers, not subiect to muche wine, *but* teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chast, [a] keping at home, good and ✣ subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhorte yong men likewise, that they be sobre minded.

7 [3] In all things shewe thy self an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 *And* with the wholsome worde, which can not be condemned, that he which withstanderth, may be ashamed, hauing nothing concerning you to speake euill of.

9 ✣ [4] Let seruãts be subiect to their masters, & please *them* in [b] al things, not answering againe,

10 Neither pykers, but that they shewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.

11 ✣ [5] For that grace of God, that bringeth

1 The fifth admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diuersitie of circumstances.

2 What are the chiefest vertues for old & yong, both men & women: and how they ought to be stirred vp vnto them continually.

a No gadders vp and downe.

✣ *Ephe.5.22.*

3 The sixth admonition: That both the Pastours life & doctrine must be sound.

b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.

[1] *Ephes.6.5. Colos.3.22. 1.Pet.2.18.*

[2] The seuenth admonition, of seruants duetie toward their masters.

[3] *Which may be done without offence to God.* ✣ *1.Cor.1.2. Colos.1.22.*

[4] The eighth admonition belonging to al the godlie, that seing God calleth all men to the Gospel, & Christ hath so iustified vs, that he hath also sanctified vs, we must al of vs giue our selues to true godlines & righteousnes, setting before vs a sure hope of that immeasurable glorie: which thing must in such sort be beaten into their heades, that the gainesayers also must be reproued, by the authoritie of the mightie God.

saluation vnto al men, hath appeared,

12 And teacheth vs, that we ſhould deny vngodlines and [d] worldly luſts, and that we ſhoulde liue ſoberly and righteouſly, and godly in this preſent worlde,

13 [e] Loking for that bleſſed hope, and appearing of the glory of that mighty God, and of our Sauiour Ieſus Chriſt,

14 Who gaue him ſelfe for vs, that he might redeme vs from all iniquitie, and purge vs *to be a* [f] peculiar people vnto him ſelfe, zealous of good workes.

15 Theſe things ſpeake, and exhorte, & conuince with all [g] authoritie. See that no man deſpiſe thee.

CHAP. III.

1 He willeth that all generally be put in minde to reuerence ſuch as be in authoritie: 3 That they remember their former life, and attribute all iuſtification vnto grace: 9 And if any braibler withſtand theſe things, 10 He willeth that he be rieſted.

1 PVt them in remembrance that they † be ſubiect to the Principalities and powers, *and* that they be obedient, *and* ready to euery good worke,

2 That they ſpeake euil of no man, that they be no fighters, *but* ſofte, ſhewing all mekenes vnto all men.

3 [2] ‡ For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in malicioufnes and enuie, hatefull, *and* hating one another,

4 But when that bountifulnes and that loue of God our Sauiour towarde man appeared,

5 ‡ Not by the workes of [a] righteouſnes,

d. *Luſtes of the flesh, which belong to the preſent ſtate of this life and world.*

e. *Chriſt is here moſt plainely called that mightie God, and his appearance & comming is called by the figure Metonymie, our hope.*

f. *As it were a thing peculiarly layed vp for him ſelf.*

g. *VVith all authoritie poſsible.*

2. He declareth particularly and ſeuerally, that which he ſaid before generally, noting out certaine chiefe & principal duetes, which men owe to men, & eſpecially ſubiectes to their magiſtrates,

† *Rom. 13.1. 1.Pet.2.13.*

2 He confirmeth againe the former exhortation by propounding the free benefite of our regeneration, the pledge whereof is our Baptiſme.

‡ *1.Cor.6.11.* ‡ *2.Tim.1.9.*

a. *VVord for word, of workes which are done in righteouſnes: and this place doeth fully refute the doctrine of merites.*

which

which we had done, but according to his mercie he saued vs, by the washing of the new birth, & the renuing of the [b] holy Ghost,

6 Which he shed on vs aboundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 [3] This *is* a true saying, and these thinges I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe forthe [c] good workes. These things *are* good and profitable vnto men.

9 ✣ But stay fooliſh queſtions, & genealogies and cotentions, and brawlings about the Lawe: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is peruerted, & sinneth being damned of his owne selfe.

12 [5] When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, & Apollos on their iourney diligẽtly that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses that they be not vnfruitefull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace *be* with you all, Amen.

b VVhich the vertue of the holy Ghost worketh.

3 Againe with great earnestnes he beateth into our heades, how that we ought to giue our selues to true godlines, & eschewe all vaine questions, which serue to nothing but to moue strife & debate.

c Giue them selues earnestly vnto good workes.

✣ *1.Tim.1.4. & 4.7. 2.Tim.2.23.*

4 The ministers of the worde, must at once cast of Heretikes, that, is such as stubburnely and seditiously, disquiet the Church and wil giue no eare to Ecclesiasticall

dmonitions. 5 Last of all, he writeth a word or two of priuate mat-
rs, and commendeth certeine men.

To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vacabound and thieuish seruant, he intreateth pardon for him, and verie gravely preacheth of Christian equitie.

1 PAVL a prisoner of Iesus Christ, and *our* brother Timotheus, vnto Philemon our deare friend, and fellowe healper,

2 And to *our* deare *sister* Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 I ✣ giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue & faith, which thou hast towarde the Lord Iesus, and towarde al Saincts)

6 That the [a] fellowship of thy faith may be made effectual, and that whatsoeuer good thing is in you through Christ Iesus, may be [b] knowen.

✣ *1. Thes. 1. 2. 2. Thes. 1. 3.*

a By fellowship of faith, he meaneth those duetes of charitie which are bestowed vpon the saincts, and flowe forth of an effectual faith.

b That by this meanes all men may perceiue how riche you are in Christ, to wit, in faith, charitie, and all bountifulnes.

7 For

7 For we haue greate ioye and conſolation in thy loue, becauſe by thee, Brother, the Saintes [c] bowels are comforted.

8 Wherefore, though I be verie bolde in Chriſt to commaund thee that which is conuenient,

9 [1] *Yet* for loues ſake I rather beſeche thee, though I be as I am, euen Paul aged, & euen now a priſoner for Ieſus Chriſt.

10 I beſeche thee for my ſonne ✣ Oneſimus, whome I haue begotten in my bondes,

11 Which in time paſt was to thee vnprofitable, but now profitable both to thee and to me,

12 Whome I haue ſent againe: thou therefore, receiue him, that is mine owne [d] bowels,

13 Whome I woulde haue reteined with me, that in thy ſtede he might haue miniſtred vnto me in the bondes of the Goſpel.

14 But without thy mynde would I do nothing, that thy benefite ſhould not be as it were of [e] neceſſitie, but willingly.

15 It may be that he therefore [f] departed for [g] a ſeaſon, that thou ſhouldeſt receiue him for euer,

16 Not now as a ſeruaunt, but aboue a ſeruaunt *euen as* a brother beloued, ſpecially to me: how much more then vnto thee, both in the [h] fleſh and in the Lord?

17 If therefore thou counte our things common, receiue him as my ſelf.

18 If he hath hurt thee, or oweth thee ought, that put on mine accountes.

19 I Paul haue written *this* with mine owne hand: I wil recompenſe it, albeit I do not ſay to

c Becauſe thou diddeſt ſo dutifully and cherefully refreſh the Saincles, that they conceiued inwardly a marueilous ioye: for by this word (Bowels) is meant not only the inward feeling of wants and miſeries that men haue one of an others ſtate, but alſo that ioy and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.

1 An example of a Chriſtian excuſe and commendation for an other man.

✣ Coloſ. 4. 9.

d As myne owne ſonne, & as if I had begotten him of mine owne bodie.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.

f Thus he aſſwageth the harder kinde of ſpeache, which is to ſay, he

rame away. g For a litle time. h Becauſe he is thy ſeruant as other ſeruants are, and becauſe he is the Lordes ſeruant, ſo that thou muſt nedes loue him both for the Lords ſake, and for thine owne ſake.

thee that thou owest moreouer vnto me euen thine owne self.

i *Good brother let me obteine this benefit at thine hand.*

20 iYea brother, let me obteine this pleasure of thee in the Lord: comforte my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shalbe freely giuen vnto you.

23 There salute thee Epaphras my fellowe prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellowe helpers.

25 The grace of our Lord Iesus Christ *be* with your spirit, Amen.

Written from Rome to Philemon, *and sent* by Onesimus a seruant.

THE

THE EPISTLE TO THE HEBREWES.

The drift and end of this Epistle, is to shewe that Iesus Christ the Sonne of God both God and man, is that true eternal and onely Prophet, King, and high Priest, that was shadowed by the figures of the old Lawe, and is now in deede exhibited: of whome the whole Churche ought to be taught, gouerned, and sanctified.

CHAP. I.

To shew that the doctrine which Christ brought, is most excellent, in that it is the knytting vp of all Prophecies, 4 He aduanceth him aboue the Angels: 10 and proueth by diuers testimonies of the Scripture, that he far passeth all other.

1 GOT [a] sondrie times and in diuers maners God spake in the old time to *our* fathers by the Prophetes: in these [a] last dayes he hath spoken vnto vs by his [b] Sonne,

1 The first parte of the generall proposition of this epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophetes, and hath fully opened his Fathers will to the world.

2 [c] Whome he hath made [c] heire of al things, by whome also he made the [d] worldes,

[a] *So that the former declaration made by the Prophetes was not ful, and nothing must be added to this latter.* [b] *Which one Soone is God and man.*

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lord, by whome also he made all things, and in whome onely he setteth forth his glorie yea and him self also to be beholden of vs, who beareth vp and susteyneth all thinges by his wil and pleasure.

[c] *Possessour and equal compartener of all thinges with the Father.*
[d] *That is, whatsoeuer hath bene at any tyme, is or shalbe.*

3 ✣Who being the [e] brightnes of the glorie, and the ingraued forme of his [f] persone, & [g] bearing vp all things by his mightie worde, [3] hath by himself purged our sins, & [h] sitteth at the right hand of the maiestie in the highest places,

4 [4] And is made so much more excellēt then the Angels in as much as he hath obtained a more excellent [i] name then they.

5 [5] For vnto which of the Angels said he at any time, ✣ Thou art my Sonne, [k] this day begate I thee? [6] and againe, I ✻ wil be his Father, & he shalbe my Sonne?

6 [7] And [l] againe when he bringeth in *his* first begotten Sonne into the worlde, he saith, ✻ And let all the Angels of God worship him.

7 [8] And of the Angels he saith, ✣He maketh the Spirits his [m] messengers, and his ministers a flame [n] of fire.

8 But vnto the Sonne *he saith,* * O God, thy [o] throne *is* for euer [p] and euer: the scepter of thy

[e] *He in whome that glorie & maiestie of the Father shineth, who is otherwise infinite, and can not be beholden.*

[f] *His Fathers persone.*

[g] *Sustaineth, defendeth, and cherisheth.*

[3] The third part of the same proposition: The same Sonne executed the office of the high Priest in offering vp him self, and is our onely and most mightie Mediatour in heauen.

[h] *This sheweth that the sauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, and furthermore how farre this high Priest passeth all the other high Priestes.*

4 Before he commeth to declare the office of Christ, he setteth forth the excellencie of his persone, and first of all he sheweth him so to be man, that therewithall he is God also.

[i] *Dignitie and honour.*

5 6. 7. 8. 9. 10. He proueth and confirmeth the diuinitie of Christ manifested in the flesh, by these six euident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God in the verses 5. 6. 7. 10. 13.

✣ *Psal.2.7. Chap.5.5.* [k] *The Father begat the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day.)*

✻ *2.Sam.7.14. 1.Chron.22.10.* [l] *The Lord was not content to haue spoken it once, but he repeateth it in an other place.*

✻ *Psal.97.7.* ✣ *Psal.104.4.* [m] *Cherub. Psal.18,11.*

[n] *Seraph. Esay.6.2.* * *Psal.45.7.* [o] *The throne is propre to the Prince, and not to the seruant.* [p] *For euerlasting, for this doubling of the word encreaseth the signification of it beyond all measure.*

kingdome

kingdome *is* a [q] scepter of righteousnes.

9 Thou hast loued righteousnes and [r] hated iniquitie. Wherefore God, *euen* thy God, hath [s] anointed thee with the oyle of gladnes aboue thy [t] fellowes.

10 [u] And, ✣ Thou, Lord, in the beginning hast [x] established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: & they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, & they shalbe changed: but thou art the same & thy yeares shall not faile.

13 [y] Vnto which also of the Angels said he at any time, ✣ Sit at my right hand, till I make thine enemies thy footestole?

14 Are they not all [z] ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

monly call Princes messengers, he here calleth the spirites.

CHAP II.

a Thereof he inferreth, that good heede must be giuen to Christes doctrine: 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good wil yeld vp our selue, wholy vnto him.

1 [a] Wherefore we ought diligently to giue hede to the things which we haue [b] heard, lest at any time we [b] runne out.

2 For if the [c] worde spoken by Angels was stedfast, and euery transgression, & disobedience receiued a iust recompence of rewarde,

q The gouernement of thy kingdome is righteous.

r This kind of rehearsing which the Iewes vse by contraries, hath great force in it.

s In that, that the word became flesh, by powring the holie Ghost vpon him without measure.

t For he is the head and we are his members.

✣ *Psal. 102.25.*

u Madest the earth firme and sure.

✣ *Psal. 110.1. 1. Cor. 15.25. Chap. 10.12.13.*

x By that name by which we com-

1 Now as it were pausing ✣ him selfe and shewing to what end and purpose al these thinges were spoken, to wit, to vnderstand by the excellencie of Priesthode, is most

Christ aboue al creatures, that his doctrine, maiestie, & perfect, he vseth an exhortation taken from a comparison.

a He maketh him selfe an hearer. b They are said to let the word runne out, which holde it not fast when they haue heard it. c The Lawe which appointed punishment for the offenders: and which Paul saieth was giuen by Angels, Gal. 3.19. and Stephen, Act. 7.53.

3 How shall we escape, if we neglect so great saluatiō,[2] which at the first began to be preached by the Lord, and *afterwarde* was confirmed vnto vs by [d] them that heard him,

4 ✣ God bearing witnes thereto, both with [e] signes and wonders, and with diuers miracles, & giftes of the holy Ghost, according to his owne will?

5 [3] For he hath not put in subiectiō vnto the Angels the [f] world to come, whereof we speake.

6 [4] But ✣ one in a certaine place witnessed, saying, [5] what is man, that thou shouldest be mindefull of him? or the [h] sonne of man that thou wouldest consider him?

7 Thou [i] madest him a litle inferior to the Angels: thou crownedst him with [k] glory and honour, and hast set him aboue the workes of thine hands.

8 ∴ Thou hast put all things in subiection vnder his feete. And in that he hath put al things in subiection vnder him, he left nothing that should

2 If the breache and transgression of the worde spoken by Angels was not suffred vnpunished, much lesse shal it be lawful for vs to neglect ỹ Gospel which the Lord of Angels preached, & was confirmed by the voyce of the Apostles and with so manie signes and wonders from heauen, and especiallie ẅ so great & mightie working of the holie Ghost.

d By the Apostles.

✣ Mar. 16. 20.

e This is the true end of miracles. Now they are called signes, because they appeare one thing and represent an other: and they are called wonders, because they represent some strange and unaccustomed thing: and vertues, because they giue vs a glimce of Gods mightie power.

3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored worlde.

f The world to come, whereof Christ is Father, Esay. 9. 6. or the Church, which as a new worlde, was to be gathered together by the Gospell.

4 He sheweth that the vse of this kingly dignitie consisteth herein, that we might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue al things: which dignitie of men Dauid describeth most excellently. ✣ *Psalme. 8. 6.*

g VVhat is there in man that thou shouldest haue so great regard of him, and do him that honour? h He calleth al the citizens of that heauenlie kingdome as they are considered in them selues, before that God giueth them the libertie of that citie in Christ, Man, and Sonne of man. i This is the first honour of the citizens of the world to come, that they are next the Angels. k For they shalbe in verie great honour when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were alreadie, because it is so certaine. ✣ 1. Cor. 15. 27.

not be subiect vnto him. [5] But we yet see not al things subdued vnto him,

9 [6] But we [l] see Iesus crowned with glory & honour ✣ which was made a litle [m] inferior to the Angels, [7] through the [n] suffring of death, that by Gods grace he might [o] tast death for [8] all men.

10 [9] For it became [p] him, for whome *are* all these things, and by whome *are* all these things, [in] seing that he brought many children vnto glory, [11] that he shoulde consecrate the [q] prince of their saluation through afflictions.

5 An obiection: But where is this so great rule and dominion?

6 The answere: This is alreadie fulfilled in Iesus christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but now is aduanced in-

to most high glorie. *l By his vertue and power which appeareth manifestly in the Church.*

✣ *Philip. 2. 8.*

m *Who abased him selfe for a season, and tooke vpon him the shape of a seruant.*

7 He sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redemer, he might not onely be our Prophet and King, but also our high Priest.

n *That he might die.* o *Feele death.*

8 Herein consisteth the force of the argument: for we could not at length be glorified with him, vnlesse he had bene abased for vs euen al the faithful. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein he proueth him to be in such sort God, that he is also man. 9 He proueth moreouer by other arguments, why it behoued the Sonne of God who is true God (as he proued a litle before) to become man notwithstanding, subiect to al miseries, sinne onely except. p *God.*

10 First of al, because the Father, to whose glorie al these things are to be referred, purposed to bring manie Sonnes vnto glorie. And how could he haue men for his sonnes, vnlesse his onelie begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those Sonnes to glorie, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainely to be made man, vnlesse he had bene made like vnto other men, that he might come to glorie by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other through those afflictions Prophet, King, and Priest, which are the partes of that principalitie for the saluation of other.

q *The Chiefetaine, who as he is chiefest in dignitie, so is he the first begotten from among the dead, amongest manie brethren.*

11 [12] For

12 The ground of both the former arguments: for neither should we be sonnes through him, neither could he be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature onely, for no man is accompted the sonne of God vnlesse that besides that he is a sonne of man, he be also Christes brother, (which is by sanctification, that is, by becomming one with Christ who sanctifieth vs through faith) therefore ℣ Apostle maketh mencion of ℣ sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of al the faithful, whome therefore Christ vouchsafeth to cal brethren.

11 [12] For he that [r] sanctifieth, & they which are sanctified, *are* all of [f] one: wherfore he is not ashamed to call them brethren.

12 [13] Saying, ✣ I wil declare thy Name vnto my brethren: in the middes of the Church will I sing prayses to thee,

13 [14] And againe, ✣ I will put my [t] trust in him, And againe, ∴ [u] Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of flesh and blood, he also him self likewise toke part with them, that he might destroy [x] through death, him that had the [y] power of death, that is the [z] deuil,

15 And that he might deliuer al them, which for feare of [a] death were all their life time sub-

r He vseth the time that now is, to shewe vs that we are yet stil going on and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our clensing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. *f One, of one selfe same nature of man.*

13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ✣ *Psalme 22.25.*

14 He applieth the same to the kingly power of Christ in deliuering his from the power of the deuil and death. ✣ *Psalme 18.2.*

t I will commit my selfe to him, and to his defence. ∴ *Esay.8.18.*

u This Esay speaketh of him selfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seing Christ is the head of the Prophets and Ministers, these wordes are more rightly verified of him, then of Esay.

x Are made of flesh and blood, which is a fraile and brittle nature. ✣ *Hose.13.14. 1.Cor.15.55.*

y The Deuil is said to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he egeth vs dailie to sinne.

z He speaketh of one as of the Prince, ioyning to him secretly all his Angels.

a By (Death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable.

ject

ject to bondage.

16 [15] For he in no sorte toke on *him* the [b] Angels *nature* but he toke on *him* the [c] seede of Abraham.

17 [16] Wherfore in [d] all things it behoued him to be made like vnto his brethren, that he might be [e] merciful, and a [f] faithful hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffred, and was [g] tempted, he is able to succour them that are tempted.

15 He expoundeth those wordes of flesh & blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting

the promises made to Abraham in this behalfe.

b The nature of Angels. c The verie nature of man.

16 He applieth the same to the Priesthode, for which he should not haue ben fit vnlesse he had become man, and that like vnto vs in all things, sinne onelie except.

d Not onelie as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely. g VVas tried, and egged to wickednes by the deuil.

CHAP. III.

1 Now he sheweth how farre inferiour Moses is to Christ, 5. 6 Euen so much as the seruant to the Master: And so he bringeth in certaine exhortations and threatnings taken out of Dauid, 8 Against such as either stubburnely resist, 12 Or els are verie slowe to obey.

1 WHerefore, [a] holy brethren, partakers of the heauenly vocation, consider the [a] Apostle and high Priest of our [b] profession Christ Iesus:

1 Hauing laied the foundation, that is to say, declared & proued both the natures of one self

same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Ioshua, vnto the 14. verse of the next chapter, and with Aaron, touching the Priesthode. And he propoundeth that which he purposeth to speake of, with a most grape exhortation, that al our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest.

a The Embassadour and messenger, as Rom. 15. He is called the minister of Circumcision. b Of the doctrine of the Gospell which we professe.

2 [2] Who

2 He cõfirmeth this exhortatiõ ẅ two reasons, first of al, because Christ Iesus was appointed such an one of God: secõdly, because he throughly executed ỹ offices that his Father enioyned him.

c *Apostle and high Priest.*

3 Now he commeth to ỹ comparison ẅ Moses, and he maketh them like one to the other in this, that thei were both appointed rulers ouer Gods house & executed faithfully their office: but by and by after he sheweth ỹ there is great vnlikelines in that same similitude.

2 [b] Who was faithful to him that hath [c] appointed him, [3] euen as ✣ Moses *was* in all his house.

3 [4] For this man is counted worthy of more glorie then Moses, inasmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, & he that hath built all things, *is* God.

5 [5] Now Moses verely was faithfull in all his house, as a seruant, for a witnes of the thinges which should be spoken after.

6 But Christ *is* as the Sonne, ouer his owne house, [6] whose [d] house we are, if we holde fast that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, ✝ To day if ye [f] shall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, proued me, and sawe my workes fourty yeres long.

10 Wherefore I was grieued with that generation, and said, They [h] erre euer in *their* heart,

✣ *Num.12.7.* 4 The first comparison: The builder of the house is better then ỹ house it selfe, therefore is Christ better then Moses. The reason of ỹ consequent is this: because ỹ builder of this house is God, which can not be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made al this house. 5 An other comparison: Moses was a faithful seruant in this house, that is, in the Church, seruing the Lord that was to come: but Christ ruleth and gouerneth his house as Lord. 6 He applieth ỹ former doctrine to his end, exhorting al men by ỹ words of Dauid to heare ỹ Sonne him self speake, & to giue ful credite to his words, seing that otherwise they can not enter into that eternal rest. d *To wit Christes.* e *He calleth that excellent effect of faith, whereby we crie Abba, that is, Father, Confidence, and to confidence he ioyneth hope.* ✝ *Psalme.95.8. Chap.4.7.* f *So that God was to speake once againe after Moses.* g *In the day that they vexed the Lord, or strouue with him.* h *They are brutish & mad.*

neither

neither haue they knowne my wayes.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 [7] Take hede, brethren, leſt at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhorte one another dayly, [i] while it is called To day, leſt any of you be hardened through the deceitfulnes of ſinne.

14 [8] For we are made partakers of Chriſt, if we kepe ſure vnto the end that [k] beginning wherewith we are vpholden,

15 [l] So long as it is ſaid, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whome was he diſpleaſed fourtie yeres? Was he not diſpleaſed with them that ſinned, whoſe carkeiſes fell in the wildernes?

18 And to whome ſware he that they ſhould not enter into his reſt, but vnto them, that obeyed not?

19 So we ſee that they could not enter in, becauſe of vnbeliefe.

7 Now waying the wordes of Dauid, he ſheweth firſt by this word, *To day*, that we muſt not neglect the occaſion while we haue it: for that word is not to be reſtrained to Dauids time, but it comprehendeth al that time wherein God calleth vs.

i While to day laſteth, that is to ſay, ſo long as the Goſpell is offred to vs.

8 Now he conſidereth theſe wordes, *If you heare his voyce &c.* ſhewing that they are ſpoken and ment of the hearing of faith, against which he ſetteth hardening through vnbeliefe.

k That beginning of truſt and confidence: and after the maner of the Hebrewes, he calleth that, beginning, which is chiefeſt. l So long as this voyce ſoundeth out. 7 Num. 14.37.

CHAP. IIII.

1 He ioyneth exhortation with threatning, leſt they, euen as their fathers were, be depriued of the reſt offred vnto them, 11 But that they endeuour to enter into it. 14 And ſo he beginneth to intreate of Chriſtes Prieſthode.

1 LEt vs feare therefore, leſt at any time by forſaking the promes of entring into his

reſt

rest any of you shoulde seme to be depriued.

2 [1] For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not thē, because it was not [a] mixed with faith in those that heard it.

3 [2] For we which haue beleued, do enter into rest, as he said *to the other*, ✣ As I haue sworne in my wrath, If they shal enter into my rest: although the workes were finished from the foundation of the worlde.

4 For he spake in a certaine place of the seuenth day on this wise, ✣ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shal enter into my rest.

6 Seing therfore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeleefs sake:

7 Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, ∴ This day if ye heare his voyce, harden not your hearts.

8 For if [b] Iesus had giuen thē rest, then would

1 By these words, *His voice*, he sheweth that Dauid ment the preaching of Christ, who was then also preached, for Moses & the Prophets respected none other.

a *He compareth the preaching of the Gospel to drinke, which being drunke, that is to say heard, profiteth nothing vnlesse it be tempered with faith.*

2 Lest anie man shoulde obiect ỹ those wordes were ment of ỹ land of Canaan, & of Moses doctrine, and therfore can not wel be drawen to Christ, and to eternal life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is sayed to haue rested frō al his workes: an other is saied to be ỹ same whereinto Iosh̄a led ỹ people: but this rest is not ỹ last rest whereunto we are called, & that he proueth by two reasons. For seing that Dauid so long time after speaking to ỹ people which were then placed in the land of Canaan, vseth these wordes, *To daie*, and threateneth them stil that they shal not enter into the rest of God, which refused then the voyce of God that sounded in their eares, we must nedes say that he ment another time then the time of Moses, and an other rest then the rest of the land of Canaan: And ỹ is, that euerlasting rest, wherein we begin to liue to God, after ỹ the race of this life ceaseth: as God rested ỹ seuenth day frō those his workes, ỹ is to say from making ỹ world. Moreouer the Apostle therewithal signifieth that ỹ way to this rest which Moses and ỹ land of Canaan and al ỹ order of the Law did shadow, is opened in the Gospel onely. ✣ *Psal. 95. 11.* ✣ *Ge. 2. Deut. 5. 14.* ∴ *Chap. 3. 7.*

b *He speaketh of Iosh̄a the sonne of Nun: and for the land of Canaan was a figure of our true rest, so was Iosh̄a a figure of Christ.*

he

he not after this haue ſpoken of an other day.

9 There remaineth therfore a reſt to the people of God.

10 [c] For he that is entred into his reſt, hath alſo ceaſed from his owne workes, as God *did* from his.

11 [3] Let vs ſtudie therefore to enter into that reſt, leſt [d] any man fal after the ſame enſample of diſobedience.

12 [4] For the [e] worde of God *is* [f] liuely, & mightie in operation, and ſharper then any two edged ſworde, and entreth through, euen vnto the diuiding a ſunder of the [g] ſoule and the [h] ſpirit, and of the ioynts, & the marow, and is a diſcerner of the thoughtes, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in [i] his ſight: but al things *are* naked and open vnto his eyes, with whom we haue to do.

14 [5] Seeing thē that we haue a great hie prieſt, which is entred into heauen, *euen* Ieſus the Sonne of God, let vs [k] holde faſt our profeſſion.

15 [6] For we haue not an hye Prieſt, which can not be touched with the feeling of our infirmities, but was in all things tempted in like ſorte, *yet* without ſinne.

c As God reſted the ſeuenth day, ſo muſt we reſt from our workes, that is, from ſuch as proceede from our corrupt nature.

3 He returneth to an exhortation.

d Leaſt any man become a like example of infidelitie.

4 An amplification taken from the nature of the word of god, ỹ power wherof is ſuch, that it entreth euen to the deepeſt and moſt inward and ſecret partes of the heart, wounding them deadly that are ſtubburne, and plainly quickening the beleeuers.

e The doctrine of God which is preached both in the law, and in the goſpel. f He calleth the word of God liuely, by reaſon of the effects it worketh in thē, to whom it is preached. g He calleth that the ſoule, which hath the affections reſident in it. h By the ſpirit, he meaneth that nobleſt part which is called the minde. i In Gods ſight.

5 Now he entreth into the compariſon of Chriſtes Prieſthoode w Aarons, and declareth euen in the very beginning the marueilous excellencie of this prieſthood, calling him ỹ ſonne of God, and placing him in the ſeate of God in heauen, plainly and euidently ſetting him, againſt Aarons prieſtes, and the tranſitorie tabernacle: which compariſons he ſetteth forth afterward more at large. *k And let it not goe out of our handes.*

6 Leſt he might ſeme by this great glory of our high Prieſt, to ſtay and ſtop vs from going vnto him, he addeth ſtraight ways after, that he is notwithſtanding our brother indeede, (as he proued it alſo before) and that he accompteth all our miſeries, his owne, to call vs boldly to him.

16 Let vs therfore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

CHAP. V.

1 First he sheweth the duetie of the high priest: 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging thereunto.

1 FOr euery hie Priest is taken from among men, and is ordeined for men, in thinges pertaining to God, that he may offer both [a] giftes and [b] sacrifices for sinnes,

2 Which is [c] able sufficiently to haue compassion [d] on them that are ignorant, and that are out of the way, because that he also is [e] cõpassed with infirmitie.

3 And for the sames sake he is bounde to offer for sinnes, as wel for his owne parte, as for the peoples.

4 ✣ [3] And no man taketh this honour vnto him self, but he that is called of god, as *was* Aarõ.

5 So likewise Christ tooke not to him self this honour, to be made the hie Priest, but he that said vnto him, ✝ Thou art my Sonne, this day begate I thee, *gaue it him.*

6 ❧ As he also in another place speaketh, ∴ Thou art a priest for euer after ȳ [f] order of Melchi-sedec.

1 The first part of the first comparison of Christes high priesthoode, with Aarons: Other high Priestes are taken from among men, and are called after the order of men.

2 The first part of the second cõparison: Others as weake, are made high priestes, to the ende that feeling the same infirmitie in them selues which is in all ȳ rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith and repentance.

a Offerings of things without life. b Beastes which were killed, but especially in the sacrifices for sinnes and offences. c Fit and meete. d On them that are sinfull: for in the Hebrewe tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie. e For that he him self beareth about with him a nature subiect to the same discommodities and vices.

✣ *1. Chron. 13. 10. and 23. 13.*

3 The third comparison which is whole. The others are called of God, and so was Christ, but in an other order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec. ✝ *Psalm. 2. 7. Chap. 1. 5.* ∴ *Psalm. 110. 4. Chap. 7. 17.*

f After the likenes or maner as it is afterwarde declared, Chap. 7. 15.

7 [4] Who

7 [4]Who in the [g]dayes of his flesh̃e did offer prayers and supplications, with strong crying and teares vnto him, that was able to [h]saue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet [i]learned he obedience, by the thinges which he suffered.

9 [5]And being [k]consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 [6]Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 [7]For when as cõcerning the time ye ought to be teachers, yet haue ye neede againe that we teache you what *are* the first principles of the word of God: and are become such as haue nede of milke, and not of strong meat.

13 For euery one that vseth milk, is inexperte in the [l]word of righteousnes: for he is a childe.

14 But strong meat belongeth to them that are of age, which through long custome haue their [m]wittes exercised, to discerne bothe good and euill.

4 The other part of the second cõparison: Christ being exceedingly afflicted, and exceedingly merciful, asked, not for his sinnes, for he had none, but for his feare, and obtayned his request, and offred him selfe for all his.

g While he liued here with vs, in our weake and fraile nature.

h To deliuer him from death.

i He learned in deede what it is to haue a Father, whom a man must obey.

5 The other part of the first comparison: But Christ was consecrate of God the father as the Autsiour of our saluation, and notwithstanding he is

high Priest for euer, and therefore he is so a man, that not fare aboue all men.

k Looke Chap. 2. 10.

6 A digression: vntyll he come, to the beginning of the seuenth Chapter, wherein he partly holdeth the Hebrewes in the diligent consideration of those things, which he hath sayed, and partly prepareth them to the vnderstanding of those things whereof he will speake.

7 An example of an Apostolike chiding.

l In the word which teacheth righteousnes. *m All their powers whereby they vnderstand and iudge.*

CHAP. VI.

1 He briefly toucheth the childish slouthfulnes of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 he stirreth them vp to endeuour in time to go forward: 9 He hopeth well of them. 13 He alleageth Abrahams example: 17 and compareth fayth that taketh holde on the word, 16 vnto an Anchor.

1 THerefore, leauing the doctrine of the [a]beginning of Christ, let vs be led forward vnto perfection, [1]not laying againe the foundation of repentance from dead workes, and of faith towarde God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection frō the dead, and of eternall iudgement.

3 And this will we doe of God permit.

4 [2]✣For it is [b]impossible that they, which were once lightened, and haue [c]tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, shoulde be renued againe by repentance: seeing they [d]crucifie againe to them selues the Sonne of God and make a mocke of him.

a The first principles of Christian religion, which we call the Catechisme.

1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel were giuen in few words and briefly to ỹ rude and ignorant, to wit, the profession of repentance & faith in God: the articles of whiche doctrine, were demaunded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: and of the childrē of the faithful which were baptised in their infancie, when handes were layed vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternal iudgement. 2 He addeth a vehemencie to his exhortation, and a moste sharpe threatning of the certaine destruction that shall come to them which fall from God and his religion. ✣ *Chap. 10. 26. Mat. 12. 45. 2. Pet. 2. 20.*

b He speaketh of a generall backesliding, and such as doe altogether fall away from the fayth, and not of sinnes which are committed through the frailtie of man against the first and the seconde table. *c VVe must marke the force of this worde, for it is one thing to beleeue as Lydia did whose heart God opened, Act. 16. 13. and an other thing to haue some taste.*

d Aimen that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the worlde, and that to their owne destruction, as Iulian the Apostate or backeslider did.

7 [3] For the earth which drinketh in the raine that commeth ofte vpon it, and bringeth forthe herbes meete for them by whom it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes and briars, is reproued, and is nere vnto curſing, whoſe ende is to be burned.

9 [4] But beloued, we haue perſuaded our ſelues better things of you, and ſuch as accompanie ſaluation: though we thus ſpeake.

10 [5] For God is not vnrighteous, that he ſhould forget your worke, and labour of loue, which ye ſhewed towarde his Name, in that ye haue miniſtred vnto the Saintes, and yet miniſter.

11 And we deſire that euerie one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end,

12 [6] That ye be not ſlouthful, but followers of them, which through faith and patience, inherite the promiſes.

13 [7] For when God made promes to Abrahã, becauſe he had no greater to ſweare by, he ſware by him ſelf,

14 Saying ✣ ſurely I will [e] aboundantly bleſſe thee and multiplie thee marueilouſly.

15 And ſo after that he had taryed patiently, he enioyed the promes.

16 For men verely ſweare by him that is greater *then them ſelues*, and an othe for confirmation is among them an end of all ſtrife.

17 So God willing more [f] aboundantly to ſhewe vnto the heires of promes the ſtablenes of

3 He ſetteth foorth the former threatning with a ſimilitude.

4 He mitigateth and aſſwageth all ỹ ſharpnes, hoping better of them to whome he writeth.

5 He prayſeth them for their charitie, therby encouraging thẽ to go forwarde, and to hold out to the end.

6 He ſheweth what vertues chiefly they haue neede of to go forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leſt any man ſhoulde obiect and ſay, ỹ theſe things are impoſſible to be done, he willeth them to ſet before them ſelues the examples of their aunceters, and to followe them.

7 An other pricke, to pricke them forwarde: Becauſe the hope of the inheritance is certayne, if we continue to the end: for God hath not onely promiſed it, but alſo promiſed it with an othe. ✣ *Gene. 12.2. and 17.4. and 22.17.*

e. I will heape vp beneſites moſt plentifully vpon thee. *f. More then was needefull, were it not for the wickednes of men which beleue not God, no though he ſweare.*

his counsell, bounde him selfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God shoulde lye, we might haue strong consolation, which haue our refuge to lay hold vpon that hope that is set before vs.

19 [8] Which *hope* we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 [9] Whither the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

8 He likeneth hope to an ancre: becausé that euē as an ancre being cast into the bottome of the sea, stayeth ỹ whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mencion of the Sanctuarie, alluding to the old tabernacle, and by this meanes returneth to the comparisons of the priesthood of Christ with the Leuiticall.

9 He repeateth Dauids wordes, wherein al those comparisons wherof he hath before made mention, are signified, as he declareth in al ỹ next chapter.

CHAP. VII.

a He hath hitherto stirred thē vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 VVherfore the law should giue place to the gospel.

1 FOr this [1] Melchi-sedec ✣ *vvas* King of Salē, the Priest of the moste hie God, who met Abraham, as he returned from the slaughter of the Kings, and [a] blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnes: after that, *he is* also King of Salem, that is, King of peace,

3 [2] Without father, without mother, without

1 Declaring those wordes, *According to the order of Melchi-sedec*, whereupon ỹ comparison standeth of the priesthood of Christ with the Leuitical: first, Melchi sedec him self is considered as the figure of Christ, and these are the heades of that comparison. Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a king of peace and righteousnes, such an one in dede is Christ alone. ✣ *Gene.14.18.*

a *VVith a solemne and Priestly blessing.*

2 An other figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neyther his Father, nor his Mother, nor his aunceters, nor his death are written of: and suche an one in deede is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man without father, wonderfully conceyued.

kinred,

kinred, and hath neither beginning of *his* dayes, neither ende of life: but is likened to the Sonne of God, and continueth a Priest for euer.

4 [3]Now consider how great this man *was*, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the childrē of Leui, which receiue ỹ office of the Priesthode, haue a [a] cōmandement to take, according to the Law, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abrahā.

6 But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction the lesse is blessed of the greater.

8 And here men that dye, receiue tithes: but there he *receyueth them*, of whome it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For he was yet in the loines of his father *Abraham*, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had bene by the

3 An other figure: Melchisedec in consideratiō of his priesthood was aboue Abraham, for he tooke tenths of him, and blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all ỹ beleeuers, and whome all men ought to worship & reuerēce as the authour of all.

a *Num. 18. 21.*

b *Were begotten of Abraham.*

c *He speaketh of the publike blessing which the Priests vsed.*

4 A double amplification: The first, that Melchisedec toke ỹ tenthes, as one immortal (to wit, in respect ỹ he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him forth as an euerlasting priest) but ỹ Leuitical priests, as mortal mē, for they succede one another: the seeond, ỹ Leui him self was tithed in Abrahā by Melchisedec. Therfore the priesthode of Melchisedec (that is Christs, who is pronoūced to be an euerlasting priest according to his order) is more excellent thē ỹ leuitical. 5 The third treatise of this epistle, wherin after he hath proued Christ to be a King, a Prophete, and a Priest, he nowe handleth distinctly ỹ condition & excellency of al these offices, shewing ỹ al these were but shadowes in al other, but in Christ they are true and perfect. And he beginneth w the priesthode, wherwith also ỹ former treatise ended, ỹ by this meanes al ỹ partes & mēbers of the disputatiō, may better hang together. And first of all he proueth ỹ the Leuitical priesthoode was imperfect, because an other priest is promised a long tyme after, according to an other order, ỹ is to say, of an other maner of rule and fashiō.

d *If the Priesthode of Leui, could haue made any man perfit.*

Priesthode of the Leuites (for vnder it the Lawe was established to the people) what neded it furthermore, that another Priest shoulde rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

6 He sheweth how that by the institutiō of the new Priesthode, not onely the imperfection of the Priesthoode of Leui was declared, but also that it was changed for this: for these two cānot stand together, because that first appointment of the tribe of Leui, did shut forth the tribe of Iuda, and made it also inferiour to Leui: and this later doeth place the Priesthoode in the tribe of Iuda.

12 [6] For if the Priesthode be changed, then of necessitie must there be a change of the [e] Law.

13 For he of whome these things are spoken, perteineth vnto another tribe whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthode.

15 [7] And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 [8] Which is not made *Priest* after the [g] Lawe of the carnall commaundement, but after the power of the endles life.

17 For he testifieth *thus*, ✣Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9] For the [h] commaundement that went afore, is disanulled, because of the weakenes therof, and vnprofitablenes.

e Of the institution of Aaron. *f Had any thing to doe about the altar.*

7 Lest any man might obiect, ỹ the Priesthood in dede was translated from Leui to Iuda, but yet notwithstāding ỹ same remaineth stil, he both weigheth and expoūdeth those words of Dauid, *for euer, according to the order of Melchisedec*, wherby also a diuerse institution of Priesthoode is wel perceyued.

8 He proueth ỹ diuersitie and excellencie of ỹ institution of Melchisedecks Priesthood, by this, ỹ the priesthode of the law did stand vpō an outward & bodily anoint ng: but ỹ sacrifice of Melchisedec is set out to be euerlasting & mere spiritual.

g Not after the ordination, which cōmandeth fraile and transitorie things, as was done in Aarons consecration, & al that whole priesthode. ✣ *Psal. 110.* *Chap. 5. 6.*

9 Againe, ỹ no man might obiect ỹ the last priesthood was added to make it perfit one, by the copling of thē both together, he proueth that ỹ first was abrogated by the later, as vnprofitable, and ỹ by the nature of them both. For how could those corporal and transitorie things sanctifie vs, either of them solues, or being ioyned with an other?

h The ceremoniall law.

19 For

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we drawe nere vnto God.

20 [10] And for as much as it is not without an othe (for these are made Priests without an othe:

21 But this, *is made* with an othe by him that said vnto him, ✣ The Lord hath sworne, and will not repent, Thou art a priest for euer after the order of Melchi-sedec)

22 By so much is Iesus made a suretie of a better Testament.

23 [11] And among thē many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath a Priesthode which [i] can not passe from one to an other.

25 Wherfore, he is [k] able also perfectly to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 [12] For such an hie priest it became vs to haue, *which is* holy, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which nedeth not daily as those hie Priests to offer vp sacrifice, ✣ first for his own sinnes, and then for the peoples: [13] for [l] that did he [m] once, when he offred vp him selfe.

28 For the Law maketh mē hie Priests, which

10 Another argument, wherby he proueth that the priesthoode of Christ is better then ỹ priesthoode of Leui, because his was established with an othe, but theirs was not so

✣ *Psal.110.4.*

11 Another argument tending to the same purpose. The Leuitical priests (as mortal men) could not be euerlasting, but Christ, as he is euerlasting, so hath he also an euerlastig priesthoodmakig most effectual intercession for them which by him come vnto God.

i VVhich can not passe away.

k He is fit & meete.

12 Another argument: There are required in an hie Priest innocencie and perfit purenes, which may separate him from sinners for whō he offereth. But the Leuitical hie Priests shall not be founde to be such, for they offer first for their own sinnes: but Christ only is such an one, and therfore the true and onely hie priest. ✣ *Leuit.16.11.*

13 Another argumēt which notwithstanding he handleth afterward: The Leuitical priests offred sacrifice, after sacrifice, first for thē selues, & then for the people. But Christ offered not for him self, but for other, not sacrifices, but him self, not oftē times, but once. And this ought not to seme straunge saieth he, for so much as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe.

l That sacrifice which he offred.

m It was so done, that it needeth not to be repeated or offred againe any more.

haue

haue infirmitie: but the [n] word of the othe [14] that [o] was since the Lawe, *maketh* the Sonne, who is consecrated for euermore,

[n] *The commaundement of God which was bound with an othe.*

[14] An other argument taken of the time: former things are taken away by the latter.

[o] *Exhibited.*

CHAP. VIII.

1 To proue more certainly that the ceremonies of the Lawe are abrogated, 5 He sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie 15 To proue the amendement of the olde couenant.

1 NOw of the things which we haue spoke, *this is* the summe, that we haue such an hie Prieſt, that sitteth at the right hande of the throne of the maiestie in heauens,

2 [2] And *is* a minister of the [a] Sanctuarie, [3] & of that [b] true Tabernacle which the Lord pight, and not man,

3 [4] For euerie hie Prieſt is ordeined to offer both giftes and sacrifices: wherfore it was of necessitie, that this man should haue some what also to offer.

4 [5] For he were not a Prieſt, if he were on the earth, seeing there are Priests that according to the Lord offer giftes,

5 Who serue vnto the paterne and shadow of heauenly thinges, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make al things according to the

[2] He briefly repeateth that, whereunto all these things are to be referred, to wit, that we haue a farre other hie Prieſt thē those Leuiticall hie Priestes are, euē such an one as sitteth at the right hād of ỹ most hie God in heauen.

[a] *Of heauen.*

[3] They of Leui were hie priestes in an earthly sanctuarie, but Christ is in the heauenlie.

[b] *Of his bodie.*

[4] They of Leui exercised their priesthoode in a faile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God him self made to be euerlasting, as it shal afterward be declared, chap. 9. 11.

[5] He bringeth a reason why it must needes be ỹ Christ should haue a bodie (which he calleth a tabernacle which the lord pight and not mā) to wit, that he might haue what to offer: for otherwise he could not be an hie priest. And the self same bodie is both the tabernacle and the sacrifice. 5 He giueth a reason why he said ỹ our hie priest is in the heauenly sanctuary & not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly sanctuarie, seing there are yet Leuitical priests which are appointed for him, ỹ is to say, to be paternes of ỹ perfit example. And to what purpose should the paternes serue when ỹ true & originall exāple is present?

* *Exod. 25. 40. Act. 7. 44.*

paterne,

paterne, shewed to thee in the mount.

6 [6] But now *our hie priest* hath obtained a more excellent office, in asmuch as he is the Mediatour of a better Testament, which is established vpon better promises.

7 [7] For if that first *Testament* had bene fauteles, no place should haue bene sought for the seconde.

8 For in rebuking them he saith, ✣ Beholde, the daies will come, saith the Lord, when I shall make with the [c] house of Israel, & with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, & in their heart I wil write them, & I wil be their God, and they shalbe my people,

11 And they shall not teache euery man his neighbour & euery man his brother, saying, know the Lord: for all shal knowe me, from the least of them to the greatest of them.

12 For I wilbe mercifull to their vnrighteousnes, and I will remember their sinnes & their iniquities no more.

13 [8] In that he saith a new *Testament*, he hath abrogate the olde: now that which is disanulled & waxed olde, is ready to vanish away.

6 He entreth into the comparison of the olde and transitorie testament or couenaunt being but for a time, whereof the Leuiticall priestes were mediatours, with the newe, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better thē that in all respectes, but also that that was abrogated by this.

7 He proueth by the testimonie of Ieremie, that there is a seconde testament or couenaunt, & therefore that the first was not perfit.

✣ *Iere.31.31,32, 33,34. Rom.11.27. Chap.10.16.*

c *He calleth it an house, as it were one familie of the whole kingdome: for where as the kingdome of Dauid*

was diuided into two factions, the Prophet giueth vs to vnderstande that through the newe testament they shalbe ioyned togither againe in one.

8 The conclusion: Therefore by the later and the newe, the first and old is taken away, for it could not be called newe if it differed not from the olde. And againe ỹ same is at length taken away, which is subiect to corruption, and therefore imperfit.

CHAP. IX.

Comparing the forme of the Tabernacle, 10 And the ceremonies of the Law, 11 Unto the trueth set out in Christ, 15 He concludeth that nowe there is no more neede of an other Priest, 24 Because Christ him selfe hath fulfilled these dueties vnder the new couenaunt.

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly into two partes, to wit, into the holy places, & the Holiest of all.

1 THen the first *Testament* had also ordinances of religion, and a [a] worldly Sanctuary.

2 For the first Tabernacle was made, wherin was the candlestick, & the table, and the shewbread, which *Tabernacle* is called the Holy places.

3 And after the [b] second vaile *vvas* the Tabernacle, which is called the [c] Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with golde, wherin the golden pot which had manna, *vvas*, and ✣ Aarõs rodde that had budded, and the ✣ tables of the Testament.

5 ∴ And ouer the Arke were the glorious Cherubins, shadowing the [d] mercy seate: of which things we will not now speake particularly.

6 [2] Now when these thinges were thus ordained, the Priestes went alwaies into the first Tabernacle, and accomplished the seruice.

7 But into the seconde went the ✕hie Priest alone, once euery yere, not without bloud which he offred for him self, and for the [e] ignorances of the people.

8 [3] Wherby the holy Ghost this signified, that

a *An earthly and a flitting.* b *He calleth it ỹ second vaile, not because there were two vailes, but because it was behinde the Sanctuary or the first Tabernacle.* c *The holiest sanctuarie.*
✣ *Num.17.10.*
✣ *1.King.8.9. 2.Chron.5.10.*
∴ *Exod.25.22.*
d *The Hebrues cal the couer of the Arke of the Conenaunt, the mercie seat, whom both the Grecians & we folowe.* 2 Now he cõmeth to the sacrifices which he diuideth into those daily sacrifices, and ỹ yerely & solemne sacrifice ẅ the which the hie Priest only but once euery yere entring into the Holiest of all with bloud, offred for him self and the people. ✕ *Exod.30.10. Leu.16.2.* e *For the sinnes. Looke chap.5.2.* 3 Of that yerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie priest alone enter in thither, shutting out al other, and that to offer sacrifices there both for him selfe and for others, and after, did shut the Holiest of all, againe?

the way

the way into the Holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding,

9 [4] Which was a figure [f] for that preſent time, wherin were offred gifts and ſacrifices that could not make holy, concerning the conſcience, him that did the ſeruice.

10 [5] Which onely ſtode in meates & drinkes, and diuers waſhings, and carnal rites, [g] which were enioyned, vntil the time of reformation.

11 [6] But Chriſt being come an hie Prieſt of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 [8] Neither by the bloud of [i] goates & calues: but by his owne bloud entred he in once vnto the holy place, & obtained eternal redemption *for vs.*

4 An obiection: If the way were not opened into heauen by thoſe ſacrifices (that is to ſay, if the worſhippers were not purged by them) why then were thoſe ceremonies vſed? To wit, that mē might be called back to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his comming.

f For that time that that figure had to laſt.

5 An other reaſon why they could not make cleane the conſcience of the worſhipper, to wit, becauſe they were outward & carnal or corporal things.

g For they were as you would ſay a burden, from which Chriſt delinered vs.

6 Now he entreth into the declaratiō of the figures, & firſt of all cōparing the Leuitical hie prieſt with Chriſt, (that is to ſay, the figure w the thing it ſelf) he attributeth to Chriſt the adminiſtration of good things to come, ỹ is, euerlaſting, which thoſe carnal things had reſpect vnto. 7 An other compariſon of the firſt corruptible Tabernacle with the later (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible tēple of God, wherinto the Sonne of God entred, as the Leuitical hie prieſts into the other which was fraile and tranſitorie.

h By a more excellent and better. 8 An other compariſon of the bloud of the ſacrifices with Chriſt. The Leuitical hie prieſtes entring by thoſe their holy places into their Sanctuarie, offered corruptible bloud for one yere only: but Chriſt entring into that holy body of his, entred by it into heauen it ſelfe, offering his owne moſt pure bloud for an euerlaſting redemption: for one ſelf ſame Chriſt anſwereth both to the hie prieſt, and the tabernacle, and the ſacrifices, and the offringes them ſelues, as the truet h to the figures, ſo that Chriſt is both hie prieſt, and tabernacle, and ſacrifice, yea, all theſe both truely, and for euer.

i For in this yerely ſacrifice of reconciliation, there were two kindes of ſacrifices, the one a goate, the other a heckefor, or calfe.

13 ✣For if the bloud of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the [k] purifying of the flesh,

14 How much more shall the ✣bloud of Christ which through the eternall Spirit offred himself without fault to God, ✣ purge your conscience fro [l] dead workes, to serue the liuing God?

15 [10] And for this cause is he the Mediatour of the newe Testamēt, that through ✣death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 [11] For where a Testament *is*, there must be the death of him that made the Testament.

17 ✣For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

✣ *Leuit.16.14. Num.19.4.*

9 If the outward sprinkling of bloud and ashes of beastes, was a true & effectuall signe of purifying and clensing, how much more shall the thing it self and ỹ tructh being present, which in times past was shadowed by those external sacramēts that is to say, his bloud, which is in such sort mās bloud, that it is also the bloud of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, do it?

k He considereth the signes apart, being separate from the thing it self.

✣ *1.Pet.1.19. 1.Iohn.1.7. Reu.1.5.* ✣ *Luk.1.74.* *l From sinnes which proceede from death, and bring forth nothing but death.*

10 The conclusion of the former argument: Therefore seing the bloud of beastes did not purge sinnes, the new Testamēt which was before time promised, whereunto those outward thinges had respect, is nowe in deede established, by the vertue whereof all transgressions might be taken away, and heauen indeede opened vnto vs: Whereof it foloweth, that Christ shed his bloud also, for the Fathers, for he was shadowed by those olde ceremonies, otherwise vnlesse they had serued to represent him, they had bene nothing at all profitable. Therefore this testament is called the later, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of ỹ time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the world, and fullfilled all things which were necessarie to our saluation. ✣ *Rom.5.6. 1.Pet.3.18.*

11 A reason why the Testamēt must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gifte which is made effectuall by death, and therefore that it might be effectual, it must nedes be that he that made the Testament, should die.

✣ *Galat.3.15.*

18 [l] Wherefore neither was the firſt ordeined without bloud.

19 For when Moſes had ſpoken euery precept to the people, [m] according to the Lawe, he tooke the bloud of calues & of goates, with water and purple wolle and hyſſope, and [n] ſprinkled both the booke, and all the people,

20 ✣ Saying, This is the bloud of the Teſtament, which God hath appointed vnto you.

21 Moreouer, he ſprinkled likewiſe ỹ Tabernacle with bloud alſo, and all the miniſtring veſſels.

22 And almoſt al things are by the Lawe purged with bloud, and without ſheading of bloud is no remiſſion.

23 It was then neceſſarie, that the [o] ſimilitudes of heauenly things ſhoulde be purified with ſuch things: but the heauenly things them ſelues *are purified* with better ſacrifices then are theſe.

24 [13] For Chriſt is not entred into ỹ holy places that are made with hands, which are ſimilitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the ſight of God for vs.

25 [14] Not that he ſhould offer him ſelfe often, as the hie Prieſt entred into the Holy place eueryere with other bloud,

12 There muſt be a proportion betwene thoſe things which purifie, and thoſe which are purified: Vnder the Lawe all thoſe figures were earthly, the Tabernacle, the booke, the veſſels, the ſacrifices although they were the ſignes of heauenly thinges. Therefore it was requiſite that al thoſe ſhould be purified with ſome matter and ceremonie of the ſame nature, to wit, with the bloud of beaſts, with water, wol, hyſope. But vnder Chriſt all things are heauenly, an heauenly tabernacle an heauenly ſacri

fice, an heauēly people, an heauēly doctrine, & heauē it ſelf is ſet opē before vs for an euerlaſting habitatiō. Therfore al theſe things are ſanctified in like ſort, to wit, ẅ that euerlaſting offering of the quickening bloud of Chriſt.

l As the Lord had commaunded. m He vſed to ſprinkle. ✣ Exo.24.8. o The ſimilitudes of heauenly things were earthly, & therfore they were to be ſet forth with earthly things, as with the bloud of beaſts, & wolle, and hyſope. But vnder Chriſt all things are heauēly, & therfore they could not but be ſanctified, with the offering of his liuely bloud.

[p] An other double compariſon: The Leuitical hie prieſt entred into ỹ ſanctuary, which was made in dede by ỹ cōmaundemēt of God, but yet ẅ mens hands, ỹ it might be a paterne of an other more excellēt, to wit, of ỹ heauēly palace. But Chriſt entred euen into heauen it ſelf. Again, he appeared before the Arke, but Chriſt before God the Father him ſelf. 14 An other double compariſon: The Leuitical hie prieſt offred other bloud, but Chriſt offred his owne: he euery yere once iterated his offring: Chriſt offring him ſelfe but once, aboliſhed ſinne altogether, both of the former ages & of the ages to come.

15 An argument to proue that Christes offring ought not to be repeated: Seeing that sinnes were to be purged frō the beginning of the world, and it is proued that sinnes can not be purged, but by the onely bloud of Christ, he must nedes haue

26 [15] (For then must he haue oftē suffred since the foundation of the world) but now in the [p] end of the world hath he ben made manifest, once to put away [q] sinne by the sacrifice of him self.

27 And as it is appointed vnto men that they shall [r] once dye, and after that *commeth* the iudgement:

28 So ✣ Christ was once offered to take away the sinnes of [s] many, [16] and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

died often times, since the beginning of the world. But a mā can die but once: therefore Christes oblation which was once done in the later daies, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his cōming.

p In the later daies. q That whole roote of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no vsuall thing but extraordinarie: and as for them that shalbe changed, their changing is a kinde of death. 1.Cor.15.51. ✣ Rom.5.8. 1.Pet.3.18.

s Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to find such comfort as is most certaine, and shall neuer be moued.

16 Shortly by the way he setteth out Christ as Iudge partly to terrifie thē, which do not rest them selues in the only oblation of Christ once made, & partly to kepe the faithful in their duetie, that they go not backe.

CHAP. X.

1 He proueth that the sacrifices of the Law were vnperfit, 2 Because they were yerely renued: 5 But that the Sacrifice of Christ is one, and perpetuall 6 He proueth by Dauids testimonie: 19 Then he addeth an exhortation, 29 And seuerely threatneth them that reiect the grace of Christ. 36 In the end he praiseth patience 38 That commeth of faith.

1 He preuēteth a priuie obiectiō why then were those sacrifices offred? The Apostle answereth, first touching that yerely sacrifice which was the solemnest of all, wherein (saieth he) there was made euery yere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherfore should newe sinnes come to be repeated euery yere, if those sacrifices did abolishe sinne?

1 FOr the Lawe hauing the shadow of good things to [a] come, and not the verie image of

a Of things which are euerlasting, which were promised to the Fathers & exhibited in Christ,

the things,

the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers therevnto.

2 For woulde they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euerie yere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 [a] Wherefore when he [b] commeth into the world, he saith, ✣ Sacrifice and offring thou wouldest not: but a [c] bodie hast thou ordained me.

6 In burnt offrings, and sinne offrings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the booke it is written of me) that I shoulde do thy wil, O God.

8 Aboue, when he said, Sacrifice and offring, and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure *therein* (which are offred by the Lawe)

9 Then said he, Lo, I come to do thy wil, O God, he taketh away the [d] first, that he may stablish the second.

10 By the which wil we are sanctified, *euen* by the offring of the body of Iesus Christ once *made*.

11 [3] And euerie Priest [e] standeth daylie ministring,

2 A conclusion folowing of those thinges that went before, and comprehending also the other sacrifices. Seing that the sacrifices of the Law coulde not do it, therefore Christ speaking of him self as of our hie Priest manifested in the flesh, witnesseth euidently that God resteth not in ỹ sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offred vp him self once to his Father for vs.

b The sonne of God is saied to come into the world, when he was made

man. ✣ *Psalme. 40. 7.* *c It is word for word in the Hebrewe text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare.* *d That is the sacrifices, to establishe the second, that is, the will of God.*

[3] A conclusion, with the other part of the comparison: The Leuitical hie Priest repeateth the same sacrifices daily in his sanctuarie: wherevpon it followeth ỹ neither those sacrifices neither those offrings, neither those hie Priests could take away sinnes. But Christ hauing offred one sacrifice once for the sinnes of al men, and hauing sanctified his owne for euer, sitteth at ỹ right hand of the Father, hauing al power in his hands. *e At the altar.*

nistring, and oft times offreth one maner of offring, which can neuer take away sinnes:

12 But this man after he had offred one sacrifice for sinnes, ✣ sitteth for euer at the right hand of God,

13 [4] And from hence forth tarieth, ✣ till his enemies be made his footestole.

14 For with one offring hath he consecrated for euer them that are sanctified.

15 [5] For the holy Ghost also beareth vs recorde: for after that he had said before,

16 ∴ This *is* the Testament that I will make vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember [f] no more.

18 Now where remission of these things *is*, there *is* no more offring for [g] sinne.

19 [6] Seing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath

✣*Chap.1.13. Psal 110.1. 1.Cor.15.25.*

4 He preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, wher vnto ỹ Apostle answereth, that the ful efficacie of Christs vertue hath not yet shewed it selfe, but shal at lēgth appeare when he wil at once put to slight al his enemies, with whome as yet we striue.

✣*Chap.1.13.*

5 Although there do yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon ỹ selfe same sacrifice which neuer shalbe repeated, and ỹ the Apostle proueth by alleaging againe ỹ testimonie of Ieremie, thus. Sinne is taken away by ỹ new testament, seing the Lord saieth ỹ it shal come to passe, that according to ỹ forme of it, he wil no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is alreadie taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. ∴*Iere.31.33. Rom.11.27.*

Chap.8.8 [f] *VVhy then, where is the fire of Purgatorie, and that popish distinction of the fault, and the punishment?* [g] *He saied well, for sinne: for there remaineth an other offring, to wit, of thankes giuing.* 6 The somme of ỹ former treatise: We are not shut out now of the holie place as ỹ Fathers were, but we haue an entrance into ỹ true holie place (that is into heauen) seing ỹ we are purged w the blood, not of beastes, but of Iesus. Neither as in times past, doeth ỹ hie Priest shut vs out by setting ỹ vaile against vs, but through ỹ vaile, which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that we haue now truelie an hie Priest, which is ouer the house of God.

prepared

prepared for vs, through the vaile, that is, his [h] flesh:

21 *And seing we haue* an hie Priest, *which is* ouer the house of God,

22 [7] Let vs drawe nere with a [i] true heart in assurance of faith, our [k] hearts being pure from an euil conscience,

23 And washed in our bodies with [l] pure water, Let vs keepe the profession of our hope, without wauering, (for *he is* faithful that promised)

24 And let vs cõsider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some *is:* but let vs exhort *one another,* [8] & that so much the more, because ye see that the day draweth nere.

26 ✣ For if we sinne [m] willingly after that we haue receiued and acknowledged that trueth, there remaineth no more sacrifice for sinnes,

27 But a feareful looking for of iudgement, and violent fire, which shal deuoure the [n] aduersaries.

28 [9] He that despiseth Moses lawe, dieth without mercie ✣ vnder two, or three witnesses.

29 Of how much sorer punishment suppose ye shal he be worthie, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith

h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.

7 A most graue exhortation wherin he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by ỹ consequẽts, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, & to procure by al meanes possible one anothers saluation, through ỹ loue that is in vs one towardes an other.

i VVith no double and counterfeit heart, but with such an heart as is truly and in deede giuen to God. *k This is it which the Lord saith, Be ye holy for I am holy.* *l VVith the grace of the holie Ghost.*

8 Hauing mentioned the last comming of Christ, he stirreth vp the godlie to the meditation of an holy life, and citeth the faithlesse fallers from God to ỹ feareful iudgemẽt seat of ỹ Iudge, because they wickedly reiected him in whom onely saluation consisteth. ✣ *Chap. 6. 4.* *m VVithout any cause or occasion, or shewe of occasion.* *n For it is nother matter to sinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breache of the Law of Moses was punished by death, how much more worthie death is it to fall away from Christ? ✣ *Deut. 19. 15. Mat. 18. 16. Iohn. 8. 17. 2. Cor. 13. 1.*

he was ſanctified, and doeth deſpite the Spirite of grace?

30 [10] For we know him that hath ſaid, ✣ Vengeance *belongeth* vnto me: I will recompence, ſaith the Lord. And againe, The Lord ſhal [o] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Now call to remẽbrance the dayes that are paſſed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partely while ye were made a [p] gazing ſtocke both by reproches and afflictions, & partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both ye ſorowed with me for my bonds, and ſuffred with ioye the ſpoyling of your goods, knowing in your ſelues how that ye haue in heauen a better, and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of rewarde.

36 For ye haue nede of patience, that after ye haue done the will of God, ye might receiue the promes.

37 For yet a very [ſ] litle while, and he that ſhal come, will come, and will not tary.

38 ✣ [12] Now the iuſt ſhal liue by faith: but if *any* withdrawe him ſelfe, my ſoule ſhal haue no pleaſure in him.

39 But we are not they which withdrawe our ſelues vnto perdition, but *followe* faith vnto the conſeruation of the ſoule.

10 The reaſon of al theſe things is, becauſe God is a reuenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly gouerne his Church. Now there is nothing more horrible then ỹ wrath of the liuing God.

✣ *Deut. 32. 35. Rom. 12. 19.*

o *Rule or gouerne.*

11 As he terrified the fallers away from God, ſo doeth he now comfort them ỹ are conſtant and ſtand ſtrongly, ſetting before them ỹ ſucceſſe of their former fights, ſo ſtirring them vp to a ſure hope of a ful and readie victorie.

p *You were brought forth to be ſhamed.*

q *In taking their miſeries, to be your miſeries.*

r *Goods and riches.*

ſ *He wil come within this verie litle while.*

✣ *Habak. 2. 4. Rom. 1. 17. Gal. 3. 11.*

12 He commendeth the excellencie of a ſure faith by the effect, becauſe it is the onely way to life, which ſentence he ſetteth forth and amplifieth by ſetting the contrarie againſt it.

CHAP. XI.

He declareth in the whole chapter, that the Fathers, which from the beginning of the world, were approued of God, attained saluation no other way then by faith, that the Iewes may knowe, that by the same only, they are knit vnto the Fathers in an holie vnion.

1 NOw faith is the grounde of thinges, which are hoped for, and the euidence of thinges which are not seene.

2 [2] For by it *our* [a] elders were wel reported of.

3 ✣ [3] Through faith we vnderstand that the worlde was ordeined by the word of God, so that the things which we [b] see, are not made of things, which did appeare.

4 [4] By faith Abell ✣ offred vnto God a greater sacrifice then Cain, by ✣ the which he obtained witnes that he was righteous, God testifiing of his gifts: by the which *faith* also he being dead, yet speaketh.

5 [5] By faith was ✣ Enoch translated, that he shoulde not [c] see death: neither was he founde: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that commeth to God, must beleeue that *God* is, and that he is a [d] rewarder of them that seeke him.

7 [6] By faith ✣ Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which *Arke* he cõdemned the worlde, and was made heire of the righteousnes, which is by faith.

1 An excellent description of faith by the effectes, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.

2 He sheweth ✣ Fathers ought to be accompted of, by this vertue.

a *That is, those Fathers of whome we came: and whose authoritie and example ought to moue vs verie much.*

✣ *Gen. 1.1. Iohn. 1.10.*

3 He sheweth ✣ proprietie of faith, by setting out vnto vs most pyked examples of such as from the beginning of the world excelled in the Church.

b *So that the worlde which we see, was not made of any matter that appeared or was before, but of nothing.* 4 Abel. ✣ *Gen. 4.4. Mat. 23.35.* 5 Enoch. ✣ *Gen. 5.24.* c *That he should not die.* d *This reward is not referred to our merites, but to the free promise, as Paul teacheth in Abraham the father of al the faithful. Rom. 4.4.* 6 Noe. ✣ *Gen. 6.13.*

7 Abraham and Sara.
✣Gen.12.4.

8 7 By faith ✣ Abraham, when he was called, obeyed *God*, to go out into a place, which he ſhould afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promes, as in a ſtrange countrey, as one that dwelt in tentes with Iſaac and Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a [e] foũdation, whoſe builder and maker *is* God.

11 Through faith ✣ Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhe iudged him faithful which had promiſed.

12 And therefore ſprang there of one, euen of one which was [f] dead, *ſo many* as the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 Al theſe died in [g] faith, and receiued not the [h] promiſes, but ſaw them a farre of, and beleued *them*, and [i] receiued *them* thankefully, & confeſſed that they were ſtrangers and pilgremes on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeeke a countrey.

15 And if they had bene mindeful of that *countrey*, from whence they came out, they had leaſure to haue returned.

16 But now they deſire a better, that is an heauenlie: wherfore God is not aſhamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offred vp Iſaac, when he was [k] tried, & he that had receiued the [l] promiſes, offred his onely begotten ſonne.

18 (To whome it was ſaid, ✣ In Iſaac ſhal thy ſeede be called.)

19 For

e This foundation is ſet againſt their tabernacles.
✣*Gen.17.19. & 21.2.*
f As vnlikely to beare children, as if ſhe had bene ſtarke dead.
g In faith, which they had while thei liued, and folowed them euen to their graue.
h This is the figure Metonymye, for the things promiſed.
i For the Patriarches were wont when they receiued the promiſes, to profeſſe their religion, by building of altars, and calling on the name of the Lord.
✣*Gen.22.10.*
k Tried of the Lord.
l Although the promiſes of life were made in that only begotten ſonne Iſaac, yet he appointed him to die, and ſo againſt hope he beleued in hope.
✣*Gen.21.12. Rom.9.7.*

19 For he considered that God was able to raise *him* vp euen from the dead: from [m] whence he receiued him also after [n] a sort.

20 [8] By Faith ✣ Isaac blessed Iacob and Esau, concerning things to come.

21 [9] By faith ✣ Iacob when he was a dying, blessed both the sonnes of Ioseph, and ∵ *leaning* on the end of his staffe, worshipped *God*.

22 [10] By faith ✻ Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 [11] ✻ By faith Moses when he was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither [o] feared they the Kings ✻ commandement.

24 By faith ✣ Moses when he was come to age, refused to be called the soō of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinnes for a season,

26 Esteming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the ✣ Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 [12] By faith they ∵ passed through the red sea as by drie land, which when the Egyptians had assaied to do, they were drowned.

30 [13] By faith the ✻ walles of Iericho fel downe after they were compassed about seuen daies.

31 [14] By faith the [q] harlot ✻ Rahab perished not with them which obeyed not, when ✻ she had receiued the spies [r] peaceably.

m From which death.

n For there was not the true & verie death of Isaac, but as it were the death, by meanes whereof he semed also as it were to haue risen againe.

8 Isaac.

✣ *Gen.27.28.39.*

9 Iacob.

✣ *Gen.48.15.*

∵ *Gen.47.31.*

10 Ioseph.

✻ *Gen.50.25.*

11 Moses.

✻ *Exod.2.2.*

Act.7.20.

o They were not afraide to bring him vp.

✻ *Exod.1.16.*

✣ *Exod.2.11.*

p Such pleasures as he could not enioy, but he must needes prouoke Gods wrath against him.

✣ *Exod.12.22.*

12 The red sea.

∵ *Exod.14.22.*

13 Iericho.

✻ *Iosh.6.20.*

14 Rahab.

q A notable example of Gods goodnes

✻ *Iosh.6.23.*

✻ *Iosh.2.1.*

r Curteously and friendly, so that she did not onelie not hurt them, but also kept thē safe.

32 [15] And what shall I more say? for the time would be to short for me to tell of ✣ Gedeon, of ✣ Barac and of ∵ Sampson, and of ✲ Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnes, obteined the [f] promises, stopped the mouthes of lions,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliants.

35 The [t] women receiued their dead raised to life: other also were [u] racked, and woulde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes & prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in [x] shepes skinnes, and in goates skinnes, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthy of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 [16] And these al through faith obtained good report, and receiued [y] not the promes,

40 God prouiding a better thing for vs, that they [z] without vs shoulde not be made perfite.

15 Gedeō, Barac, & other iudges and Prophets.
✣ *Iudg.6.11.*
✣ *Iudg.4.6.*
∵ *Iudg.13.24.*
✲ *Iud.11.1. & 12.7.*
f *The fruite of the promises.*
t *He semeth to meane the storie of that woman of Sarepta, whose sonne Elias raised againe from death, and, the Sunamite, whose sonne Elizeus restored to his mother.*
u *He meaneth that persecution which Antiochus wrought.*
x *In vile & rough clothing, so were the saintes brought to extreme powertie, & constrained to liue like beastes in wildernesses.*
16 An amplification take of the circumstance of the time, their faith is so much the more to be marueiled at, by how much the promises of things to cōe were more darke, yet at length were in deede exhibited to vs, so that their faith & ours is as one, as is also their consecratiō and ours.
y *But sawe Christ a far of.*
z *For their saluation did hang vpon Christ, who was exhibited in our daies.*

CHAP. XII.

1 He doeth not only by the examples of the Fathers before recited, exhort them to patience and constancie, 3 But also by the example of Christ. 11 That the chastnings of God cannot be rightly iudged by the outward sence of our fleshe.

1 Wherefore

1 WHerefore, ✣ [1] let vs alſo, ſeing that we are compaſſed with ſo great a cloude of witneſſes, caſt away euerie thing that preſſeth downe, and the ſinne that [a] hangeth ſo faſt on: let vs rũne with patiẽce the race that is ſet before vs,

2 [2b] Loking vnto Ieſus the authour & finiſher of our faith, who for the [c] ioye that was ſet before him, endured the croſſe, and deſpiſed the ſhame, & is ſet at the right hand of the throne of God.

3 [3] Conſider therefore him that endured ſuche ſpeaking againſt of ſinners, leſt ye ſhoulde be wearied and fainte in your mindes:

4 [4] Ye haue not yet reſiſted vnto bloud, ſtriuing againſt ſinne.

5 [5] And ye haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, ✣ My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whõe the Lord loueth, he chaſteneth: & he ſcourgeth euerie ſonne that he receiueth:

7 If ye endure chaſtening, God offreth him ſelf vnto you as vnto ſonnes: for what ſonne is it whom the father chaſteneth not?

8 If therfore ye be without correction, whereof all are partakers, then are ye baſtardes, and not ſonnes.

9 [6] Moreouer we haue had the fathers of

✣ *Rom.6.4. Coloſ.3.8. Epheſ.4. 24. 1.Pet.2.1.*

1 An applying of the former exãples, whereby we ought to be ſtirred vp to rũne the whole race caſting away all ſtops & impediments.

a For ſinne beſiegeth vs on all ſides, ſo that we can not ſcape out.

2 He ſetteth before vs as the marke of this race, Ieſus him ſelf our captaine, who willingly ouercame al the roughnes of the ſame way.

b As it were vpon the marke of our faith.

c Whereas he had all kinde of bleſſednes in his hand & power, yet ſuffred willingly the ignominie of the croſſe.

3 An amplification, taken of the circumſtance of the perſon and the things them ſelues, which he compareth betwixt them ſelues: for how great is Ieſus in compariſon of vs, and how farre more grieuous things did he ſuffer then we? 4 He taketh an argument of the profit which commeth to vs by Gods chaſtiſements, vnleſſe we be in fault. Firſt of al becauſe ſinne, or that rebellious wickednes of our fleſh, is by this meanes tamed. 5 Secõdly, becauſe they are teſtimonies of his fatherly good will towardes vs, in ſo much that they ſhewe them ſelues to be baſtards, which can not abide to be chaſtened of God. ✣ *Prouerb.3.11.* 6 Thirdly, If all men yeld this right to fathers, to whome next after God we owe this life, that they may rightfully correct their children, ſhal we not be much more ſubiect to that our Father, who is the Authour of the ſpiritual and euerlaſting life?

our

our bodies which corrected vs, & we gaue them reuerence: shoulde we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 [7] For they verely for a fewe dayes chastened vs after their owne pleasure: but he *chasteneth vs* for our profite, that we might be partakers of his holines.

11 Now no chastising for the present semeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnes, vnto them which are thereby exercised.

12 [8] Wherefore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] straight steppes vnto your feete, lest that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ [9] Followe peace with all men, and holines, without the which no man shal see the Lord.

15 [10] Take hede, that no man fall away from the grace of God: let no [f] roote of bitternes spring vp and trouble *you*, lest thereby many be defiled.

16 [11] Let there be no fornicator, or prophane persone as ✣ Esau, which for one portion of meat solde his byrth right.

17 For ye knowe how that afterwarde also

7 An amplification of the same argumēt: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profit: but God chasteneth and instructeth vs for our singular profit, to make vs partakers of his holines: which thing although these our senses doe not presently perceiue, yet the ende of the matter proueth it.

8 The conclusion: we must goe forward courageously & kepe alwayes a right course (& as farre) forth as we may without any staggering or stumbling.

d The description of a man that is out of hart and cleane discouraged.

e Kepe a right course, and so, that you shewe example of good life for others to followe. ✣ *Rom.12.18.*

9 We must liue in peace and holines with all men. 10 We must studie to edifie one an other, both in doctrine and example of life.

f That no heresie, or back sliding, be an offense.

11 We must eschewe fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wickednes how seuerely God wil at length punish, the horrible example of Esau teacheth vs.

✣ *Gen.25.33.* ✣ *Gen.27.38.*

when

when he woulde haue inherited the blessing, he was reiected: for he founde no [g] place to repentance, though he sought *that blessing* with teares.

18 [12] For ye are not come vnto the ✣ mounte that might be [h] touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

19 Neither vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, ✣ that the worde shoulde not be spoken to them any more,

20 (For they were not able to abyde that which was commaunded, ∴ Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a darte:

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mounte Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the companie of innumerable Angels,

23 And to the assemblie and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k] perfite men,

24 And to Iesus the Mediator of the newe Testament, and to the bloud of sprinkeling that speaketh better things then that of Abel.

25 [13] Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen.

g There was no place left for his repentance: and it appeareth by the effectes, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kil him.

12 Now he applieth the same exhortation, to the prophetical and kingly office of Christ compared with Moses, after this sorte. If the maiestie of the Law was so great, how great think you that the glorie of Christ and the Gospel is? And this comparison he declareth also particularly.

✣ *Exod. 19. 16.*

h Which might be touched with handes, which was of a grosse and earthly matter.

✣ *Exod. 20. 19.*

∴ *Exod. 19. 12.*

i The shape and forme which he sawe, which was no counterfet and forged shape, but a true one.

k So he calleth them that are taken vp into heauen, although one part of them doeth lyue in the earth.

13 The applying of the former comparison: If it were not lawful to contemne his word which spake on the earth, how much lesse his voice which is from heauen?

14 He cõpareth the ſtedfaſt maieſtie of the Goſpel, wherewith the whole world was ſhakē, & euē the very frame of heauen was as it were aſtoniſhed, with the ſmal & vaniſhing ſound of the gouernance by the Law.

✤ *Agge.2.7.*

‖ *It appeareth euidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe wordes muſt be referred to the kingdome of Chriſt.*

15 A general exhortation to liue reuerently & religiouſly vnder the moſt happie ſubiection of ſo mightie a King, who as he bleſſeth his moſt mightely, ſo doeth he moſt ſeuerely reuenge the rebellious. And this is the ſomme of a Chriſtiane life reſpecting the firſt table.

m By Reuerence, is meant that honeſt shamefastnes which kepeth them in their duetie. *n Religious and godly feare.* ✤ *Deut.4.24.*

26 [14] Whoſe voyce then ſhouke the earth, and now hath declared, ſaying, ✤ [1] Yet once more wil I ſhake, not the earth onely, but alſo heauen.

27 And this *word*, Yet once more, ſignifieth the remouing of thoſe things, which are ſhaken, as of things which are made *with hands*, that the things which are not ſhaken, may remayne.

28 [15] Wherefore ſeing we receiue a kingdome, which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with [m] reuerence and [n] feare.

29 For ✤ euen our God *is* a conſuming fire.

CHAP. XIII.

1 *He giueth good leſſons not only for manners, 7 but alſo for doctrine.*

✣ *Rom.12.10.*

1 He commeth to the ſecond table, the ſumme whereof is, charitie, eſpecially toward ſtrãgers and ſuch as are afflicted.

✱ *1.Pet.4.9.*

✱ *Gen.18.3. & 19.3.*

a Be ſo much touched, as if their miſerie were yours.

1 ✣ Let brotherly loue continue.

2 ✱ Be not forgetful to intertaine ſtraungers: for thereby ſome haue ✱ receiued Angels into their houſes vnwares.

3 Remember them that are in bondes, as though ye were bounde with them: & them that are in affliction, as [a] if ye were alſo *afflicted* in the bodie.

2 He commendeth chaſte matrimonie in all ſortes of men, and threatneth vtter deſtruction from God againſt whoremungers and adulterers.

4 [2] Mariage *is* honorable among all, and the bed vndefiled: but whoremungers and adulterers God wil iudge.

5 [3] Let

5 [3] Let your conuerſation be without couetouſnes, and be content with thoſe things, that ye haue, for [b] he hath ſaid,

6 ✣ I wil not faile thee, neither forſake thee:

7 So that we may boldely ſay, ✣ The Lord, *is* mine healper, neither wil I feare what [c] man can do vnto me.

8 [4] Remember them which haue the ouerſight of you, which haue declared vnto you the word of God: whoſe faith followe, conſidering what hath bene the ende of their conuerſation.

[5] Ieſus Chriſt yeſter day, and to day, the ſame alſo *is* for euer.

9 Be not caried about with diuers *and* ſtrange doctrines: [6] for it is a good thing that the heart be ſtabliſhed with grace, *and* not with [d] meates, which haue not profited them that haue bene [e] occupied therein.

10 [7] We haue an [f] altar whereof they haue no authoritie to eate which [g] ſerue in the Tabernacle.

3 Couetouſnes is condemned, againſt which is ſet a contented minde with that which the Lord hath giuen.

b Euen the Lord him ſelf.

✣ *Ioſh.1.5.*

✣ *Pſal.118.6.*

c He ſetteth man againſt God.

4 We haue to ſet before vs the examples of valiant captaines, whõe we ought diligently to followe.

5 He repeateth the ſomme of the doctrine, to wit, the onely groũd of al precepts of mãners, and that is this: That we ought to quiet and content our ſelues in Chriſt onely: for there was yet neuer any man ſaued without the knowledge of him, neither is at this day ſaued, neither ſhalbe ſaued hereafter.

6 He toucheth them which mixed an external worſhip and eſpecially the difference of meates with the Goſpel, which doctrine he plainely condemneth as cleane repugnant to the benefite of Chriſt.

d By this one kinde which concerneth the difference of cleane and vncleane meates, we haue to vnderſtand all the ceremonial worship.

e Which obſerued the difference of them ſuperſtitiouſly.

7 He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerued the Tabernacle, did not eate of the ſacrifices whoſe blood was brought for ſinne into the holy place by the hie Prieſt. Moreouer theſe ſacrifices did repreſent Chriſt our offringe. Therefore they can not be partakers of him which ſerue the Tabernacle, that is ſuch as ſtand in the ſeruice of the Law: but let not vs be aſhamed to folowe him out of Hieruſalem from whence he was caſt out and ſuffred: for this alſo Chriſt who is the trueth anſwereth that figure, in that he ſuffred without the gate.

f By the Altar he meaneth the offringes.

g Whereof they can not be partakers, which ſtubburnely reteine the rites of the Law.

✤ *Leuit.4.11. & 6.30. & 16.27.*

11 ✤ For the bodies of those beastes whose bloud is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne bloud, suffred without the gate.

13 [8] Let vs go forth to him therefore out of the campe, bearing his reproche.

14 ✤ For here haue we no continuing citie: but we seke one to come.

15 [9] Let vs therfore by him offer the sacrifice of prayse alwayes to God, that is, the ∵ fruite of the lippes, which confesse his Name.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watche for your soules, as they that must giue accountes, that they may do it with ioye, & not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepherde of the shepe, through the bloud of the euerlasting Couenant,

21 Make you [h] perfect in all good workes, to doe

8 He goeth on further in this cõparison, & sheweth that this also is signified vnto vs, that the godlie folowers of Christ must at it were goe out of the world bearing his crosse.

✤ *Mic.2.10.*

9 Now that those corporal sacrifices are taken away, he teacheth vs that the true sacrifices of confession remaine, which cõsist partly in giuing of thankes, and partly in liberalitie, with which sacrifices in deede, God is now delighted.

∵ *Hose.14.13.*

10 We must obey ỹ warnings and admonitions of our Ministers and Elders, which watch for the saluation of the soules which are committed vnto them.

11 The last part of this Epistle, wherein he commendeth his ministerie to the Hebrewes and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath vsed but fewe wordes to comforte them, hauing spent the epistle in disputing: & saluteth certeine brethren familiarly & friendly.

h Make you fit or meete.

doe his will, [i] working in you that which is pleasant in his sight through Iesus Christ, to whome *be* praise for euer and euer, Amen.

22 I beseeche you also brethren, suffer the words of exhortation: for I haue written vnto you in few wordes.

23 Knowe that *our* brother Timotheus is deliuered, with whome (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italy salute you.

25 Grace *be* with you all, Amen.

[i] *Hence commeth that saying of the Fathers, that God crowneth his workes in vs.*

Written to the Hebrewes from Italy, *and sent* by Tymotheus.

THE GENERALL EPISTLE OF IAMES.

CHAP. I.

1 He entreateth of patience, 6 of faith, 10 and of lowlines of minde in riche men. 13 That tentations come not of God for our euil, 17 because he is the authour of all goodnes. 21 In what manner the word of life must be receiued.

1 IAMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, which are [b] scattered abroade, salutation.

[a] *That is, written to no one man, citie or countrie, but to all the Iewes generally, being now dispersed.*

[b] *To all the beleeuing Iewes, of what Tribe so euer they be, and are dispersed through the whole world.*

2 [i] My

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.

2 [1] My brethren, [c] counte it exceeding ioye, [2] when ye fall into diuerse tentations,

3 ✣ [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience haue *her* perfect worke, that ye may be perfect and entier, lacking nothing.

5 [5] If any of you lacke [e] wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

6 ✣ But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man *is* vnstable in [g] al his wayes.

9 [7] Let the brother of [h] lowe degree reioyce

c *Seing their condition was miserable in that scattering abroade, he doeth wel to begin as he doeth.*

2 The first argument, becausе our faith is tried through afflictions: which ought to be most pure, for so is it behoueable for vs. ✣ *Rom.5.3.* 3 The second. Becausе patience a farre passing & most excellent vertue is by this meanes ingendred in vs.

d *That wherewith your faith is tryed, to wit, those manifold tentations.*

4 The third argumẽt propounded in maner of an exhortation, that true & continuall patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polishe and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ.

5 An answere to a priuie obiection: It is easely said, but it is not so easely done. He answereth that we nede in this case a farre other maner of wisdome, then the wisdome of man, to iudge those thinges best for vs, which are most contrarie to the flesh: but yet we shal easely obteine this gift of wisdome if we aske it rightly, that is with a sure confidence of God, who is most bountiful and liberal.

e *By wisdome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruite we haue to reape of affliction.* ✣ *Mat.7.7. Mar.11.24. Luk.11.9. Iohn.14.13. & 16.23.*

f *VVhy then, what nede other Mediatours?*

6 A digression or going aside from his matter against prayers which are conceiued with a doubting minde, whereas we haue a certaine promise of God, and this is the second part of the Epistle.

g *In all his thoughts and his deedes.*

7 He returneth to his purpose, repeating the propositiõ, which is, that we must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs.

h *VVho is afflicted with pouertie, or contempt, or with any kinde of calamitie.*

in that he is exalted:

10 [g] Againe he that is [i] rich, in that he is made low: [9] for as the flower of the grasse, shall he ✣ vanish away.

11 For *as when* the sunne riseth with heate, the the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the riche man wither away in *all* his [k] wayes.

12 [10] ✣ Blessed *is* the man, that endureth [l] tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say when he is [m] tempted, I am tempted of God: [12] for God can not be tempted with euill, neither tempteth he any man.

14 But euery man is tẽpted, when he is drawne away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, & sinne when it is finished, bringeth forth death.

16 [13] Erre not, my deare brethren.

8 Before he concludeth, he giueth a doctrine contrarie to the former, to wit, how we ought to vse prosperitie, which is, plẽtie of all things: to wit, so, that no man therefore please him self, but be so much the more voide of pride.

i VVho hath all things at his will.

9 An argument takẽ of the very nature of ỹ thigs thẽ selues, for ỹ they are most vaine and vncertaine.

✣ *Esai.40.6. 1.Pet.1.24.*

k VVhatsoeuer he either purposeth in his minde or doeth.

10 The conclusion: Therefore we must patiently beare the crosse, & he addeth a fourth argument, which comprehẽdeth the somme of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. ✣ *Iob.5.17.*

l Affliction whereby the Lord trieth him.

11 The third part of this epistle, wherein he descendeth from outward tentations, that is, from afflictions whereby God trieth vs, to inward, that is to those lustes whereby we are stirred vp to do euil. The somme is this: Euery man is the authour of these temptations to him selfe, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasions by what meanes so euer, to stirre vp euil motions in vs, whence out at length proceede wicked doings, and in conclusion foloweth death the iust rewarde of them. *m VVhen he is prouoked to do euill.*

12 Here is a reason shewed, why God can not be the authour of euill doing in vs, because he desireth not euill.

n By sinne is meant in this place, actuall sinne.

13 Another reason takẽ of contraries: God is ỹ authour of all goodnes, & so, that he is always like him self: how then can he be thought to be authour of euill?

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, wyth whom is no variablenes, neither [p] shadow of turning.

18 Of his owne [q] will begate he vs wyth the word of trueth, that we should be as the [r] first fruites of his creatures.

19 Wherefore my deare brethren, [+] let euery man be swift to heare, slow to speake, & slowe to wrath.

20 For the wrath of mā doeth not accomplish the [s] righteousnes of God.

21 Wherefore lay aparte all filthines, and superfluitie of maliciousnes, & receiue with [t] mekenes ỹ worde that is graffed in you, which is able to saue your soules.

22 [+] [15] And be yee doers of the worde, & not hearers onely, [16] deceyuing your owne selues.

23 [17] For if any heare the word, and do it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath cōsidered him selfe, he goeth his waye, and forgetteth immediatly what maner of one he was.

o From him who is the fountaine and authour of all goodnes.

p He goeth on in the metaphore, for the sunne by his manifold and sondrie kindes of turning, maketh houres, daies, moneths, yeres, light & darkenes.

14 The fourth part, concerning the excellencie and fruit of the word of God.

1 The somme is this: we must heare the word of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto him self

picking vs out of the nomber of his Creatures. And the Apostle condemneth two faultes, which do greatly trouble vs in this matter, to wit, for that we so please our selues, that we had rather speake our selues, thē heare God speaking: yea we snuffe and are angry whē we are repreheded: against which faults, he setteth a peceable and quiet minde, and such an one as is desirous of puritie.

q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation. *r As it were an holy kinde of offring, taken out of the residue of men.* *+ Prouerb. 17. 27.* *s That which God appointeth.* *t By mekenes, he meaneth modestie, and what soeuer is contrarie, to an hautie and proud stomack.* *+ Mat. 7. 21. Ro. 2. 13.*

15 An other admonition: Therefore is Gods word hard, that we may frame our liues according to ỹ prescript thereof. 16 He addeth reasons, and those most waightie: first, becausse they that do otherwise do very much hurt thē selues. 17 Secondly, becausse they leese ỹ chiefest vse of Gods word, which correct not by it ỹ faultes ỹ they know. *u He alludeth to ỹ naturall spot, to which is contrarie ỹ puritie wherunto we are borne again, the liuely image whereof we behold in the Lawe.*

25 But

25 But who so loketh in the perfect Law of libertie, & continueth *therein*, he not being a forgetfull hearer, but a doer of ỹ worke, shalbe blessed in his [x] deede.

26 [18] If any man amõg you seemeth religious, and refraineth not his tongue, but deceyueth his owne heart, this mans religion *is* vaine.

27 [19] Pure religion & vndefiled before God, euen the Father, is this, to [z] visite the fatherles, & widdowes in their aduersitie, & to kepe him selfe vnspotted of the worlde.

that men knowe not them selues.

19 The fourth: The true seruice of God standeth in charitie toward our neighbours (especially such as need: others helpe as the fatherlesse and widowes) and puritie of life.

z *To haue a care of them, and to helpe them as much as we can.*

x *Behauing him selfe so: for workes do shew faith.*

18 The third admonition: The word of God prescribeth a rule not only to do well, but also to speake well.

y *The fountaine of all brabling, and cursed speaking, & sawcines, is this,*

CHAP. II.

1 *He sayth, that to haue respecte of persones is not agreeable to Christian faith,* 4 *which to professe in wordes is not enough, vnlesse* 15 *We shew it also in deedes of mercie and charitie,* 21 *After the example of Abraham.*

1 MY [1] brethren, haue not the faith of our [2] glorious lord Iesus Christ, in respect of persones.

2 For if there come into your company a mã with a gold ringe, and in goodly apparell, & there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a [a] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestole,

4 Are yee not partial in [c] your selues, and are become iudges of euill thoughts?

1 The fifth: Charitie which proceedeth frõ a true faith, cã not stãd with the accepting of persons: which he proueth plainly by setting forth their exãple who with ỹ reproche or disdaine of ỹ poore, honour the riche.

a *For if we knewe what Christs glorie is, and esteemed it as we ought to do, there would not be such respect of persons as there is.*

Leu. 19. 15. Deut. 1. 17. & 16. 19. Prou. 24. 23. b *In a worshipfull and honorable place.* c *Haue ye not (which you ought not to do) by this meanes within your selues iudged one man to be preferred before an other?*

5 [2] Hearken my beloued brethren, hath not God choſen the [d] poore of this worlde, *that they ſhoulde be* riche in faith, & heires of the kingdome which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore. [3] Do not the rich oppreſſe you by tyrannie, & do not they drawe you before the iudgement ſeates?

7 Do not they blaſpheme the worthy Name after which ye be [e] named?

8 [4] But if ye fulfill the [f] royall Lawe according to the Scripture, *which ſaith*: Thou ſhalt loue thy neighbour as thy ſelfe, ye do well.

9 But if ye regarde the perſones, ye commit ſinne, & are rebuked of the Law, as trāſgreſſours.

10 [5] For whoſoeuer ſhal kepe the whole Law, & yet faileth in one *poinct*, he is giltie of [g] all.

11 [6] For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kil. Now though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſor of the Law.

2 He ſheweth, that they are peruerſe and naughty Iudges, which preferre the riche before the poore, by that that God on the contrary ſide preferreth the poore whō he hath enriched with true riches before the rich.

d The needie and wretched, and (if we meaſure it after the opinion of the world) the veriеſt abiects of all men.

3 Secondly, he proueth them to be mad men, for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the Churche, and blaſpheme Chriſt: for he ſpeaketh of wicked and prophane riche men, ſuch as the moſt part of them haue bene alwayes, againſt whom he ſetteth the poore and abiect.

e Word for word, which is called vpon, of you.

4 The concluſion: Charitie which God preſcribeth can not agree with the accepting of perſones, ſeeing that we muſt walke in the kinges hie waye.

f The Law is ſaid to be royall and like to the kinges hie waye, for that it is plaine and without turnings, and that Law calleth euery one our neighbour without reſpect, whom we may helpe by any kinde of duetie.

5 A newe argument to proue the ſame concluſion: They doe not loue their neighbours, which neglect ſome, and ambitiouſly honour other: for he doeth not obey God, which cutteth of from the commaundementes of God that, that is not ſo commodious for him, nay he is rather guiltie generally for the breache of the whole Lawe, although he obſerue the reſidue.

g Not that all ſinnes are equall, but becauſe he that breaketh one title of the Lawe, offendeth the maieſtie of the Lawe giuer.

6 A proofe: Becauſe the Lawe maker is alwayes one and the ſelfe ſame, & the body of the Lawe can not be diuided.

12 [7] So speake ye, and so do, as they that shalbe iudged by the Law of libertie.

13 For there shalbe condemnation merciles to him that sheweth not [h] mercy, & mercie reioyceth against condemnation.

14 [8] What auaileth it, my brethren, though a man saith he hath faith, when he hath no workes? can the faith saue him?

15 [9] For if a brother or a sister be naked & destitute of daily foode,

16 And one of you say vnto them, Departe in peace: warme your selues, and fil your bellies, not withstãding ye giue them not those things which are nedefull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it self.

18 But [i] some man might saye, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I wil shewe thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

7 The conclusion of ỹ whole treatise: We are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should mainteine and cherish charitie & good wil one towards another & who so doeth not so, shall not tast of the grace of God.

h He that is hard and currish against his neighbour, or els helpeth him not, he shall finde God an hard and rough Iudge to him self-ward.

8 The fifth place which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not forth works, is not that faith whereby we are iustified, but an image of faith: or els this, they are not iustified by faith which shewe not the effectes of faith.

9 The first reason taken of a similitude: If a man say to one that is hungrie, fill thy bellie, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnles he will openly incurre reprehension, seeing that the cause is vnderstoode by the effectes.

i Nay, thus may euery man beate downe thy pride.

10 An other reason taken of an absurditie: If such a faith were that true faith whereby we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith.

11 The thirde reason taken frō the example of Abraham, who no doubt had a true faith: but he in offering his sonne, shewed him selfe to haue that faith which was not void of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnes.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our Father [k] iustified through workes, ✣ when he offred Isaac his sonne vpon the Altar?

22 Seest thou not that the faith [l] wrought with his works? and through the workes was the faith made [m] perfect?

23 And the Scripture was [n] fulfilled which saith, ✣ Abraham beleeued God, & it was imputed vnto him for righteousnes: and he was called the friend of God.

24 [12] Ye see then how that of workes a man is [o] iustified, and not of [p] faith onely.

25 [13] Likewise also was not ∴ Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 [14] For as the body without [q] spirit is dead, euen so the faith without workes is dead.

k VVas he not by his workes, knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effectes we may know that a man is iustified. ✣ *Gen.22.10. l VVas effectuall and fruitfull with good workes. m That the faith was declared to be a true faith, and that by workes.* n *Then was the Scripture fulfilled when it appeared plainely, how truely it was written of Abraham.* ✣ *Gen.15.6. Rom.4.3. Gal.3.6.*

12 The conclusion: He is onely iustified that hath that faith which hath workes folowing it.

o Is proued to be iust. p Of that dead and fruiteles faith which you boast of.

13 A fourth reason taken from a like example of Rahab the harlot, who also proued by hir workes that she was iustified by a true faith. ∴ *Iosh.2.1.*

14 The conclusion repeated againe: faith which bringeth not forth fruites and workes, is not faith but a dead carcase.

CHAP. III.

3 To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 he declareth the commodities and mischiefes that insue thereof: 15 And howe much mans wisdom 17 Differeth from heauenly.

[1] My

1 MY brethren, be not many masters, [1] knowing that we [2] shal receiue the greater condemnation.

2 For in many thinges we [n] sinne all. [3] If any man sinne not in worde, he is a perfect man, and able to bridell all the bodie.

3 [4] Behold, we put bits into the horses mouths that they should obey vs, and we turne about all their body.

4 Behold also the shippes, which though they be so great, and are driuē of fierce windes, yet are they turned about with a very small rudder, whither so euer the gouerner listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: [5] beholde, howe great a thing a litle fire kindleth.

6 And the tongue is a fire, *yea*, a [b] worlde of wickednes: so is the tongue set among our members, that it defileth the whole body, & [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds and of creping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 [6] Therewith blesse we God euē the Father,

1 The sixth part or place: Let no man vsurpe (as most men ambitiously do) authoritie to iudge and censure others rigorously.

2 A reason: Because they prouoke Gods seueritie against thē selues, which do so curiously & rigorously condemne others, being thē selues guiltie & faulty

a Vnlesse we surcease from this masterlike and proude finding fault with others.

[n] *Or, stumble.*

3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found, fault withall, seeing it is a rare vertue to bridle the tongue. 4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of shippes, howe great matters may be brought to passe by the good moderation of the tongue. 5 On the contrarie part he sheweth howe great discommodities arise by the intemperancie of the tongue, throughout the whole worlde, to the ende that men may so much the more diligently giue them selues to moderate it.

b An heape of all mischiefes. *c It is able to set the whole worlde on fire.*

6 Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and speaking euill of our neighbours, euen in them especially, which otherwise will seeme godlie and religious.

and therewith curse we men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, or els a vine figges? so can no fountaine make both salt water and sweete.

13 [9] Who is a wise man & endued with knowledge among you? let him shew by good conuersation his workes in mekenes of wisdome.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be liers against the trueth.

15 This wisdome descendeth not from aboue, but *is* earthly, sensuall, and diuelish.

16 For where enuying and strife *is*, there *is* sedition, and all maner of euill workes.

17 But the wisdome that *is* from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of [d] mercy and good fruites without iudging, and without hypocrisie.

18 [10] And the fruite of righteousnes is sowē in peace, of them that make peace.

7 He denieth by two reasons, that God can be praised by that man, that vseth cursed speaking or to backbite: first because mā is the image of God, which who soeuer reuerenceth not, doeth not honour God him self.

8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrarie the one to the other, to stand the one w the other.

9 The eight part which hangeth with the former, touchig mekenes of mind. Against which he setteth enuie and a cōtentious minde. And in the beginning he stoppeth ỹ mouth of ỹ chief fountaine of all these misciefes, to wit, a false persuasion of wisedome, where as notwithstāding there is no true wisdome, but that is heauenly and frameth our minds to all kinde of true moderation and simplicitie.

d He setteth mercie against the fierce and cruell nature of man, and sheweth that heauenly wisdome bringeth forth good fruites, for he that is heauēly wise referreth al things to Gods glorie, and the profit of his neighbour.

10 Because the world persuadeth it self that they are miserable which liue peaceably and simply, on the contrarie side the Apostle pronounceth that they shall at the length reape the haruest of peaceable righteousnes.

CHAP. IIII.

1 He reckoneth vp ỹ mischiefes ỹ proceede of ỹ works of ỹ flesh. 7 He exhorteth to humilitie, 8 And to purge ỹ heart 9 Frō pride, 10 Backbiting, 14 And the forgetfulnes of our own infirmitie.

1 From

1 FRom whence are warres and contentions amõg you? are they not hence, even of your pleasures, that fight in your members?

2 Ye luste, and haue not: ye enuie, and desire immoderatly, and can not obtaine: ye fight and warre, and get nothing, [2] because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, that ye might lay the same out on your pleasures.

4 [3] Ye adulterers and adultereſſes, knowe ye not that the amitie of the world is the enimitie of God? Whosoeuer therefore will be a friend of the worlde, maketh him self the enemie of God.

5 [4] Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore saith, ✣ God resisteth the proude, and giueth grace to the humble.

7 ✣ [5] Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe nere to God, and he will drawe nere to you. Clense your handes, ye sinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and sorow ye, and wepe:

1 He goeth on forward in the same argument, cõdemning certaine other causes of warres and contentions, to wit, vnbrideled pleasures, & immoderate lustes, by their effectes, for so much as ỹ Lord doth worthely make thẽ voyde, so that they bring nothing els to thẽ in whome they are, but vncurable torments.

2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking thinges which either are of them selues vnlawful or being lawful, aske thẽ to wicked purposes & vses. 3 An other reason why such vnbridled lustes & pleasures are vtterly to be cõdemned, to wit, because that he that giueth him self to the world, diuorceth him self frõ God, and breaketh the band of that holy and spirituall mariage. 4 The taking away of an obiection: In deede our mindes runne headlong into these vices, but we ought so much the more diligently take heede of them: which care and studie shal not be in vaine, seing ỹ God resisteth the stubburne, and giueth ỹ grace to the modest and humble, that surmounteth al those vices. ✣ *Prou.3.34. 1.Pet.5.5.* ✣ *Ephes.4.27.* 5 The conclusion: we must set the contrarie vertues against those vices, and therfore whereas we obeyed ỹ suggestions of the deuil, we must submit our mindes to God, and resist ỹ deuill, wt certaine and assured hope of victorie. To be short, we must employe our selues to come nere vnto god by puritie and sincerenes of life. 6 He goeth on in the same cõparison of cõtraries, and setteth against those prophane ioyes an earnest sorow of mind, & against pride & arrogãcy, holy modestie.

lee

let your laughter be turned into mourning, and your ioye into heauines.

10 ✣ Cast downe your selues before the Lord, and he will lift you vp.

11 ✣ Speake not euil one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Lawe, but a iudge.

12 There is one Lawe giuer, which is able to saue, and to destroy. ✣ Who art thou that iudgest another man?

13 ✣ Go to now ye that say, To day or to morowe we will go into suche a citie, and continue there a yere, and by and sell, and get gaine,

14 (And yet ye can not tell what *shalbe* to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that ye ought to say, ✣ If the Lord wil, and, If we liue, we will do this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 ✣ Therefore, to him that knoweth howe to do well, and doeth it not, to him it is sinne.

a By this word the Grecians meane an heauines ioyned with shamefastnes, which is to be seene in a cast downe countenance, and setled as it were vpon the ground.

✣ 1. Pet. 5. 6.

7 He reprehendeth moste sharpely an other double mischief of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe moste arrogantly cõdemne whatsoeuer pleaseth them not: which thing can not be done without great iniurie to our onely Law maker, for by this meanes his Lawes are founde fault withall, as not circumspectly enough written, and men chalenge that vnto them selues which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

✣ Rom. 14. 4.

8 The other fault is this: That men doe so confidently determine vpon these and those matters and businesses, as though that euery moment of their life dyd not depend of God.

✣ 1. Cor. 4. 19.

9 The conclusion of all the former treatise: The knowledge of the will of God, doeth not onely nothing at all profit, vnles the life be aunswerable vnto it, but also maketh the sinnes farre more grieuous.

CHAP. V.

CHAP. V.

1. He threatneth the riche with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable ende of the riche, 8 may patiently beare afflictions, 11 as Iob dyd, 14 euen in their distresses.

1 [1] GO to nowe, ye riche men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your golde and siluer is cankred, & the rust of them shalbe a witnes against you, and shal eate your flesh as *it were* fire. Ye haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept back by fraude) crieth, and the cries of thē which haue reaped, are entred into the [a] eares of the Lorde of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye haue cōdemned & haue killed the iust, and he hath not resisted you.

7 [2] Be patient therefore, brethren, vnto the comming of the Lord. [3] Behold the husband mā waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receyue the former, and the latter raine.

8 Be ye also patient therefore and settle your heartes: for the comming of the Lorde draweth nere.

1 He denounceth vtter destruction to the wicked and prophane rich men, and such as are drowned in their riotousnes, mocking at their foolishe confidence, when as there is nothing in deede more vaine then such thinges.

a The Lord who is more mightie thē ye are, hath heard them.

b Ye haue pampered vp your selues.

c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.

2 He applieth that to ỹ poore, which he spake against the rich, warning them to waite for the Lords cōming patiently, who will reuenge the iniuries which the rich men do them.

3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must folowe the husband men, who doe patiently waite for the times that are propre for the fruites of the earth. And againe, God will not defer the least iote of the time that he hath appoynted.

4 He commendeth Christian patience, for that whereas other through impatience vse to accuse one another, the faythfull on the cõtrarie side, complayne not although they receyue iniurie.

9 [d]Grudge not one against another, brethrẽ, lest ye be condemned: [5] beholde, the iudgẽ standeth before the dore.

10 [6]Take my brethren, the Prophetes for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lorde.

11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what [e] end the Lorde *made*. For the Lord is very pitifull and mercifull.

12 [7] But before al things, my brethrẽ, ✣ sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f] your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with ✣ [g] oyle in the [h] Name of the Lorde.

d By grudging he meaneth a certaine inwarde complayning which betokeneth impatience.

5 The conclusion: The Lord is at the dore, who will defend his owne, and reuenge his enemies, and therefore we neede not trouble our selues. 6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes so euer, he setteth against that, the examples of the Fathers, whose patience had a moste happie ende, because GOD as a most bountifull Father neuer forsaketh his.

e VVhat ende the Lorde gaue.

7 Because euen the best men sometimes through impatience breake out into othes, sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednes, and to accustome our tongues to simple & true talk.

✣ *Mat. 5. 34.* *f That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will denie, denie it simply and flatly.*

8 He sheweth the best remedie against al afflictions, to wit, prayers, which haue their place both in sorow and ioye. 9 He sheweth peculiarly, to what phisicions especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also coulde cure the body (for so much as the gift of healing was then in force) & take away the chiefest cause of sicknesses and diseases, by obteyning for the sicke through their prayers and exhortations, remission of sinnes. ✣ *Mar. 6. 13.*

g This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessarie. *h By calling on the name of the Lorde.*

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue cō-mitted [i] sinnes, they shalbe forgiuen him.

16 [10] Acknowledge your faultes one to another, and praye one for another, that ye may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 ✣ Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeares and six moneths.

18 And he prayed againe, and the heauē gaue raine, and the earth brought forth her fruite.

19 [12] Brethren, ✣ if any of you hath erred from the trueth, and some man hath [k] conuerted him,

20 Let him knowe that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

[i] *He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.*

10 Because god pardoneth their sinnes which cō fesse & acknowledge them, and not theirs which iustifie them selues, therefore the Apostle addeth, that we ought freely to confer one with an other touching those inwarde diseases, that we maye helpe one an other with our prayers.

11 He commendeth prayers by the effectes that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceede from a pure minde.

✣ *1. King. 17. 1. and 18. 45. Luke. 4. 25.*

12 The taking away of an obiection: All reprehensions are not cōdemned, seeing that on the contrarie part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way.

✣ *Mat. 18. 15.* [k] *Hath called him backe from his way.*

THE

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 He extolleth Gods mercie shewed in Christ, 7 which we lay holde on by faith, and possesse through hope: 10 whereof the Prophetes foretolde. 13 He exhorteth 15 to renounce the world, 23 and their former lyfe, and so wholy yeeld them selues to God.

1 PETER an Apostle of IESVS CHRIST, to the stragers that dwel here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirit, through obedience and sprinckling of the bloud of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed *be* God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotte vs againe vnto a [c] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

1 Peter purposing to speake of the dueties of a Christiã life, reasoneth first, of ỹ principles & beginnings of all Christiã actions, rising far higher then nature, and carying vs also farre aboue the same. For hee sheweth that we which are other wise of nature sinners, were through the free mercy of God the Father first chosen frõ euerlasting: then according to that euerlasting decree, were by a certaine second creatiõ made his sonnes in Christ his only begotten, by whose spirit we are inwardly changed, and by whose blood we are also reconciled, to the ende, that as Christ him self rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glorie.

a Or, according to the purpose of God, who neuer altereth nor changeth the same.

b That being set a part from the rest of the wicked world, through the working of the holy ghost, they should be consecrat to God. Ephe. 1. 5. c Euerlasting hope.

5 Which

5 [a]Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d]last time.

6 Wherein ye reioyce, though nowe for a season (if nede require) ye are in heauines, through manifolde tentations,

7 That the triall of your faith, being muche more precious then golde that perisheth (though it be tryed with fyre) might be founde vnto *your* praise, and honour and glorie at the [e]appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue *him*; in whome nowe, though ye see him not, yet doe ye beleue, and reioyce with ioye vnspeakeable and glorious,

9 Receyuing the end of your faith, *euen* the saluation of *your* soules.

10 [f]Of the which saluatio the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you:

11 Searching when or what tyme the Spirit which testified before of Christ which was in them, should declare the suffrings *that should come* vnto Christ, and the glorie that shoulde follow.

12 Vnto whome it was reuealed, that not vnto them selues, but vnto vs they shoulde minister the things which are nowe shewed vnto you by them which haue preached vnto you the Gospell

2 Now he sheweth by what way we come vnto y glorie, to wit, through all kind of afflictions, wherin notwithstanding faith maketh vs so secure, that we are not onely not ouercome with sorowe, but also through the beholding of God him selfe (who otherwise is inuisible) with the eyes of faith, are vnspeakably ioy full: because all such things as they, are but for a time, so ar they not applied vnto vs to destroye vs, but as it were by fire, to purge vs and to make vs perfit that at y length we may obteine saluation.

d. *This is that time which Daniel calleth the time of the end, when*

a that great restoring of al things shalbe, which all creatures looke for, Rom. 8. 19.

e. He speaketh of the second comming of Christ.

3 He putteth a difference betweene true fayth, that is to saye, that fayth which onely hath an eye to the doctrine of the Prophetes and Apostles, and false faith: Afterward he maketh two degrees of one and the self same faith, according to the maner of the diuers reuelations, when as in deede it is but one onely faith: Thirdly, he saieth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophetes, although the later end of it be as yet looked for of the very Angels.

by

by the holy Ghost [f] sent downe from heauen, the which things the Angels desire to beholde.

13 [4] Wherefore, [g] girde vp the loynes of your minde: be sober, [5] and trust [h] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Iesus Christ.

14 [8] As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in † all maner of conuersation,

16 [9] Because it is written, † Be ye holy, for I am holy.

17 [10] And if ye [i] call him Father, which without ·respect of persone iudgeth according to

f *He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost in the Apostles as it were in the first fruites of the holy Ghost, which, this same our Peter declareth Act. 2. 6.*

4 He goeth from faith to hope, which is in deede a companiō that cā not be sundred from faith: and he vseth an argumēt taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels wayt for with great desire.

g *This is a borowed speache, taken of a common vsage amongst them: for by reason that they weare long garmēts, they could not trauaile vnlesse they girded vp the selues: and hence it is that Christ saied, Let your loynes be girded vp.*

5 He setteth forth very briefly, what maner of hope ours ought to be, to wit, continual, vntill we enioye the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free saluation) reueyled to vs in the Gospell, and not that, that men doe rashly and fondly promise to them selues.

h *Soundly and sincerely.*

6 An argument to stirre vp our mindes, seing that God doeth not waite til we seeke him, but causeth so great a benefit to be brought euen vnto vs.

7 He setteth out the end of faith, lest any man should promise him self, eyther sooner or later that ful saluation, to wit, the later cōming of Christ: and therewithal warneth vs, not to measure the dignitie of the gospel according to the present state, seeing that that which we are now, is not yet reuyled.

8 He passeth from faith and hope, to the fruites of the both, which are vnderstood in the name of obedience: And it cōsisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnes wherin al men are borne: but holines procedeth from the grace and fauour of God which adopteth vs, and therfore regenerateth vs, that the father and the children may be of one disposition. † *Luke. 1. 75.*

9 He sheweth that sanctification doth necessarily folow adoption. † *Leuit. 11. 44. and 19. 1. and 20. 7.*

10 As before he distinguished true faith and hope from false, so doeth he nowe obedience, setting the quick and sharp sight of God, agaynst an outwarde masque, and earnest reuerence agaynst vayne securitie.

i *If you wil be called the Sonnes of that Father.* · *Deut. 10. 17. Rom. 2. 11. Gal. 6.*

euery

euery mans worke, passe the time of your dwelling here in feare,

18 [11]Knowing that ye were not redemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 ✣ But with the precious bloud of Christ, as of a Lambe vndefiled, and without spot.

20 [12]Which was ✣ ordeined before the [k]foundation of the worlde, but was declared in the last times for your sakes,

21 Which by his meanes do beleeue in God that raised him from the dead, & gaue him glory, that your faith and hope might be in God,

22 [13]Hauing purified your soules in obeying the trueth through the spirit, to ✣ loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne a newe, not of mortal seede, but of immortal, by the worde of God, who liueth and endureth for euer.

11 An exhortacion, wherein he setteth forth the excellencie and greatnes of the benefite of God the Father in sanctifiyng vs by the death of his owne Sonne. And he partly setteth the purifyings of the Law against the thing it self, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as vterly vaine and superstitious, be they neuer so old & auncient.

✣ *1.Cor.6.20. & 7.23. Hebr.9.14. 1.Iohn.1.7. Reuel.5.9.*

12 The taking away of an obiection: what was done to the world, before that Christ was sent into the world? was there no holines before, and was there no Churche? The Apostle answereth, that Christ was ordeined and appointed to redeme and deliuer mankinde, before that mankinde was: much lesse was there any Churche without him before his comming into the flesh: yet we are happiest aboue therest, to whome Christ was exhibited in deede, in this that he hauing suffered & ouercome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie.

✣ *Rom.6.23. Ephes.2.9. Colos.1.26. 2.Tim.1.10. Tit.1.2.*

[k] From euerlasting.

13 He commendeth the practise of obedience, that is, charitie: earnestly beating into their heades againe, that he speaketh not of any common charitie, & such as proceadeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the word laid hold on by faith, and ingendreth also in vs a spiritual and euerlasting life, as God him self is most pure and truly liuing.

✣ *Chap.2.17. Rom.12.10. Ephes.4.2.*

24 A reaſō why we haue nede of this heauēly generation, to wit, becauſe that mē be their glorie neuer ſo great, are

24 [14] For all ✣ [l] fleſh *is* as graſſe, and all the glory of man *is* as the flower of graſſe. The graſſe withereth, and the flower falleth away.

25 [15] But the word of the Lord ēdureth for euer: & this is the word which is preached among you.

of nature void of all true and ſound goodnes.

✣ *Eſa.40.6. Iam.1.10.* *l The word (Flesh) sheweth the weakenes of our nature, which is chiefly to be considered in the flesh it self.*

25 Againe leſt any man ſhould ſeke that ſpiritual force and vertue in fained imaginations, the Apoſtle calleth vs backe to the word of God: teaching vs furthermore, that there is no other word of the Lord to be loked for, then this which is preached, in which onely we muſt reſt.

CHAP. II.

1 He exhorteth the newborne in faith, to leade their lines answerable to the same: 6 And leſt their faith should stagger, he bringeth in that which was foretold touching Christ. 11 Then he willeth them to be obedient to Magistrates, 21 & that they patiently beare aduerſitie after Christs example.

✣ *Rom.6.4.Ephe. 4.22.Coloſ.3.8. Hebr.12.1.*

1 WHerefore, ✣ [1] laying aſide al malicious-nes and all guile, and diſſimulation, and enuie, and al euil ſpeaking,

2 [2] As [a] newe borne babes deſire that ſincere milke of the worde, that ye may growe thereby,

3 [3] Becauſe ye [b] haue taſted that the Lord *is* bountiful.

4 [4] To whome cōming as vnto a liuing ſtone diſalowed of men, but choſen of God & precious,

1 Hauing layed for the foundaciō the Spirit of God effectually working by the worde, and hauing built thereupō three vertues which are the grounds of al Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a general exhortation, the firſt member whereof is, that we flee al ſhewe, both of ſecrete and alſo open malice.

2 The ſecond is, that being newlie begotten & borne of that newe ſede of the vncorrupt worde, drawing & ſucking gredilie the ſame word as milke, we ſhould more and more as it were growe vp in that ſpiritual life. And he calleth it, Sincere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take hede of thē which corrupt it. *a As becommeth newe men.* 3 He commendeth that ſpiritual nouriſhment for the ſweetenes and profit of it. *b Or, do taſt.* 4 He goeth on forward in ỹ ſame exhortation, but vſeth another kinde of borowed ſpeache, alluding to the tēple. Therefore he ſayeth, that the cōpanie of the faithful is as it were a certain holy & ſpiritual building, built of liuely ſtones, the foūdatiō whereof is Chriſt, as a liuely ſtone ſuſteining al that are ioyned vnto him with his liuing vertue, & knitting thē togither with him ſelf, although this ſo great a treaſure be neglected of

5 Ye

5 Ye also as liuely stones, be made a spirituall house, [5] an holy ✣ Priesthode to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 [6] Wherefore also it is contained in the Scripture, ✣ Beholde, I put in Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shal not be ashamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the ∴ stone which the builders disalowed, the same is made the head of the corner,

8 And a ✱ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 [8] But ye are a chosen generation, a royall

5 Going forward in the same similitude, he cõpareth vs now to Priests, placed to this end in that spiritual tẽple, that we should serue him with a spiritual worship, that is with holines & righteousnes, but as the temple, so is the Priesthode built vpõ Christ in whome onely all our spiritual offringes are accepted. ✣ *Reu. 1. 6.*

6 He proueth it by the testimonie of the prophet Esay. ✣ *Esa. 28. 16. Ro. 9. 33.*

7 By setting the most blessed condition of the beleeuers and the most miserable of the rebellious one against the other, he pricketh foreward the beleeuers, and triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospel, thẽ they which are chiefest amõgst the people of God, as were at that time that Peter wrate these things, the Priests, & Elders, & Scribes. Therefore he answereth first of al, that there is no cause why any man should be astonished at this their stubburnes as though it were a strange matter, seing we haue bene forewarned so lõg before, that it should so come to passe: & moreouer, that it pleased God to create & make certaine to this self same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdlie, for that the glorie of Christ is hereby set forth greatly, whereas notwithstãding Christ remaineth the sure head of his Church, & they that stũble at him, cast downe & owerthrowe thẽ selues, & not Christ. Fourthly although they be created to this end & purpose, yet their fall & decaie is not to be attributed to God, but to their owne obstinate stubburnes, which cõmeth betwene Gods decree, & the executiõ thereof or their condẽnatiõ, & is the true & propre cause of their destruction. ∴ *Psal. 118. 22. Mat. 21. 42. Act. 4. 11.* ✱ *Esa. 8. 14. Rom. 9. 33.* 8 The cõtrarie mẽber, to wit, he describeth the singular excellẽcie of the elect, & also lest any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectual calling, that is, to ỹ voice of ỹ Gospel sounding bothin our eares & mindes by the outward preaching & Sacramẽts, whereby we may certainly vnderstãd that euerlasting decree of our saluation, (which otherwise is most secret & hidden) & that through the onelie mercie of God, who freely choseth & calleth vs. Therfore this onely remaineth, sayeth he, that by al meanes possible we set forth so great goodnes of the most mightie God.

✣ Priesthode, an holy nation, a people set at libertie that ye shoulde shewe forth the vertues of him that hath called you out of darkenes into his marueilous light,

10 ✣ Which in time past were not a people, yet *are* now the people of God: which in time past were not vnder mercy, but now haue obteined mercy.

11 [9] Dearely beloued, [10] I beseche you, as strangers and pilgrimes, [11] abstein from fleshly lustes, [12] which fight against the soule,

12 [13] ✣ And haue your conuersation honest among the Gentiles, that they which speake euil of you as of euil doers, [14] may by *your* ✣ good workes which they shall see, glorifie God in the day of [b] visitation.

13 [15] ✣ Therfore submit your selues vnto al maner ordinãce of man [16] for the Lords sake, [17] whe-

✣ *Exod.19.6.*
✣ *Hos.2.23 Ro.9.25*
9 He returneth to that general exhortation.
10 A reason why we ought to liue holilie, to wit, because we are citizẽs of heauen, & therefore we ought to liue according to the Laws not of this world which is most corrupt, but of the heauenlie citie, although we be strangers in the world.
✣ *Rom.13.14. Galat.5.16.*

11 An other argumẽt: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshlie motions ought not to beare rule in vs. 12 The third argument: for although those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also we prouide for our good name & estimation, whilest we compel them at length to chaunge their mindes, which spake euil of vs. ✣ *Chap.3.16.* 14 The fifth argument, which also is of great force. Because the glorie of God is greatly set forth by that meanes, whilest by exãple of our honest life, euen the most prophane men are brought vnto God, and submit them selues vnto him. ✣ *Mat.5.16.*

b VVhen God shal also haue mercie on them.

15 That which he spake generally, he now expoundeth by parts, describing seuerally euery mans duetie. And first of al he speaketh of obedience which is due both to the Lawes, & also to the Magistrates, both higher & lower.

✣ *Rom.13.1.* *c By ordinance, is meant the framing & ordering of ciuil gouernment: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: Because the Lord is the Author and reuenger of this policie of men, that is, which is set amõgst men: & therefore the true seruants of the Lord must aboue all others be diligẽt obseruers of this order. 17 He preuenteth a cauill which is made by some, that say they will obey Kings & the higher Magistrates, & yet contemne their ministers: as though the ministers were not armed with their authoritie which sent the.

ther it be vnto the King, as vnto the superiour,
14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the praise of them that do wel.
15 [19] For so is the wil of God, that by wel doīg ye may put to sileīce the ignorāce of the foolish mē,
16 As free, & not as hauing the libertie for a cloke of maliciousnes, but as the seruāts of God.
17 [20 d] Honour all men: ✣ loue [e] brotherly fellowship: feare God: honour the King.
18 ✣ [21] Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the frowarde.
19 ∵ [22] For this is thanke worthy, if a man for [f] conscience towarde God endure griefe suffering wrongfully.
20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently? but and if when ye do wel, ye suffer *wrong* and take it patiently, this is acceptable to God.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessarie: seing that by this meanes vertue is rewarded, and vice punished: wherein the quietnes and happines of this life, consisteth.
19 He declareth the first argumēt more amply, shewing that Christian libertie doeth amongest all thinges lest or not at all consist herein, to wit, to cast of the bridle of Lawes (as at that time some altogither vnskilful in the kingdome of God reported) but rather in this, that liuing holilie according to the wil of God, we should make manifest to all men, that the Gospel is not a cloke for sinne & wickednes: seing we are in such sort free, that yet we are stil the seruants of God and not of sinne. 20 He deuideth the ciuil life of man, by occasion of those thinges which he spake, into two general partes: to wit, into those dueties which priuate men owe to priuate men, & especially the faithful to the faithful, and into that subiection whereby inferiours are bound to their superiours: but so, that kinges be not made equal to God, seing that feare is due to God, and honour to Kinges.

d *Be charitable and duetiful towardes all men.* ✣ *Chap.1.22. Rom.12.10.*
e *The assembly & felowship of the brethren, as Zacha.11.14.* ✣ *Ephe.5.6. Col.3.22.*
21 He goeth to the duetie of seruants towards their masters, which he describeth with these boundes, that seruants submit thēm selues willinglie & not by constraint not onely to the good and courteous, but also to the froward and sharpe masters. ∵ *2.Cor.7.10.* 22 The taking away of an obiection: In deede the condition of seruants is hard, especially if they haue froward masters: but this their subiection shalbe so much the more acceptable to God, if his wil preuaile more with seruants, then the masters iniuries.
f *Because he maketh a conscience of it to offend God, by whose good wil and appointement he knoweth this burden is layed vpon him.*

23 He mitigateth the grieuousnes of seruitude, while he sheweth plainelie, that Christ died also for seruāts, that they should beare so much the more patiētlie this inequalitie betwixt men which are of one self same nature: moreouer setting before them Christ that Lord of Lordes for an ensample he signifieth that they can not but seme to delicate which shewe them selues more grieued in bearing of iniuries, then Christ him self who was most iust and most sharpely of all afflicted, and yet was most patient.

21 [23] For hereunto ye are called: for Christ also suffred for you, leauing you an [g] ensample that ye shoulde followe his steppes.

22 ✣ Who did no sinne, neither was there guile founde in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffred, he threatened not, but [24] comitted it to him [25] that iudgeth righteously.

24 ✣ [26] Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, shoulde liue in righteousnes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherde and bishope of your soules.

g A borowed kinde of speache taken of painters and schoolemasters.

✣ *Esa. 53. 9. 1. Ioh. 3. 5.* 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ.

25 He semeth now to turne his speche to masters, which haue also them selues a master & iudge in heauen, who wil iustly reuenge the iniuries that are done to seruants, without any respect of persons.

✣ *Esa. 53. 5. Mat. 8. 17.* 26 He calleth the seruants backe from the consideration of the iniuries which they are costrained to beare, to think vpon the greatnes and the end of the benefite receiued of Christ.

CHAP. III.

1 That Christian women should not contemne their husbands though they be infideles, 5 he bringeth in examples of godly women. 8 Generall exhortations, 14 patiently to beare persecutions, 15 and boldly to yeld a reason of their faith. 18 Christs example.

1 LIkewise [1] let the wiues be subiect to their husbands [2] that euen they which obey

✣ *Colos. 3. 18. Ephes. 5. 22.*

1 In the third place he setteth forth the wiues dueties to their husbands, commaunding them to be obedient. 2 He speaketh namely of them which had housbands that were not Christians, which ought so much the more be subiect to their husbands, that by their honest and chast conuersation they may gaine them to the Lord.

not

not the worde, may without the word be wonne by the conuerſation of the wiues,

2 While they beholde your pure conuerſation, which is with feare.

3 ✣[3] Whoſe apparelling, let it not be that outward, with broyded heare, and golde put about, or in putting on of apparell.

4 But let it be the [a]hid man of the heart *which conſiſteth* in the in corruption of a meeke and quiet ſpirit, which is [b] before God a thing much ſet by.

5 [4] For euen after this maner in time paſt did the holy women, which truſted in God, tier them ſelues, and were ſubiect to their husbands.

6 As Sara obeyed Abraham, & ✣ called him Syr: whoſe daughters ye are, whiles ye do wel, [5] not being afraide of any terrour.

7 ∴ [6] Likewiſe ye husbands, [c] dwel with them as men of [d] knowledge, [7] giuing [e] honour vnto the woman, as vnto the weaker [f] veſſel, [8] euen as they

✣ *1.Tim.2.9.*

3 He condemneth the riote & exceſſe of women, and ſetteth forth their true apparelling ſuch as is pretious before God, to wit, the inward and incorruptible, which cõſiſteth in a meke and quiet ſpirit.

a VVho hath his ſeat faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the bodie.

b Pretious in deede, & ſo taken of God.

4 An argumẽt taken of the exãple of women and eſpecially of Sara, which was the mother of all beleeuers. ✣ *Gen.18.12.* 5 Becauſe women are of nature fearful, he giueth them to vnderſtand that he requireth of them that ſubiection, which is not wrung out of them either by force or feare.

∴ *1.Cor.7.3.* 6 He teacheth husbands alſo their dueties, to wit, that the more vnderſtanding & wiſdome they haue, the more wiſely & circumſpectly they behaue them ſelues. *e Doe all the dueties of wedlocke.*

d The more wiſdome the husband hath, the more circumſpectly he muſt behaue himſelf, in bearing thoſe diſcommodities, which through the womans weakenes oft times cauſe trouble both to the husband and the wife.

7 The ſecond argument: becauſe the wife, notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man, made to farre moſt excellent vſes: whereupon it foloweth, that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhe ought to be ſo much the more cared for. *e Hauing an honeſt care of hir.*

f The woman is called a veſſel after the maner of the Hebrewes, becauſe the husband vſeth hir as his felowe and helper to liue faithfully before God.

8 The third argument: for that they are equal in that which is the chiefeſt (that is to ſay, in the benefit of eternal life) which otherwiſe are vnequal as touching the gouernaunce and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.

which are heires together of the g grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one minde: one ſuffer with another: loue as brethren: *be* pitifull: *be* courteous,

9 ✣ Not rendring euil for euil, neither rebuke for rebuke: but contrariewiſe bleſſe, knowing that ye are thereunto called, that ye ſhould be heires of bleſsing.

10 ✣ For if any man long after life, & to h ſee good dayes, let him refraine his tongue from euil, and his lippes that they ſpeake not guile.

11 Let him eſchewe euil and doe good: let him ſeke peace, and followe after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the i face of the Lord *is* againſt them that do euil.

13 ✣ And who is it that wil harme you, if ye

g *Of that gracious & fre beneſit, whereby we haue euerlaſting life giuē vs.*

9 The fourth argument: All braulings & chidinges muſt be eſchewed, becauſe they hinder prayers and the whole ſeruice of God, whereunto both the husband and the wife are equally called.

10 He returneth to common exhortations, and cōmendeth concord and whatſoeuer thinges perteine to the maintenance of peace & mutual loue. ✣ *Prou.17.13.& 20.22.Mat.5.39. Rom.12.17. 1.Theſ.5.15.*

11 We muſt not onely not recompence iniurie for iniurie, but we muſt alſo recompence them with beneſits. 12 An argument taken of compariſon: Seing that we our ſelues are called of God whome we offend ſo often, to ſo great a beneſit, ſo farre is he from reuēging the iniuries which we doe vnto him, ſhal we rather make our ſelues vnworthie of ſo great boūtifulnes, the forgiue one an others faults? And from this verſe to the end of the chapter, there is a digreſsion or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. ✣ *Pſal.34.13.* 13 A ſecret obiection: But this our pacience ſhalbe nothing els but a fleſhing & hardening of the wicked in their wickednes, to make them ſet vpon vs more boldlie and deſtroy vs. Nay (ſayeth the Apoſtle by the words of Dauid) to liue without doing hurt, & to folowe after peace when it fleeth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord marketh all thinges, & wil in his time, deliuer the godlie, which crie vnto him, & wil deſtroy the wicked.

h *Leade a bleſſed and happie life.* ✣ *Eſay.1.16.* i *This word (Face) after the maner of the Hebrewes, is taken for (anger.)*

14 The ſecond argument: when the wicked are prouoked, they are more wayward: therfore they muſt rather be ouercome with good turnes. And if they can not, be gotten by that meanes alſo, yet notwithſtāding we ſhal be bleſſed, if we ſuffer for righteouſnes ſake.

followe

followe that which is good?

14 *Notwithstanding blessed are ye, if ye suffer for righteousnes sake. 15 Yea, † feare not their feare, neither be troubled.

15 But [1] sanctifie the Lord God in your hearts: [16] and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with mekenes and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euil doers, they may be ashamed, which slander your good conuersation in Christ.

17 [17] For *it is* better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 [18] For Christ also hath once suffred for sinnes, [19] the iust for the vniust, [20] that he might bring vs to God, [21] and was put to death concer-

*Mat.5.10.

15 A most certaine counsel in afflictions be they neuer so terrible, to be of a constant mind, and to stand fast. But how shal we attaine vnto it? If we sanctifie God in our mindes and heartes, that is to say, if we rest vpon him as one that is almightie, that loueth mankinde, that is good and true in deede.

†*Esay.8.12.13.*

(*Be not dismaide as they are. 1 Giue him all praise and glorie, and hang onelie on him.*

16 He wil haue vs, when we are afflicted for righteousnes sake, to be careful not for redeeming of our life, either with denying or renouncing the trueth, or with like violence, or anie such meanes, but rather to giue account of our faith boldely, and yet with a meeke spirite and ful of godlie reuerence, that the enemies may not haue anie thing iustly to obiect, but may rather be ashamed of them selues. 17 A reason which standeth vpon two general rules of Christianitie, which notwithstanding al men allowe not of. The one is, if we must nedes suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted not by hap, but by the wil of our God. *Rom.5.6.Hebr.9.15.*

18 A proofe of either of the rules, by the example of Christ him selfe our chief paterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust, suffred for vs that are vniust, and shal it grieue vs which are vniust to suffer for the iusts cause? 20 An other argument being partly taken of thinges coupled together, to wit, because Christ bringeth vs to his Father that same way that he went him selfe, and partly from ỹ cause efficient: to wit, because Christ is not onely set before vs for an example to folow, but also he holdeth vs vp by his vertue in al ỹ difficulties of this life, vntil he bring vs to his father. 21 An other argument taken of the happie end of these afflictions, wherein also Christ goeth before vs both in example & vertue, as one who suffred most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mãs nature: but yet became conquerour by ỹ vertue of his diuinitie.

ning the [m] flesh, but was quickened by the spirit.

19 [22] By [n] the which he also went, & preached vnto the [n] spirits that *are* in prison.

20 Which were in time passed disobedient, when [n] once the long suffering of God abode in the dayes of ✣ Noe, while the Arke was preparing, wherein fewe, that is, eight [o] soules were saued in the water.

21 [23] Wherof the baptisme *that* now *is*, answering that figure, (*which is* not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to [p] God) saueth vs also [24] by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

[m] *As touching his manhoode, for his bodie was dead, & his soule felt the sorowes of death.*

22 A secret obiection: Christ in deede might do this, but what is that to vs? Yes (saieth the Apostle) for Christ hath shewed forth this vertue in al ages both to the preseruation of ỹ godlie were they neuer so fewe and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentace, euen by the mouth of Noe him selfe who then prepared the Arke, to those disobedient spirits which are now in prison, wayting for the ful recompence of their rebellion, and saued those fewe, (that is eight onely persons) in the water.

[n] *By the vertue of which Spirit, that is to say, of the diuinitie: therefore this worde, Spirit, can not in this place be taken for the soule, vnlesse we will say, that Christ was raised vp againe and quickened by the vertue of his soule.* [n] *He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.*

[n] *This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more.* ✣*Gen.6.14. Mat.24.38. Luke.17.26.*

[o] *Men.*

23 A proportional applying of the former example to the times which folowed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme not as though that material water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but becausse Christ with his inward vertue, which the outward Baptisme shadoweth, preserueth vs being washed, so that we may cal vpon God with a good conscience.

[p] *The conscience being sanctified may freely call vpon God.*

24 That selfe same vertue, whereby Christ rose againe and now being caried vp into heauen hath receiued al power, doeth at this day defend and preserue vs.

CHAP.

CHAP. IIII.

1 He bringeth in Christes example, and applieth it. 6 To the mortifying of the flesh, 8 Especially commending Charitie: 12 And so intreateth of patience. 17 That it is necessarie that correction begin at the Church.

1 FOrasmuch then as Christ hath suffred for [1] vs in the flesh, arme your selues likewise with the same mind, *which is*, that he which hath suffred in the flesh, hath ceased from sinne,

2 That he hence forwarde shoulde liue (as muche time as [a] remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 ✣ [2] For it is sufficient for vs that we haue spēt the time past of the life, after the [b] lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, and in abominable idolatries.

4 [3] Wherein it semeth to them [c] strange, that ye runne not with them vnto the same excesse of ryote: *therefore* speake they euill of *you*,

5 Which shall giue accountes to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpose was the Gospell

1 Hauing ended his digression & sliding from his matter, now he returneth to the exhortation which he brake of, taking occasion by ỹ which he sayed touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is alone as to suffer in the flesh, that is to say, to leaue of from our wickednes and viciousnes: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that we may leade the rest of our life which remaineth, after the wil of God.

a *So much of this present life as remaineth yet to be passed ouer.* ✣*Ephe.4.22.*

2 By putting vs in minde of the dishonestie of our former life led in the filth of sinne, he calleth vs to earnest repentance.

b *Wickedly and licenciously after the maner of the Gentiles.*

3 That we be not moued with the enemies peruerse and slaunderous iudgments of vs, we haue to set against them that last iudgement of God which remaineth for them, for none whether they be then found liuing, or were dead before, shal escape it. c *They thinke it a new and strange matter.*

4 A digression: because he made mention of the last general iudgemēt. And he preuenteth an obiection, that, seing Christ came verie lately, they may seme to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto them also (for he speaketh vnto the Iewes) and that to ỹ same end that I now preach it vnto you, to wit, that the fleshe being abolished and put awaye, (that is to say, that wicked and naughtie corruptiō which reigneth in men) they should suffer them selues to be gouerned by the vertue of the Spirit of God.

preached

preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

7 [5] Now the ende of all things is at hand. Be ye therefore sober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: ✣for loue shall couer the multitude of sinnes.

9 [7] Be ye ✣ harberous one to another, without grudging.

10 [8] ❧ Let euery man as he hath receiued the gift, minister the same one to another, [9] as good disposers of the manifolde grace of God.

11 [10] If any man speake, *let him speake* as the wordes of God. If any man minister, *let him do it* as of the abilitie which God ministreth, that God in al things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] strange

5 He returneth to his purpose, vsing an argument taken from ỹ circumstance of the time, Because the last end is at hand & therefore we must so much the more diligently watche and pray, with true sobrietie of minde.

6 He commendeth charitie of one towardes an other, because it doeth as it were burie a multitude of sinnes, & therefore preserueth and maintaineth peace and concord: for they that loue one another, do easelie forgiue one another their offences. ✣*Prou.10.12.* 7 Of al the duelles of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he wil haue to be voluntarie and most courteous and bountiful. ✣*Rom.12.13.Ebr.13.2.* 8 He sheweth the vse of charitie, to wit, that euerie man bestowe that gift which he hath receiued, to the profit of his neighbour.

❧ *Rom.12.6.Philip.2.14.*

9 A reason, because ỹ what gift so euer we haue, we haue receiued it of God vpon this condition to be his disposers & stewards. 10 He reckoneth vp two kinds of these giftes as chief, to wit, ỹ office of teaching in ỹ Church, and the other ecclesiastical functions, wherein two things especially are to be obserued: to wit, that the pure word of God be taught, and whatsoeuer is done, be referred to the glorie of God the Father in Christ, as to the proper marke.

11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitlie repeateth that which he touched before, warning vs not to be troubled at persecutions and afflictions, as at a newe and strange thing.

d *As though some newe thing had befallen you, which you neuer thought of before.*

[d] concerning the firie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 [13] But reioyce, inasmuche as ye are partakers of Christs suffrings, that when his glory shall appeare, ye may be glad and reioyce.

14 ✣ [14] If ye be railed vpon for the Name of Christ, blessed *are ye:* for the [e] spirit of glory, & of God resteth vpon you: *which* on their part is euil spoken of: but on your part is glorified.

15 [15] But let none of you suffer as a murtherer, or *as* a thief, or an euil doer, or as a busibodie in other mens matters.

16 But if *anie man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 [16] For the time *is come*, that iudgemẽt must begin at the house of God. [17] If it first *begin* at vs,

12 The first reason: because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite.

13 An other reason: because the afflictions of the godlie and the wicked differ verie much, and chiefely in three points. First, because the godlie communicate w christ in their afflictions, & therfore shal in their time be partakers also of his glorie. ✣*Mat.5.10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godlie blaspheme God, yet the godlie in that that they are so railed vpon, are honoured of God with the true spiritual glorie, and their adoption is sealed in them by the Spirit of God.

[e] *By Spirit, he meaneth the gifts of the Spirit.*

15 The third difference: for the godlie are not afflicted for their euil doings, but for righteousnes sake as Christians: whereby it commeth to passe that the crosse seing it is a testimonie vnto them of faith and righteousnes, ministreth to them not an occasion of sorowe, but of vnspeakable ioye: now the Apostle propoũdeth this third difference vnder the forme of an exhortation. 16 The third reason: because the Lord of al the world being especially careful for them of his houshold, doeth therfore chastice them first of al, yet so that he kepeth a measure in his greatest seueritie. And as he hath alwayes vsed to do heretofore, so doeth he now especially when as he exhibited him self in person to his Church. 17 Lest ỹ godlie should be offended & stumble at that vaine shadow of felicitie of ỹ wicked, as though God were not the gouernour of the world, for that the wicked are in good ease and the godlie in euil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurtureth them vnder the crosse, wil at length in his time handle the rebellious and wicked farre otherwise, whome he hath appointed to vtter destruction.

what

what shal the end be of them which obey not the Gospel of God?

18 ✣ Pro.11.31. 18 The conclusion: Seing the godlie are not afflicted by chance, but by the wil of God, they ought not to despaire, but go forward notwithstanding them selues to God their faithful creatour, that is to say, their Father.

18 ✣ And if the righteous scaresly be saued, where shall the vngodly and the sinner appeare?

19 18 Wherfore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

CHAP. V.

1 He warneth the elders not to vsurpe authoritie ouer the Church 5 Willing the yonger sort to be willing to be taught, and to be modest, 8 To be sober and watchfull to resist the cruel aduersarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church. 2 He vseth a preface touching the circumstance of his owne person: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is a swel experienced as anie, and propoundeth vnto them no other condicion but that which he him selfe hath susteyned before them, and doeth stil take the same paines, and also hath one selfe same hope together with them. 3 The first rule: He that is a shepheard, let him feede the flocke.

1 THe elders which are among you, I beseche which am also an elder, and a witnes of the suffrings of Christ, and also a partaker of the glorie that shalbe reueiled,

2 [a] Feede the [4] flocke of God, which [5] dependeth vpō you, [6] caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

3 Not as though ye were Lords ouer *Gods* [b] heritage, but that ye may be ensamples to the flocke.

a He sayeth not, offer for the quicke and the dead, and sing patched shreds in a strange tongue, but, (feede.)

4 The second: Let the shepeherd consider, that the flocke is not his, but Gods. 5 The third: Let not shepheards inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepeherds gouerne the Church with the word, and example of godlie and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as Lords ouer Gods portion and heritage, but as his ministers.

b Which is the Christian people.

4 [7] And when that chiefe shepherde shal appeare, ye shall receiue an incorruptible crowne of glory.

5 [8] Likewise ye yonger, submit your selues vnto the elders, & submit your selues euery man, one to another: ✣ decke your selues inwardely in lowlines of minde: [9] for ✣ God resisteth the proude, and giueth grace to the humble.

6 Humble ∴ your selues therefore [10] vnder the mightie hand of God, that he may exalt you in due time.

7 ✣ Cast all your care on him: for he careth for you.

8 [11] Be sober and watche: for ✣ your aduersarie the deuill as a roring lyon walketh about, seking whome he may deuoure:

9 Whome resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the worlde.

10 [13] And the God of al grace, which hath called vs vnto his eternal glory by Christ Iesus, after

7 That the shepherds minde be not ouercome either ✣ ỹ wickednes of men, or their crueltie, he warneth them to cast their eies continually vpon that chiefe shepeherd, and ỹ crowne which is laied vp for them in heauen.

8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition al of vs stand in neede of, but especially the yonger sorte, by reason of the vnto-

wardnes and pride of that age. ✣ *Rom.12.10.* 9 Because pride semeth to manie, to be the way vnto the glorie of this life, the Apostle witnesseth on the contrarie side, that ignominie and shame is the reward of pride, and glorie the reward of modestie. ✣ *Iam.4.6.* ∴ *Iam.4.10.* 10 Because those proude and loftie spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proude men, & to hang whollie vpon his prouidence. ✣ *Psalme.55.23. Mat.6.25. Luke.12.22.*

11 The crueltie of Satan who seeketh by al meanes to deuoure vs, is ouercome by watchfulnes and faith. ✣ *Luke.22.31.*

12 The persecutions which Satan stirreth vp are neither new nor proper to any one man, but from old & ancient time common to ỹ whole Church, and therefore we must suffer that patiently wherein we haue such and so manie felowes of our conflictes and combates.

c *Amongest your brethren which are dispersed through out the world.*

13 He sealeth vp as it were with a seale the former exhortation with a solemne praier, againe willing the to aske increase of strength at his hands, of whome they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whome we are sure of ỹ glorie of eternal life.

that

that ye haue suffred a litle, make you perfect, confirme, strengthen and stablish *you*.

11 To him *be* glorie and dominion for euer & euer. Amen.

12 [14] By Siluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 [15] *The Church* that is at [d] Babilon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the † kisse of loue. Peace *be* with you al which are in Christ Iesus. Amen.

14 Continuance and perseuerance in the doctrine of the Apostles, is the onelie ground & foundation of Christian strength: Now ‡ somme of the Apostles doctrine is, saluation freely giuen of God. 15 Familiar salutations.

d In that famous citie of Assyria, where Peter the Apostle of the circumcision, then was. † Rom.16.16. 1.Cor.16.20. 2.Cor.13.12.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

1 Having spoken of the bountifulnes of God, 3 And of the vertues of faith, 6 He exhorteth them to holines of life, 12 And that his counsel may be the more effectual, 14 He sheweth that his death is at hand, 16 And that himselfe did see the power of Christ which he opened vnto them.

1 SImon Peter a seruant and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the [a] righteousnes of our God and Sauiour Iesus Christ.

1 A saluation, wherein he giueth them to vnderstand that he dealeth w̄ them, as Christs embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnes of Iesus Christ, our God and Sauiour.

a In that that God standing to his promises, shewed him selfe faithful and therefore iust

1 Grace & peace be multiplied to you, [2] through the acknowledging of God and of Iesus our Lord,

3 [3] According as his [b] diuine power hath giuē vnto vs al things that *perteine* vnto [c] life and godlines, through the [d] acknowledging of him that hath called vs vnto glorie and vertue.

4 [4] Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therfore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: & with temperance, patience: & with patience, godlines:

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 [7] For if these things be among you, and

2 Faith is the acknowledging of GOD and Christ, from whence all our blessednes issueth and floweth.

3 Christ setteth forth him selfe vnto vs plainely in the Gospel, & that by his only power, and giueth vs all thigs which are requisite both to eternall life, wherin he hath appointed to glorifie vs, and also to godlines in ỹ he doeth furnish vs ẅ true vertue.

b He speaketh of Christ, whō he maketh God, and the only Sauiour. c Vnto saluatiō.

d This is the sume of true religiō, to be led by Christ to the Father, as it were by the hand

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God, and his free promise from whence all these benefites proceede, I say, these most excellent benefites, whereby we are deliuered frō the corruption of the worlde, (that is, from the wicked lustes which we carie about vs) and are made, after a sorte, like vnto God him selfe.

e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. f In men.

g For lust is the seat of corruption, and hath his place euen in our very bowels and inmoste partes.

5 Hauing layed the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) nowe he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it ful fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neyther faith, neither any true vertue. *h Supply also and supporte or aide.*

6 He reckoneth vp certaine other principal vertues wherof some pertein to ỹ first table of ỹ law, others to ỹ last. 7 As those fruits do spring frō ỹ true knowledge of Christ, so in like sort ỹ knowlege it self is fostered & groweth by brīging forth such fruits, in so much ỹ he ỹ is vnfruitful, did either neuer know the true light, or hath forgotten ỹ gift of sanctification which he hath receiued.

abounde, they wil make you that ye neyther shalbe idle, nor vnfruitfull in the acknowledging of our Lorde Iesus Christ:

9 For he that hath not these things, is blind, and [i] can not see farre of, and hath forgotten that he was purged from his olde sinnes.

18 [8] Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye do these things, ye shall neuer fall.

11 For by this meanes an entring shalbe ministred vnto you aboundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of these thinges, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance.

14 Seing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath ✣ shewed me.

15 I will endeuour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 ✣ [10] For we followed not deceiuable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from that excellent glorie: ⁂ This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came frō heauen, being with him in the holy mounte.

19 [11] We

[i] He that hath not an effectual knowledge of god in him, is blinde as touching the kingdom of God, for he can not see thinges that are a farre of, that is to say, heauenly things.

8 The conclusion: Therefore seing our calling and election is approued by those fruites, and is confirmed in vs, and moreouer seeing this is the onely way to ỹ euerlasting kingdome of Christ, it remayneth that we cast our minds wholy that way.

9 An amplifying of the cōclusiō ioyned with a modest excuse, wherin he declareth his loue towards them, and foretelleth thē of his death whiche is at hand.

[k] In this body.

✣ Iob. 27. 18.

⁂ 1. Cor. 1. 17. & 2. 1.

10 An other amplification taken both of ỹ great certaintie & also excellencie of this doctrine, as whose glorie the wherof our Lord Iesus Christ ỹ Sonne of God is authour, Apostle him selfboth saw & heard. ⁂ Mat. 17. 5.

19 [11] We haue also a moste sure worde of the Prophetes, [12] to the which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntill the [l] day dawne, and the [m] day starre arise in your hearts.

11 The trueth of the Gospell is hereby also manifest, in y it agreeth wholy w y foretellings of the prophetes.

12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they cõfirme eche other by eche others testimonies, but the Prophets were as candels which gaue light vnto the blinde, vntill the brightnes of the Gospell began to shine.

20 ✣ [13] So that ye first know this, that no prophecie of the [n] Scripture is of any [o] priuate interpretation.

21 For the prophecie came not in olde time by the wil of man: but [p] holy men of God spake as they were [q] moued by the holy Ghost.

l *A more full and open knowledge, then was vnder the shadowes of the lawe.*

m *That clearer doctrine of the Gospell.* ✣ *2. Tim. 3. 16.*

13 The prophetes are to be read, but so, that we aske of God the gift of interpretation, for he that is the Authour of the writings of the Prophetes, is also the interpretour of them.

n *He ioyneth the Scripture and prophecie together, to distinguish true prophecies from false.* o *For all interpretation cõmeth from God,* p *The godly interpreters and messengers.* q *Inspired of god: and these their motions were in very good order, & not such as were the motions of the prophane soothsaiers and foretellers of things to come.*

CHAP. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 He compareth them to brute beastes, 17 and to welles without water, 20 because they seke to withdrawe men from God to their old filthines.

1 BVt [r] there were false prophetes also amõg the [s] people, euẽ as there shalbe false teachers amõg you: which priuily shal bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vppon themselues swift damnation.

1 As in times past there were two kindes of prophets, the one true, the other false, so Peter foretelleth thẽ, that there shalbe some true and some false teachers in the Church, in so much that Christ him selfe shalbe denied of some, which notwithstanding shal call him redemer.

2 [t] And many shall followe their destructi-

r *Vnder the Law, while the state and policie of the Iewes was yet standing.*

s *There shal not onely be heresies, but also many folowers of them.*

ons, by whome the way of trueth shalbe euil spoken of,

3 Couetousnes for the moste part is a companion of heresie, & maketh merchandise euen of soules.

3 [3] And through couetousnes shall they with fained wordes make [b] marchandise of you, [4] whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the ✣ Angels, that had sinned, but caste them downe into [c] hell and deliuered them into [d] chaines of darknes, to be kept vnto damnation:

b They will abuse you and sell you as they sel cattle in a faire.

4 A comfort for the godly: God who cast ỹ Angels that fell away from him headlong into ỹ darkenes of hell at length to be iudged: and who destroyed the old world with the flood, and preserued Noe the eight person: and who burned Sodome, and saued Lot, will deliuer his elect from these errours, and wil vterly destroye those vnrighteous.

5 Neyther hath spared the [e] olde worlde, but saued ✣ Noe the eight *person* a [f] preacher of righteousnes, & brought in the flood vpon the world of the vngodly,

6 And ∴ turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iuste Loth vexed with the vncleanly conuersation of the wicked.

8 (For he being righteous, and dwelling among them, in [g] seing and hearing, [h] vexed his righteous soule from day to day with their vnlawfull dedes.)

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

✣ *Iob. 4. 18. Iude. 6.*

c So the Grecians called the deepe dongeons vnder the earth, which should be appointed to torment the soules of the wicked in. *d Bound them with darkenes, as it were with chaines: and by darkenes he meaneth that most miserable state of life that is full of horrour.* *e* VVhich was before the flood: not that God made a new world, but because the worlde seemed newe. ✣ *Gene. 7. 1.* *f For he ceased not the space of an hundreth and twentie yeres to warne the wicked both by worde and deede, what wrath of God hanged ouer their heades.* ∴ *Gene. 19. 13. 24.*

g VVhich way so euer he looked and turned his eares. *h He had a troubled soule, and being vehemently greeued, lined a painfull lyfe.* *i Hath bene long practised in sauing and deliuering the righteous.*

10 [5] And

10 [5] And chiefly them that walke after the flesh, in the lust of vncleannes, and despise gouernement, *which are* bolde, and stand in their owne conceite, and feare not to speake euill of them that are in [k] dignitie.

11 Where as the Angels which are greater both in power and might, giue not rayling iudgement against them before the Lord.

12 [6] But these, as natural brute beasts, led with sensualitie and [l] made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their [m] owne corruption.

13 And shall receiue the wages of vnrighteousnes, as they which counte it pleasure daily to liue deliciously. [n] Spottes *they are* and blottes, deliting them selues in their deceiuings, [n] in feasting with you,

14 [7] Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, *they are* the children of curse:

15 Which forsaking the right waye, haue gone astray, folowing the wayof ✣ Balaã, *the sonne* of Bosor, which loued ỹ wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: *for* the domme beast speaking with mans voyce, for-

5 He goeth to an other sorte of corrupt men, which notwithstanding are with in the bosome of the Church, which are wickedly giuen, and doe seditiously speake euil of the authoritie of Magistrates, (which the Angels them selues that minister before God, doe not dispraise.) A true and liuely description of ỹ Romish clergie (as thei cal it)

k *Princes, and great men be they neuer so high in authoritie.*

6 A liuely printing out of the same persons, wherin they are cõpared to beasts which are made to snare thẽ selfs

to destructiõ while they geue thẽ selues to fil their bellies: For there is no greater ignorãce thẽ is in these mẽ, although they most impudẽtly find faut with those things which they know not: and it shal come to passe ỹ they shal destroy them selues as beastes with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly.

l *Made to this end to be a pray to other: So do these men willingly cast them selues into Satans snares.* m *Their own wicked maners shal bring them to destruction.*

n *Or, hole rockes.* n *When as by being amongst the Christians in the holy banquets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are in deede but blottes of the Church.*

7 He cõdemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making marchãdise of ỹ soules of light persons, as men exercised in al ỹ craftes of couetousnes, to be short, as men ỹ sell thẽ selues for money to curse ỹ sonnes of god after Balaams exãple, whom ỹ

domme beast reproued. ✣ *Num. 22. 23.*

bade the fooliſhnes of the Prophet.

17 ✣ [8] Theſe are [o] welles without water & cloudes caried about with a tempeſt, to whom the [p] blacke darkenes is reſerued for euer.

18 For in ſpeaking [q] ſwelling wordes of vanitie, they [r] beguile with wātōnes through the luſtes of the fleſh them that were [ſ] cleane eſcaped from them which are wrapped in errour,

19 Promiſing vnto them libertie, & are them ſelues, the ✣ ſeruaunts of corruption: for of whom ſoeuer a man is ouercome, euen vnto the ſame is he in bondage.

20 [9] ∴ For if they, after they haue eſcaped from the filthines of the world, through the acknowledging of the Lord, & of the Sauiour Ieſus Chriſt, are yet tangled againe therin, and ouercome, the latter end is worſe with them then the beginning.

21 For it had bene better for them, not to haue acknowledged the way of righteouſnes, thē after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

22 But it is come vnto them, according to the true prouerb, * The dogge is returned to his own vomit: and, The ſowe that was waſhed, to the wallowing in the myer.

✣ *Iude.12.*

8 An other note whereby they may be wel knowen what maner of men they are, becauſe they haue inwardly nothing but eyther vtterly vain or very hurtful, although they make a ſhew of ſome great goodnes: but they ſhal not eſcape vnpuniſhed for it, becauſe vnder pretence of falſe libertie, they draw men into moſt miſerable ſlauerie of ſinne.

o VVhich boaſt of knowledge, & haue nothing in them.

p Moſte groſſe darkenes.

q They deceiue me with vaine and ſwelling wordes.

r They take thē, as fiſhes are taken with the hooke. *ſ Vnfainedly and in deed, cleane departed from idolatrie.* ✣ *Iohn.8.34. Rom.6.20.*

9 It were better to haue neuer knowen ỹ way of righteouſnes, then to turne backe from it to the old filthines: and men ỹ doe ſo, are compared to dogges and ſwine. ∴ *Mat.12.45. Heb.6.4.* * *Prou.26.11.*

CHAP. III.

1 He sheweth that he writeth the ſame things againe, 2 becauſe they muſt often be ſtirred vp, 4 becauſe daungers hang ouer their heades through certeyne mockers: 8 therefore he warneth the godly that they do not after the iudgement of the fleſh, 12 appoint the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

1 This

THis [1]second Epistle I now write vnto you, beloued, wherewith I stirre vp, & warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophetes, and also the commaundement of vs the Apostles of the Lorde and Sauiour.

3 ✣ [2]This first vnderstand, that there shall come in the last dayes, [a]mockers, which wil walke after their lustes,

4 [3]And say, Where is the promes of his comming? for since the fathers dyed, all things continue a like from the beginning of the creation.

5 [4]For this they willingly knowe not, that the heauens were of old, & the [b]earth that was of the water and by the water, by the worde of God.

6 [5]Wherefore the worlde that then was, perished ouerflowed with the [c]water.

7 [6]But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of condemnation, and of the destruction of vngodlie men.

8 [7]Derely beloued, be not ignorant of this

1 The remedie against those wicked enemies, both of true doctrine and holynes, is to be sought for by the cõtinual meditation of the writings of the Prophetes and Apostles. ✣ *1.Tim.4.15. 2.Tim.3.1. Iud.18.*

2 He voucheth the second comming of Christ against the Epicures by name. a *Monstrous men, who will seme wise by their contempt of God, and wicked boldnes.*

3 The reason whiche these mockers preted: because ỹ course of nature is all one as it was from the beginning, therfore the world was from euerlasting, and shalbe for euer. 4 He setteth against them the creatiõ of heauen and earth by the worde of God, which these men are willingly ignorant of.

b *Which appeared, when the waters were gathered together into one place.*

5 Secondly he setteth against them the vniuersall flood, which was the destruction, as it were of the whole worlde.

c *For the waters returning into their former place this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vppon the earth, perished.*

6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire in that daie which is appointed for the destruction of the wicked (which thing he wil also do) then it was for him in times past to make them with his onely worde, and afterward to ouerwhelme thẽ with water. 7 The taking away of an obiection: In that he seemeth to defer this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short.

one thing, that one day is with the Lorde, ✣ as a thousand yeres, & a thousand yeres as one day.

✣ *Psal.90.4.*

9 [8] The Lord of that promise is not slacke (as some men count slackenes) [a] but is patient toward vs, and ✣ would haue no man to perish, but woulde all men to come to repentance.

8 The Lorde wil surely come, because he hath promised: and that neither sooner nor later then he hath promised.

9 A reason why the later day commeth not out of hand, because GOD doeth patiently wayte tyll the elect be brought to repentance, that none of them may perishe.

✣ *Ezech.18.32. and 33.11. 1.Tim.2.4.*

10 [10] But the [b] day of the Lord will come as a theefe in the night, in the which the heauens shall passe away with a [d] noyse, and the elements shal melt with heat, and the earth with the works, that are therein, shalbe burnt vp.

10 A very short description of the last destruction of ỹ world, but in such sort as nothing could be spoken more grauely.

[b] *Mat.24.44. 1.Thes.5.2. Reuel.3.3. and 16.15.*

[d] *With the violence as it were of a hissing storme.*

11 [11] Seing therfore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlines,

12 Looking for, and [e] hasting vnto the coming of that day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heat?

13 But we looke for * new heauens, and a new earth, according to his promise, [f] wherein dwelleth righteousnes.

14 Wherfore, beloued, seing that ye looke for such things, be diligent that ye may be found of him in [g] peace, without spot and blameles.

15 * And suppose that the long suffring of our Lord is saluation, [12] euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to you,

16 As one, that in all *his* Epistles speaketh of

11 An exhortation to puritie of life, setting before vs, that horrible iudgement of God, both to bridle our wantonnes, and also to comfort vs, so that we be founde watching, and readie to meete him at his comming.

e He requireth patience of vs, yet such patience as is not slothfull.

* *Esai.65.17. and 66.22. Reuel.21.1.* *f In which heauens.*

g That you may trie to your profit, howe gentle and peaceable he is. * *Rom.2.4*

12 Pauls epistles are allowed by the expresse testimonie of Peter.

these

these things:[13] amõg the" which some things are hard to be vnderstand which they that are vnlearned and vnstable, wrest, as they *do* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seing ye know these thinges before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him *be* glorie both nowe and for euer more. Amen.

13 There be certaine of these things obscure and darke: wherof the vnlearned take occasion to ouerthrowe some men that stande not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that we may daily more and more grow vp and increase in the knowledge of Christ.

That is to saie, among the which things: for he disputeth not here whether Pauls epistles be plaine or darke, but saieth, that amongest those thinges which Paul hath written of in his epistles, and Peter him selfe in these two of his owne, there are some thinges which can not be so easely vnderstoode, and therefore are of some drawen to their owne destruction: and this he sayeth to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what ende should they haue written many speculations?

THE

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that he bringeth the eternall worde wherein is life, 5 And light. 9 God wilbe mercifull vnto the faithfull, if groning vnder the burden of their sinnes, they learne to flye vnto his mercie.

1 He beginneth with the description of the persone of Christ, whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternal life) and also made true man, whom Iohn him self & his companions, both heard, and beheld, & handled.

1 THat which was from the beginning, which we haue [a] heard, which we haue sene with these our eyes, which we haue looked vpon, and these handes of ours haue handled of that [b] Word of life,

2 (For that life was made manifest, and we haue sene it, and beare witnes, and [c] shewe vnto you that eternall life, which was with the Father, and was made manifest vnto vs)

3 That *I say*, which we haue seene and heard, declare we vnto you, [2] that ye may also haue felowship with vs, and that our felowship also may be with the Father, and with his Sonne Iesus Christ.

a I heard him speake, I sawe him my self with mine eyes, I handled with mine handes him that is very God being made very man, and not I alone, but others also that were with me. b That same euerlasting VVorde, by whom all things are made, and in whom onely there is life. c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as haue thought of it, if it had not bene thus shewed.

2 The vse of this doctrine is this, that all of vs being coupled and ioyned togither with Christ by faith, might become the sonnes of God: in which thing onely consisteth all happines.

4 And these thinges write we vnto you, that that your ioye may be full.

5 [3] This then is the message which we haue heard of him, & declare vnto you, that God ✣ is light, and in him is no darkenes.

6 If we say that we haue felowship with him, and walke in darkenes, we lye, and doe not truely:

7 But if we walke in the [d] light as he is in the light, we haue felowship one with an other, [4] and the ✣ bloud of Iesus Christ his Sonne clenseth vs from all sinne.

8 [5] If we say that we haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] fogiue vs our sinnes, and to clense vs from all vnrighteousnes.

10 [7] If we say we haue not sinned, we make him

3 Now he entreth into a question, whereby we may vnderstand that we are ioyned togither with Christ, to wit, if we be gouerned with his light, which is perceiued by the ordering of our life. And thus he reasoneth. God is in him selfe most pure light therfore he agreeth well with them, which are lightsome, but with them that are darkesome he hath no felowship.

✣ *Iohn.8.12.* d *God is said to be light of his owne nature, and to be in light, that is to say, in that eiserlasting infinit blessednes: and we are said to walke in light, in that the beames of that light do shine vnto vs in the VVorde.*

4 A digression or going from the matter he is in hand with to the remission of sinnes: for this our sanctification which walke in ỹ light, is a testimonie of our ioyning and knitting togeither with Christ: but because this our light is very darke, we must nedes obteine an other benefite in Christ, to wit, ỹ our sinnes may be forgiuen vs being sprinkled with his bloud: and this in cõclusion is the prop & stay of our saluation. ✣ *Ebrū.9.28. 1.Pet.1.19. Reuel.1.5.*

5 There is none, but nedeth this benefite, because there is none ỹ is not a sinner. ✣ *1.King.8.46. 2.Chro.6.36. Pro.20.9.* e *This place doeth fully refute that perfitnes and workes of supererogation which the Papistes dreame of.* f *So then, Iohn speaketh not this for modesties sake, as some say, but because it is so in deede.* 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who frely forgiueth all sinnes, because he hath promised so to do, and he is faithfull and iust. g *So then our saluation hangeth vpon ỹ free promise of God, who because he is faithfull and iust, will performe that which he hath promised.* h *VVhere are then our merites? for this is our true felicitie.* 7 A rehersal of the former sentence, wherein he cõdemned all of sinne without exceptiõ: in so much ỹ if any man persuade him self otherwise, he doeth as much as in him lieth make the word of God him self vaine & to no purpose, yea he maketh God a lier: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if we be not sinners?

i They do not only deceiue them ſelues but are blaſphemous against God.

1 a lier, and his k worde is not in vs.

k His doctrine ſhall haue no place in vs: that is, in our heartes.

CHAP. II.

1 He declareth that Chriſt is our Mediatour and aduocat, 3 And ſheweth that the knowledge of God conſiſteth in holines of life, 12 Which apperteineth to all ſortes, 14 That depende on Chriſt alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that Antichriſtes be auoyded, 24 And that the knowen trueth be ſtoode vnto.

1 It foloweth not hereof that we muſt giue our wicked nature the bridle, or ſinne ſo much the more freely becauſe our ſinnes are cleanſed away by the bloud of Chriſt, but we muſt rather ſo much the more diligently reſiſt ſinne. And yet we muſt not deſpaire becauſe of our weakenes, for we haue an aduocate & a purger Chriſt Ieſus the iuſt, and therefore acceptable vnto his Father.

1 MY litle children, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an a Aduocate with the Father, Ieſus Chriſt, the Iuſt.

2 And he is the b reconciliatiō for our ſinnes: & not for ours onely, but alſo for *the ſinnes* of the c whole worlde.

3 2 And hereby we are ſure that we d know him, e if we keepe his commaundements.

4 3 He that ſaith, I know him, and kepeth not his commaundements, is a lier, and the trueth is not in him.

5 4 But he that kepeth his worde, in him is the

a In that he nameth Chriſt, he ſhutteth forth al ether. b Reconciliation and interceſſion go together, to giue vs to vnderſtand that he is both aduocate and hie prieſt. c For men of all ſortes, of all ages, and all places, ſo that this benefit belongeth not to the Iewes only, of whom he ſpeaketh as appeareth, verſ. 7. but alſo to other nations. 2 He returneth to the teſtimonie of our coniunctiō with God, to wit, to ſanctification, declaring what it is to walke in the light, to wit, to kepe Gods cōmaundements. Whereby it foloweth that holines doeth not conſiſt in thoſe things which men haue deuiſed, neither in a vaine profeſſion of the Goſpell. d This muſt be vnderſtoode of ſuch a knowledge as hath faith with it, and not of a common knowledge. e For the tree is knowen by the fruite. 3 Holines, that is, a life ordered according to the preſcript of Gods commaundements, how weake ſo euer we be, is of neceſſitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 He that kepeth Gods commaundements loueth God in deede: He that loueth God, is in God, or is ioyned togither with God. Therefore he that kepeth his commaundements, is in him.

f Iou-

loue of God perfect in deede: hereby we knowe that ye are in [8] him.

6 [5] He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no newe commaundemẽt vnto you: but an olde commaundement, which ye haue had from the beginning: this olde commaundement is that worde, which ye haue heard from the beginning.

8 [7] Againe, a new commaundemẽt I write vnto you, that [h] which is true in him, and also in you: for the darkenes is past, and that true light nowe shineth.

9 [8] He that saith that he is in that light, & hateth his brother, is in darkenes, vntill this time.

10 ✣ He that loueth his brother, abideth in [i] light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 [9] Litle children, [l] I write vnto you, because your sinnes are forgiuẽ you for his [k] Names sake.

f Wherewith we loue God.

g He meaneth our coniunction with Christ.

5 He that is one with Christ, must nedes liue his life, that is, must walke in his steppes.

6 The Apostle going about to expounde the commaundemẽt of Charitie one towards another telleth first, that when he vrgeth holines, he bringeth no newe trade of life (as they vse to do which deuise traditions one after an other) but putteth them in minde of that same law which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth that, that doctrine in deede is old, but it is now after a sort new, both in respect of Christ, & also of vs: in whom he through ỹ gospel, engraueth his law effectually, not in tables of stone, but in our mindes

h Which thing, (to wit, that the doctrine is newe which I write vnto you) is true in him, and in you.

8 Nowe he commeth to the seconde table, that is, to charitie one towardes an other, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such a one wandereth miserablie in darkenes, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth him self headlong into hell. ✣*Chap. 3. 14.* 9 He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, wherupõ afterwards sanctificatiõ must be buylt as vpõ a foũdatiõ.

i Therfore I write vnto you, because you are of their nomber whom God hath reconciled to him self. k For his own sake: And in that he nameth Christ, he shutteth out al other, whether they be in heauen or earth.

13 [10] I write vnto you, fathers, because ye haue knowen him that is from the beginning. [11] I write vnto you, yong men, because ye haue ouercome that wicked one.

14 [12] I write vnto you, litle children, because ye haue knowē the Father. [13] I haue writtē vnto you, fathers, because ye haue knowē him, that is from the beginning. I haue written vnto you, yong mē, because ye are strong, & the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this[l] world, neither the thinges that are in this worlde. If any mā loue this world, the [m] loue of the Father is not in him.

16 For all that is in this worlde (*as* the luste of the flesh, the luste of the eyes, and the pride of life) is not of the Father, but is of this worlde.

17 [15] And this world passeth away, & the luste thereof: but he that fulfilleth the wil of God, abideth euer.

18 [16] [n] Litle children, [17] it is the laste time, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

10 He sheweth ỹ this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth ỹ Christ & his doctrine are passing auncient, and therefore if they be delighted with olde thinges, nothing ought to be more acceptable vnto them.

11 He aduertiseth yong mē, if they be desirous to shewe their strength, ỹ they haue a most glorious cōbate set here before thē, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Finally, he sheweth to children, that ỹ true Father frō whom they haue to looke for all good things, is set forth vnto them in the Gospell. 13 He addeth afterward in like order, as many exhortations: as if he should saye. Remember you Fathers as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I sayd that you put Satan to flight, is giuen you by the worde of God which dwelleth in you. 14 The world which is full of wicked desires, lustes or pleasures, and pride, is vtterly hated of our heauēly Father. Therfore the Father and the world can not be loued together: and this admonition is very necessary for greene and florishing youth.

l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Iohn. 3. 16. that is to say, those whom he chose out of the world. m Wherewith the Father is loued.

15 He sheweth howe much better it is to obey the Fathers will, then the lustes of the world, by both their natures and vnlike euent.

16 Now he turneth him self to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake of slothfulnes which is to familiar with that age.

n He vseth this word (Litle) not because he speaketh to children, but to allure thē the more by vsing such swete wordes. 17 First, because the last time is at hande, so that the matter suffreth no delaye.

18 and

[18] and as ye haue heard that Antichriſt ſhall come, euen nowe are there many Antichriſts: whereby we knowe that it is the laſte time.

[19] [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they ſhould haue continued with vs. [20] But *this commeth to paſſe*, that it might appeare, that they are not all of vs.

[20] [21] But ye haue an [p] ointment from that [q] Holy one, and know all things.

[21] [22] I haue not written vnto you, becauſe ye knowe not the trueth: but becauſe ye know it, and that no lie is of the trueth.

[22] [23] Who is a lyer, but he that denieth that Ieſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Sonne.

18 Secondly, becauſe Anti-Chriſts, that is, ſuch as fall from God are already come, euen as they heard that they ſhould come. And it was very requiſite to warne ſ vnheedie and warileſſe age, of that danger.

19 A digreſſion againſt certeine offences and ſtúbling blockes whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foul falling backe of certaine, firſte he maketh plaine vnto them, that although ſuch as fall from God and his religion had place in the Church, yet they were neuer of the Churche: becauſe the Churche is the companie of the elect, which can not periſhe, and therefore can not fall from Chriſt.

o *So then the elect can neuer fall from grace.*

20 Secondly, he ſheweth that theſe thinges fall out to the profite of the Churche, that hipocrites may be plainely knowen.

21 Thirdlie, he comforteth them to make them ſtande faſt, in ſo much as they are anointed of the holie Ghoſt with the true knowledge of ſaluation.

p *The grace of the holy Ghoſt, and this is a borowed kinde of ſpeache taken frō the oint-tings vſed in the Lawe.*

q *From Chriſt, who is peculiarly called Holy.*

22 The taking away of an obiection. He wrote not theſe thinges as to men which are ignorant of Religion, but rather as to them which doe well knowe the trueth, yea ſo farre forth that they are able to diſcerne trueth from falſehoode.

23 He ſheweth now plainely the falſe doctrine of the Antichriſtes, to wit, that either they fight againſt the perſone of Chriſt, or his office, or both togither and at ones. And they that doe ſo, do in vaine boaſte and brag of God, for that in denying the Sonne, the Father alſo is denied.

r *Is the true Meſſias.*

23 [r] Who-

23 [r] Whosoeuer denieth the Sonne, the same hath not the Father.

24 [24] Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promes that he hath promised vs *euen* that eternall life.

26 [25] These thinges haue I written vnto you, concerning them that deceiue you.

27 But that [t] anointing which ye receiued of him, dwelleth in you: and ye [u] neede not that any man teach you: but as the same [x] Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, litle childrē, abide in him, that when he shal appeare, we may be bold, and not be ashamed before him at his comming.

29 [27] If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

[r] They then are deceiued thē selues, and also do deceiue others, which say ỳ the Turkes and other infidels worship the same God that we do.

24 The whole preaching of ỳ Prophetes and Apostles is contrarie to that doctrine: Therefore it is vtterly to be cast away, and this wholy to be holden and kept, which leadeth vs to seke eternall life in ỳ free promise, ỳ is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth thē therewithall the gift of perseuerance, to continue to the end.

[t] The Spirit which you haue receiued of Christ, and which hath led you into all trueth.

[u] You are not ignorant of those thinges, and therefore I teache them not as things that were neuer heard of, but call them to your remembrance as things which you do knowe.

[x] He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.

26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise folowing, which tendeth to the same purpose, but yet is more ample and handleth the same matter after an other order, for before he taught vs to goe vp from the effectes to the cause and in this that foloweth, he goeth downe from the causes to the effectes. And this is the somme of this argument: God is the fountaine of all righteousnes, and therefore they that giue them selues to righteousnes are knowē to be borne of him because they resemble God the Father.

CHAP.

Setting downe the inestimable glorie of this, that we are Gods sonnes, 7 He sheweth that newnes of life must be testified by good workes, whereof Charitie is a manifest token. 19 Of faith, 22 And praying vnto God.

1 [1]Behold, [a]what loue the Father hath giuen to vs, that we shoulde be [b]called the sonnes of God: [2] for this cause this world knoweth you not, because it knoweth not him.

2 [3] Dearly beloued, now are we the sonnes of God, but yet it is not made manifest what we shalbe: and we knowe that when he shalbe made manifest, we shalbe [c] like him: for we shal see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth him selfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] cõmitteth sinne, transgresseth also the Lawe: for [g] sinne is the trãsgression of the Lawe.

5 [6] And ye knowe that he was made manifest

1 He beginneth to declare this agreement of ỹ Father and the sonne, at the highest cause, to wit, at that free loue of God towards vs, where with he so loueth vs that also he adopteth vs to be his children.

a What a gift of how great loue.

b That we shoulde be the sonnes of God, and so, that al the worlde may perceiue we are so.

2 Before he declareth this adoption, he saieth two things: the one, that this so great a dignitie is not to be estemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father him self. 3 The other: This dignitie is not fully made manifest to vs our selues much lesse to strangers, but we are sure of the accomplishment of it, in so much that we shalbe like to the Sonne of God him self, and shal enioy his sight in deede, such as he is now, but yet notwithstanding this is deferred vntil his next comming.

c Like, but not equal.

d For now we see as in a glasse. 1. Cor. 13. 12.

4 Now he describeth this adoption, (the glorie whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the sonne of God, endeuoreth to resemble the Father in puritie.

e This word signifieth a likenes, but not an equalitie.

5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne.

f Giueth not him selfe to pureues. *g A short definition of sinne.*

6 An argument taken from ỹ material cause of our saluation. Christ in him self is most pure, and he came to take away our sinnes, by sanctifying vs ẅ the holy Ghost. Therfore whosoeuer is truely partaker of Christ, doeth not giue him self to sinne, and contrariwise he that giueth him self to sinne, knoweth not Christ.

✣ Esay.53. 8.9.11. 1.Pet.2.22.24.

feſt that he might ✣ take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer [b] ſinneth, hath not ſene him, neither hath knowen him.

7 [7] Litle children, let no man deceiue you: he that doeth righteouſnes, is righteous, as he is righteous.

8 [8] He that ✣ committeth ſinne, is of the [i] deuill: for the deuill [k] ſinneth from the [l] beginning: for this purpoſe was made manifeſt that Sonne of God, that he might loſe the workes of the deuill.

9 Whoſoeuer is borne of God, ſinneth not: for his [m] ſede remaineth in him, neither can he ſinne, becauſe he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſnes, is not of God, [10] neither he that loueth not his brother.

11 [11] For this is the meſſage, that ye heard

b He is ſaied to ſinne, that giueth not him ſelfe to purenes, and in him ſinne reigneth: but ſinne is ſaied to dwel in the faithfull and not to reigne in them.

7 An other argumēt of things coupled together: He that liueth iuſtly, is iuſt, and reſembleth Chriſt that is iuſt, and by ỹ is knowen to be the ſonne of God.

8 An argument taken of contraries: The deuil, is the authour of ſinne, and therefore he is of the deuil, or is ruled by the inſpiration of ỹ deuil, that ſerueth ſinne: and if he be the deuils ſonne, then is he not Gods ſonne: for the deuil and God are ſo contrarie the one to the other, that euē the Sonne of God was ſent to deſtroye he workes of the deuil. Therefore on the contrarie ſide, whoſouer reſiſteth ſinne, is the ſonne of God, being borne againe of his Spirit as of new ſeede, in ſo much, that of neceſsitie he is now deliuered from the ſlauerie of ſinne.

✣ *Iohn.8.44.*

i Reſembleth the deuil, as the childe doeth the Father, and is gouerned by his ſpirit.

k He ſaieth not, ſinned, but, ſinneth, for he doeth nothing els but ſinne.

l From the verie beginning of the worlde. *m The holie Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mightie working, as it were by ſeede, we are made new men.*

9 The concluſion: By a wicked life they are knowen which are gouerned by the Spirit of the deuil: and by a pure life, which are Gods children.

10 He beginneth to commend charitie towards the brethren, as an other marke of the ſonnes of God.

11 The firſt reaſon, taken of the authoritie of God which giueth the commandement.

from

from the beginning, that † we shoulde loue one another,

12 [12] Not as † [n] Cain *which* was of that wicked one, and slewe his brother: [13] & wherfore slewe he him? becaus his owne workes were euill, and his brothers good.

13 Maruèile not, my brethren, though this worlde hate you.

14 [14] We [o] knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

16 * [16] Hereby haue we perceiued loue, that he laid down his life for vs: therfore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath this [p] worlds good, and seeth his brother haue nede, and [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

† *Iohn.13.34. and 15.12.*

12 An amplification taken of the contrarie exãple of Cain which slewhis brother.

† *Gen.4.8.*

n *He bringeth forth a verie fit and verie olde example, wherein we may beholde both the nature of the sonnes of God, and of the sonnes of the deuil, and what state and condition remaineth for vs in this worlde, and what shalbe the end of both at length.*

13 A short digression: Let vs not meruaile if we are hated of the world for doing our duetie, for such was the condition of Abel who was a iust person, & who would not rather be like him then Cain? 14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therefore hatred towards the brethren is a testimonie of death, and whosoeuer nourisheth it, doeth as it were foster death in his bosome.

o *Loue is a token that we are translated from death to life, forasmuch as by the effectes the cause is knowen.* ⁂ *Chap.3.10. Leuit.19.17.*

15 A confirmation: Whosoeuer is a murtherer is in eternal death: who so hateth his brother is a murtherer, therefore he is in death. And thereupon followeth the contrarie: He that loueth his brother, hath passed to life, for in deede we are borne dead. ⁂ *Iohn.15.13. Ephe.5.2.*

16 Now he sheweth how farre Christian charitie extendeth, euen so farre, that according to the example of Christ, euerie man forget him selfe to prouide for and helpe his brethren. ⁂ *Luke.3.11.*

17 He reasoneth by comparisons: for if we are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brothers necessitie with our goods and substance?

p *Wherewith this life is sustained.* q *Openeth not his heart to him, nor helpeth him willingly and cherefully.*

18 Christian charitie standeth not in wordes but in deede, and procedeth from a sincere affectio

19 He commendeth charitie, by a triple effect: for first of al, by it we knowe that we are in deede the sonnes of God, as he shewed before.

20 Thereof it commeth that we haue a quiet conscience, as on the contrarie side he that thinketh that he hath God for a iudge, because he is guiltie to him selfe, either he is neuer or els very rashly quiet, for God hath a farre quicker sight then we, and iudgeth more seuerely.

r *If an euil conscience conuinceth vs, much more ought the iudgement of God condemne vs who knoweth our hearts better then we our selues do.*

21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sonnes of God: as we vnderstand by the grace of sanctification, which is proper to the elect.

✣ *Mat.21.22. Iohn.15.7.& 16.23. Chap.5.14.*

22 The conclusion: That Faith in Christ and loue, one towardes an other are things ioyned together, and therefore the outward testimonies of sanctification must and do answere that inward testimonie of the Spirit giuen vnto vs. ✣ *Iohn.6.23.& 17.3.* ∵ *Iohn.13.34.& 15.10.*

s *He meaneth the Spirit of sanctification, whereby we are borne a new and liue to God.*

18 [18] My litle children, let vs not loue in worde, neither in tongue *onely*, but in dede and in trueth.

19 [19] For thereby we knowe that we are of the trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart cõdemne vs, God is greater then our heart, and knoweth al things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldnes toward God.

22 ✣ [22] And whatsoeuer we aske we receiue of him, because we kepe his commandements, and do those things which are pleasing in his sight.

23 ✣ This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 ∵ For he that keepeth his commandements, dwelleth in him, & he in him: and hereby we knowe that he abideth in vs, *euen* by that [s] Spirit which he hath giuen vs.

CHAP IIII.

Hauing spoken somewhat touching the trying of Spirits: 4 For some speake after the world, 5 And some after God: 7 He returneth to charitie, 11. 19. And by the example of God he exhorteth to brotherly loue.

1 [1] Dearely

1 [1]Derely beloued, beleeue not euery [a]spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this worlde.

2 [2]Hereby shall ye knowe the Spirit of God, [b]Euery spirit which confesseth that [c]Iesus Christ is come in the [d]flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist, of whome ye haue heard, how that he shoulde come, and now already he is in the worlde.

4 [3]Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this worlde.

5 [4]They are of this worlde, therefore speake they of this worlde, & this worlde heareth them.

6 [5]We are of God, + he that knoweth God,

[1] Taking occasion by the name of the Spirit, lest loue & charitie should be separated from the worship of God which chiefly dependeth of his true knowledge, he returneth to y which he spake of in y second chapter touching the taking heede of Antichristes. And he wil haue vs here to take heede of two things, the one is, y seing there be manie false Prophets, we do not lightly giue credite to euerie man: the other is, that becausse manie men teach false things, we should not therefore beleue anie. we must then obserue a meane, that we may be able to discerne the Spirits of God which are altogether to be folowed, from impure Spirits which are to be eschewed.

a This is spoken by the figure Metonymie, and it is as if he had saied, beleeue not euery one that saieth, that he hath a gift of the holie Ghost to do the office of a Prophet.

2 He giueth a certaine and perpetual rule to knowe the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ or the true vniting of them together be denied: or if the left iote that may be, be derogated from his office who is our onelie King, Prophet, and euerlasting high Priest.

b He speaketh simplie of the doctrine, and not of the person. *c The true Messias.*

d Is true man.

3 He comforteth the elect with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 He bringeth a reason why the worlde receiueth these teachers more willingly then the true: to wit, because they breath out nothing but that which is worldly: which is an other note also to knowe the doctrine of Antichrist by. 5 He testifieth vnto them, that his doctrine & the doctrine of his felowes, is the assured word of God, which of necessitie we haue boldely to set against al the mouthes of y whole world, and thereby discerne the trueth from falsehode. + *Iohn. 8. 47.*

heareth vs: he that is not of God, heareth vs not. Hereby knowe we the [e] Spirit of trueth, and the spirit of errour.

e True Prophets, against whome are set false Prophets, that is, such as erre them selues, and leade other into error.

7 [6] Beloued, let vs loue one another: [7] for loue commeth of God, and euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: [8] for God is [f] loue,

9 ✣ Herein was that loue of God made manifest amongst vs, because God sent that his onely begotten Sonne into this world, that we might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and sent his sonne *to be* a reconciliation for our sinnes.

11 [9] Beloued, if God so loued vs, we ought also to loue one another.

12 ✣ [10] No man hath sene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwel in him, & he in vs: because he hath giuen vs of his Spirit.

14 [11] And we haue sene, and do testifie, that

6 He returneth to the commending of brotherlie loue and charitie.

7 The first reason: Because it is a verie diuine thing, and therfore very meete for the Sonnes of God: so that whosoeuer is voide of it, can not be saied to knowe God aright.

8 A confirmation: for it is the nature of God to loue men, whereof we haue a most manifest profe aboue al other, in that that of his onely free and infinite good will towards vs his enemies, he deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten sonne, to th end that we being reconciled through his blood, might be made partakers of his euerlasting glorie.

f In that he calleth God, Loue, he saieth more then if he had sayed that he loueth vs infinitely. ✣ Iohn. 3. 16.

9 An other reason by comparison: If God so loued vs, shal not we his children loue one an other? *✣ Iohn. 13. 34. 1. Tim. 6. 16.*

10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstoode, yea and to be not out of vs, but ioyned with vs and in vs, in whome he is so effectually working.

g Is surely in vs in deede, and in truth.

11 He vnderlayeth this charitie with an other foundation, to wit, faith in Iesus, which ioyneth vs indeede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had sene him with his eyes.

the Father sent that Sonne *to be* the Sauiour of the worlde.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, & beleued the loue that God hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 [13] Herein is that loue perfect in vs, that we shoulde haue boldenes in the day of iudgement: for [i] as he is, euen so are we in this worlde.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath paine fulnes: & he that feareth, is not perfect in loue.

19 [14] We loue him, because he loued vs first.

20 [15] If any man say, I loue God, and hate his brother, he is a lier: [19] for how can he that

h With such a confession as commeth from true faith, & is accompanied with loue, so that there be an agreement of all things.

12 A fourth reason: God is the fountaine and welspring of charitie, yea charitie it selfe: therefore whosoeuer abideth in it, hath God with him.

13 Againe (as a litle before) he commendeth

loue, for that seing that by our agreement with God in this thing we haue a certaine testimonie of our adoption, it commeth thereby to passe that without feare we looke for that later day of iudgement, so that trembling and that torment of conscience is cast out by this loue.

i This signifieth a likenes, not an equalitie. k If we vnderstand by loue, that we are in God and God in vs, that we are sonnes, and that we knowe God, and that euerlasting life is in vs: he concludeth aright, that we may wel gather peace and quietnes thereby.

14 Lest any man should thinke that that peace of conscience procedeth frō our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although we deserued and do deserue his wrath. And hereof springeth an other double charitie which both, are tokens and witnesses of that first, to wit, that wherewith we loue God who loued vs first, and then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour can not be separate from the loue wherwith God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue wherewith we loue God can be separate frō ꝙ loue of our neighbour: whereof it foloweth, that they lie impudentlie which say they worship God, and yet regard not their neighbours.

16 The first reason taken of comparison, why we can not hate our neighbour, and loue God, to wit, because that he that can not loue his brother whome he seeth, how can he loue God whome he seeth not?

loueth not his brother whom he hath ſene, loue God whome he hath not ſene?

21 ✠17 And this commandement haue we of him, that he that loueth God, ſhoulde loue his brother alſo.

✠*Iohn.13.34. & 15.12.*

17 A ſecond reaſon, why God cannot be hated and our neighbour loued, becauſe the ſelfe ſame Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

He sheweth that brotherly loue and faith are things inſeparable: 10 And that there is no faith towards God, but by beleeuing in Chriſt: 14. Hence procedeth calling vpon God with aſſurance, 16 And alſo that our prayers be auailable for our brethren.

1 WHoſoeuer beleueth that Ieſus is that [a] Chriſt, is borne of God, and euery one that loueth him, which begate, loueth [b] him alſo which is begotten of him.

2 In this we knowe that we loue the children of God, when we loue God, and kepe his [c] commandements.

3 For this is the loue of God that we kepe his cõmandements: ✠ & his ✠ commandements

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loues come into vs, from that loue wherwith God loueth vs, to wit, by Ieſus our Mediatour laid hold on by faith in whom we are made the children of God, & do loue the Father of whom we are ſo begotten, and alſo our brethren which are begotten with vs.

a. Is the true Meſſias. b. By one, he meaneth al the faithfull.

2 The loue of our neighbour doeth ſo hang vpon the loue wherewith we loue God, that this laſt muſt needes go before the firſt: whereof it foloweth, that that is not to be called loue when men agree together to do euil, neither that when as in louing our neighbours, we reſpect not Gods commandements.

c. There is no loue where there is no true doctrine.

3 The reaſon: for to loue God, is to keepe his commandements, which being ſo, and ſeing that both the loues are commanded of one and the ſelfe ſame Lawmaker, (as he taught before) it foloweth alſo, that we do not loue our neighbour, when we breake Gods commandements.

4 Becauſe experience teacheth vs that there is no abilitie in our fleſh, neither yet wil, to performe Gods commandements, therefore leſt the Apoſtle ſhould ſeeme, by ſo often putting them in minde of the keeping of the commandements of God to require things that are impoſsible, he pronounceth that the commandements of God are not in ſuch ſort grieuous or burdenſome that we can be oppreſſed with the burden of them.

✠*Mat.11.30.*

are

are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this worlde: [6] and this is that victorie that [e] hath ouercome this worlde, *euen* our [f] faith.

5 ✣ [7] Who is it that ouercommeth this worlde, but he which beleeueth that Iesus is that Sonne of God?

6 [8] This is that Iesus Christ that came by water and bloud: [9] not by water onely, but by water and bloud: and it is that [g] spirit, that beareth witnes: for that Spirit is trueth.

7 For there are three, which beare recorde in heauen, the Father, the [h] Word, and the holy Ghost: and these three are [i] one.

8 And there are three, which beare recorde in the earth, the spirit and the water and the

d To them that be regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curse of the Law.

5 A reason: Because by regeneration we haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commaundements of God.

6 He declareth what that strength is, to wit, faith.

e He vseth the time that is past, to giue vs to vnderstand, that although we be in the battel, yet vndoubtedly we shalbe conquerours, and are most certaine of the victorie.

f Which is the instrumental cause and as a meane and hand whereby we lay hold on him who indeede doeth performe this, that is, hath and doeth ouercome the world, euen Christ Iesus. ✣ 1. Cor. 15. 57.

7 Moreouer he declareth two thinges, the one, what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon foloweth the other, to wit, that this strength is not propre to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God.

8 He proueth the excellencie of Christ in whome onely all thinges are giuen vs, by six witnesses, thre heauenly, and thre earthly, which wholly and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Word it self which became flesh, and the holy Ghost. The earthly witnesses are, water (that is our sanctification) bloud, (that is our iustification) the Spirit, that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.

9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnes begonne, from righteousnes imputed) for we stand not vpon sanctification, but so farre forth as it is a witnes of Christes righteousnes imputed vnto vs; and although this imputation of Christs righteousnes be neuer separated from sanctification, yet is it the onely matter of our saluation.

g Our spirit which is the third witnes, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that we are the Sonnes of God.

h Loke Iohn. 8. 14. i Agree in one.

bloud

bloud: and these three agree in one.

9 [10] If we receiue the witnes of men, the witnes of God is greater: for [k] this is the witnes of God, which he testified of his Sonne.

10 ✣ [11] He that beleeueth in that Sonne of God hath the witnes in him self: he that beleeueth not God, hath made him a lyer, because he beleeued not the recorde, that God witnessed of that his Sonne.

11 [12] And this is that recorde, *to wit*, that God hath giuen vnto vs eternal life, and this life is in that his Sonne.

12 He that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] These thinges haue I written vnto you, that beleeue in the Name of that Sonne of God, that ye may know that ye haue eternal life, & that ye may beleue in the name of that Sone of God.

14 [14] And this is that assurance, that we haue in him, ✣ that if we aske any thing according to his wil, he heareth vs.

10 He sheweth by an argument of comparison of what great waight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whome agreeth both the Sonne him self and the holy Ghost.

k *I conclude thus aright: for that testimonie which I sayed is geuen in heauen, commeth from God, who so setteth forth his Sonne.*

✣ *Iohn.3.36.*

11 He proueth the surenes of the earthly witnesses by euery mans conscience, hauing that testimonie in it self, which conscience he sayeth can not be deceiued, because it cōsenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must nedes be a lyer, if the conscience which accordeth & assenteth to the Father should lye.

12 Now at length he sheweth what this testimonie is that is cōfirmed with so many witnesses: to wit, that life or euerlasting felicitie is the mere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue doe stand in neede of this doctrine, to the end that they may growe more and more in faith: that is to say, to the end that they may be daylie more and more certified of their saluation in Christ through faith.

14 Because we doe not yet in effect obteine that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he wil haue to proceede from faith, and moreouer to be conceiued in such sort, that nothing be asked but that which is agreable to the wil of God: & such prayers can not be vaine.

✣ *Chap.3.22.*

15 And

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him[l] aske, and he shal giue him life for them that sinne not vnto death. ✤ There is a sinne vnto death: I say not that thou shouldest praye for it.

17 [16] Al vnrighteousnes is sinne, but there is a sinne not vnto death.

18 [17] We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, kepeth him self, and that wicked one toucheth him not.

19 [18] We knowe that we are of God, and this whole worlde lyeth in wickednes.

20 But we knowe that that Sonne of God is ✤ come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, *that is*, in that his Sonne Iesus Christ: this same is that verie[m] God, and that eternal life.

21 [19] Litle children, kepe your selues from idoles, Amen.

15 We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto thē, to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall & wilful falling away frō the knowen trueth of the Gospel.

[l] *This is as much as if he sayed, let him desire the Lord to forgiue him, and he wil forgiue him being so desired.*

✤ *Mat.12.31. Mar.3.29.* 16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinne: but yet we must not despaire therfore, because euery sinne is not deadly, and without hope of remedie. 17 A reason why not all, nay rather why no sinne is mortal to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euery man must particularly apply to him self the general promises, that we may certainly persuade our selues that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whome we are lightened with the knowledge of the true God and euerlasting life. ✤ *Luk.24.45.*

[m] *The diuinitie of Christ is most plainely proued by this place.*

19 He expresseth a plaine precept of taking hede of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE

THE SECONDE EPISTLE OF IOHN.

This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but auoyde them.

1 THE ELDER to the [a] elect [b] Lady, and her children, [c] whome I loue in the trueth: and not I onely, but also all that haue known the trueth,
2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [c] trueth and loue.
4 [d] I reioyced greatly, that I founde of thy children walking in [d] trueth, as we haue receiued a commaundement of the Father.
5 And now beseeche I thee, Lady, (not as writing a newe commaundement vnto thee, but that same which we had from the beginning) that we [e] loue one another.

[a] *This is no proper name, but to be taken as the word soundeth, that is to say, to the worthie and noble Ladie.*
[b] *Excellent & honorable Dame.*
[c] The bond of Christian coniunction or linking together, is the true and constant profession of the trueth.
[c] *With true knowledge which hath alwayes loue ioyned with it, and following it.*
[d] This true profession consisteth both in loue one towards another in wholsome & commaundement of manners, and the other.
[d] *According as the trueth directeth them.*
[e] *Iohn.* 15. 12.

6 And

6 And this is that loue, that we ſhould walke after his commaundements. This commaundement is that as ye haue heard from the beginning, ye ſhould walke in it.

7 [3] For many deceiuers are entred into this worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiuer and an Antichriſt.

8 [4 e] Loke to your ſelues, that we loſe not the things which we haue done, but that we may receiue a ful rewarde.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 [5] If there come anie vnto you, and bring not this doctrine, ✣ receiue him not to houſe, neither bid him, God ſpeede:

11 For he that biddeth him, God ſpede, is partaker of his euil dedes. Although I had many things to write vnto you, yet I woulde not *write* with paper and yncke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioye may be ful.

12 The ſonnes of thine elect ſiſter greete thee, Amen.

3 Antichriſtes fighting againſt the perſon and office of Chriſt, were already crept into the Churche, in the time of the Apoſtles.

4 He that maketh ſhipwrack of doctrine, loſeth all.

e Beware, & take good hede.

5 We ought to haue nothing to doe with them that defend peruerſe doctrine.

✣ *Rom. 16. 17.*

THE THIRD EPISTLE OF IOHN.

He commendeth Gaius for hospitalitie: 9 And reprehendeth Diotrephes for vayneglorie: 10 he exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

1 THE Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioye then [a] these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnes of thy loue before the Churches. Whome if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt do wel,

7 Because that for his Names sake they wēt forth, and toke nothing of the Gentiles,

8 We therefore ought to receiue suche, that we might be [d] healpers to the trueth.

1 An example of a Christian gratulation.

a *Then these ioyes.*

b *As becommeth a beleeuer and a Christian.*

c *He commendeth to Gaius, either those self same men whome he had entertained before, returning now againe to him, about the affaires of the Church, or els some other which had like busines.*

d *That we our selues may help somewhat to the preaching of the trueth.*

9 [2]I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil cal to your remembrance his dedes which he doeth prateling against vs with malicious wordes, and not therewith content, neither he him self receiueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euil, hath not [e] sene God.

12 Demetrius hath good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue many things to write: but I wil not with yncke and pen write vnto thee.

14 For I truste I shal shortly see thee, and we shal speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete the friends by name.

2 Ambitiō & couetousnes two pestilent plagues (especially in thē which haue any Ecclesiastical function) are condemned in Diotrephes person.

e *Hath not known*

THE GENE-
RALL EPISTLE OF IVDE.

He warneth the godly to take heede of suche men, 4 that make the grace of God a cloke for their wantonnes, 5 and that they shall not scape vnpunished, for the contempt of that grace, 6, 7. he proueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally he sheweth the godly a meane, to ouerthrowe all the snares of those deceiuers.

1 IVDE a seruant of IESVS CHRIST, and [a] brother of Iames, to them which are called and sanctified of [b] God the Father, and [c] reserued to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was nedefull for me to write vnto you to exhorte you, that ye should earnestly [e] contende for *the maintenance* of the faith, which was [f] once giuen vnto the Saintes.

4 [2] For there are certaine men crept in which were before of olde ordeined to this condemnation:

a This is put to make a difference betwene hym and Iudas Ishcarioth.

b By God the Father.

c Set a part, by the euerlasting counsel of God, to be deliuered to Christ to be kept.

1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certeine wicked men, both in wholsome doctrine, and good manners.

d Of those thinges that parteine to the saluacion of all of vs.

e That ye should defend the faith by all the myght you can, both by true doctrine, and good example of life.

f VVhich was once so giuen, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men crepe into the Churche.

demnation: [3] vngodly men *they are* which turne the grace of our God into wantõnes, and ✣ deny God the only Lord, and our Lord Iesus Christ.

5 [4] I will therefore put you in remembrance, forasmuch as ye once knewe this, howe that the Lord, after that he had deliuered the people out of Egypt, ✣ destroyed them afterwarde which beleued not.

6 [5] The ✣ Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes vnto the iudgement of the great daye.

7 As ✣ Sodome and Gomorrhe, and the cities about them, which in like maner as they did, [g] cõmitted fornication, & folowed [h] strange flesh, are set forth for an ensample, and suffer the vengeãce of eternall fire.

8 Likewise notwithstanding these [i] sleepers also defile the flesh, [6] and despise [k] gouernment, & speake euil of them that are in authoritie.

9 [7] Yet Michael the Archangel, whẽ he stroue against the deuil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by ✣ grace of God: which cãnot be, but the chiefe empire of Christ must be abrogated, in that such men giue vp thẽ selues to Satan, as at this day the sect of Anabaptistes doeth, which they cal Libertines.

✣ *2. Pet. 2. 1.*

4 He setteth forth the horrible punishment of them which haue abused the grace of God to folowe their owne lustes.

✣ *Num. 14. 37.*

5 The fal of the Angels was most seuerely punished, how much more then wil the Lord punish wicked and faithlesse men? ✣ *2. Pet. 2. 4.* ✣ *Gen. 19. 24.*

g Folowing the steps of Sodome and Gomorrhe. h Thus he couertly setteth forth their horrible and monstrous lustes. i Which are so blockishe and voide of reason, as if all their senses and wittes were in a most dead sleepe.

6 An other most pernitious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as at this day the Anabaptistes doe.

k It is a greater matter to despise gouernement then the gouernours, that is to say, the matter it selfe then the persons.

7 An argument of comparison: Michaell one of the chiefest Angels, was content to deliuer Satan although a most accursed enemie, to the iudgemẽt of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordeyned of God.

10 But these speake euill of those thinges, which they know not: & whatsoeuer things they knowe naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo *be* vnto thē: for they haue folowed the way ✤ of Cain, & are cast away by the deceit ✣ of Balaams wages, and perishe in the gainsaying ✢ of Core.

12 These are rockes in your [l] feastes of charitie when they feaste with you, without [m] al feare, feding them selues: ✳ cloudes *they are* without water, caried about of windes, corrupt trees, *and* without fruite, twise dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whō is reserued the [n] blackenes of darkenes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying: ✳ Beholde, the Lorde [o] commeth with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke al the vngodly among thē of all their wicked deedes, which they haue vngodly cōmitted, and of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, cōplainers, walking after their owne lustes: * whose mouthes speake proude things, hauing mens persones in admiration,

8 The conclusion: These men are in a double faulte, to wit, both for their rashe folie in cōdemning some, and for their impudent and shameles contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beastes, seruing their bellies.

9 He foretelleth their destruction, because they resemble or shewe forth Cains shameleese malice, Balaams filthy couetousnes, and to be short, Cores seditious and ambitious head.

✤ *Gen.4.8.*
✣ *Num.22.21.*
✢ *Num.16.1.*

10 He rebuketh most sharpely with many other notes and markes, both their dishonestie or filthines and their sawcines, but especially their vaine brauerie of wordes, and most vaine pride, ioyning therewithall a most graue, and heauie threatning, out of a most auncient prophecie of Enoch touching the iudgement to come.

l The feastes of charitie, were certaine bankets which the brethren that were members of the Church kept altogither, as Tertullian setteth them forth in his Apolleg. chap. 39.
m Impudently, without all reuerence either to God or man.
✳ *2. Pet.2.17.* *n Most grosse darkenes.* ✤ *Reuel.1.7.*
o The present time for the time to come. * *Psalm.17.10.*

ration, because of aduantage.

17 [11] But, ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers ✣ in the last time, which should walke after their owne vngodly lustes.

19 [12] These are they that separate them selues from other, naturall, hauing not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And kepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 [13] And haue compassion of some, in putting difference:

23 And other saue with [p] feare, pulling them out of the fire, and hate euen that [q] garmẽt which is spotted by the flesh.

24 [14] Now vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

25 *That is,* to God onely wise, our Sauiour, *be* glorie, and maiestie, and dominion, and power, both now and for euer, Amen.

11 The rising vp of such monsters was spoken of before, that we should not be troubled at thenewenes of [r] matter.

✣ *1.Tim.4.1.*
2.Tim.3.1.
2.Pet.3.3.

12 It is the propertie of Antichristes to separate them selues from the godlie, because they are not gouerned by [s] Spirit of God: and contrariwise it is the propertie of Christians to edifie one an other through godlie prayers both in faith and also in loue, vntill the mercie of Christ appeare to their full saluation.

13 Amongest them which wander and go astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the present daunger: yet so, that they do in such sorte abhorre the wicked and dishonest, that they eschewe euen the least contagion [t] may be.

[p] *By fearing them, and holding them back with godly seueritie.*

[q] *An amplification, taken from the forbidden thinges of the Law which did defile.*

14 He commendeth them to the grace of God, declaring sufficiently that it is God only that can giue vs that constancie which he requireth of vs.

¶I HAVE NOT THOVGHT GOOD TO put forth any such thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked wel to set down in the meane season that, that I wrote a few yeres since, cõcerning the authoritie of this booke. And this is it.

BEcause some men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shew mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painfully and diligently gathered them together: whose iudgement semeth to me so vncertaine in this point, (as it is also in many other) that no man can readely tell what opinion he was of, saue that after much a doe, he semeth to bende this waye, that he is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receiue without any gaine saying. Therefore let vs heare what he saieth. Hierome witnesseth, saith he, that the Grecias in his time did not receiue the Reuelations. Dorotheus bishope of Tyrus and a martyre, in his abridgement of liues recordeth that Iohn wrate his Gospell in the Ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doth not say that this is Iohns worke. Dionisius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his ecclesiasticall historie thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius him selfe so citeth this booke in diuers places of his historie, that he doth not flatly vouch it to be Iohns: but alleageth one Caius that was a good Christian in the fourth booke of his historie, who saith it was written of one Cerinthus an heretike. Let this be the first argument which I answere in this sort. If we weigh the reasons that moued those men to reiecte this booke, Then we shall see how vndeseruedly they did it. Againe as some did reiect it, so did the most part receiue it: in so much that Epiphanius rekeneth them amongest heretikes that did reiect it: as for Iustine the philosopher, and Irene bishop of Lions which were both martyrs and did not onely alowe it, but also wrate commentaries vpon it, I will not speake of them. As for that that is alleaged of Dorotheus it is to no great purpose, for that he is thought to reiect it, because he spake not of it. As touching Athanasius Erasmus him selfe witnesseth that it is doubtfull whether that worke be his

or no.

or no. Concerning Dionisius we will weyghe by and by what he sayth, when we come to consider of his reasons. As for Caius (what man soeuer he was) he is easely to be refuted euen by Dionisius his wordes in the third booke of the ecclesiasticall historie. As for Eusebius I make noe accompt of him, for there are none learned but finde want of iudgement in him. Nowe let vs come to the other argument. Hierome writeth (sayeth he) that certaine very well learned men founde great fault and spake sharpely against the whole matter of this booke, as though there were nothing in it worthy the grauitie of an Apostle, but only a cõmon historie of things shadowed with certaine darke figures and harde kinde of speaches. And moreouer that in the very sentences them selues there was nothing that becõmed the grauitie of an Apostle. Which I answere in this sort: what learned men soeuer these were, they are greatly to be blamed in that they durst be so bolde to speake euill of that booke, which no doubte is very short, if those things be excepted, which are translated word for word out of the Prophets. Basill, Gregorie, Ciril, Epiphanius, Irene, Hipolite, as Arethas witnesseth were not of this iudgement which thought not only as Dionisius of Alexãdria did, that some godlie man wrate this booke, but also plainly vouched it to be Iohn the Apostle. which no doubte they woulde neuer haue done if they had founde no resemblance of the grauitie of an Apostle in it, and whether of these shall I count for the better learned? whether these men, which haue giuen recorde both of their singular godlines, and excellent learning by publishing many workes, or those men rather, whose only names are scarsely heard of: and the reasons they vse, giue sufficient profe how learned they were? They say there appeared no grauitie in this writer, and yet he hath taken euery whit almost worde for worde out of the Prophets: they say he hath put downe a common historie, But how can that be, seing (a fewe thinges onely except) he maketh no relation of thinges past, but fortelleth thinges to come? And therefore they do not onely not speake that, that is truth, but not so much as any piece or resemblance of trueth.

Now let vs come to the thirde argument: He is very curious (sayeth one) in setting downe his owne name, as though he shoulde indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of him selfe, for in his Gospell where he entreateth a great deale more modest matters, then these are,

he neuer nameth him ſelfe, but onely poynteth it out by ſome ſuche markes as theſe, the diſciple whome Ieſus loued. And Paul when he is enforced to ſpeake of his Reuelations, ſetteth out the matter vnder an other mans perſon. And yet this man, while he deſcribeth the ſecret conference which he had with Angels, hath neuer done with theſe kinde of wordes, I Iohn. This reaſon moued Dioniſius of Alexandria to thinke, that ſome other man wrate this booke. But what weake, and ſlender coniectures are theſe? litle did theſe good men conſider, that it was one thing to write an hiſtory, and an other to ſet downe a prophecie: for the trueth of an hiſtory hangeth not ſo much vpon the credite of the writer, as vpon other circumſtances, but a prophecie, becauſe it foretelleth things to come, ſtandeth vpon the authoritie of him that reueileth it, & his that preacheth it, ſo that it is of neceſſite to giue vs to vnderſtand, both from whence that forewarning came and who reueiled it, and who wrate it. Where vpon we ſee, that not onely in the beginning of prophecies, but alſo almoſt in euery viſion, there is nothing ſo curiouſly ſet downe as the name of God who ſpake it, and the name of the Prophete who wrate it. Take for example, onely the Prophete Ieremie, who maketh mention of his name, at the leaſt an hundred times. And ſo was it requiſite for him to do, that he might not ſeeme to ſeke lurking corners to hide him ſelfe in as the falſe prophets did. And what? do we not finde from the ſeuenth chapter of Daniell, that almoſt in euery verſe he repeateth his owne name, and ſayeth, I Daniell, And how oft doeth Eſay repete theſe wordes, Eſay the ſonne of Amos? But Iohn did not ſo in his Goſpel. I graunt: for he wrote an hiſtorie, wherein that befell him, which befell to none other of the diſciples: for he was occaſioned to ſpeake many things of him ſelf. Nay, Paul alſo did not ſo: In deede he did not ſo, in any place where he handled not his viſions purpoſely, but whenſoeuer he voucheth the excellencie of his miniſterie, how boldely and how magnifically doth he cal himſelf that Paul which was appointed to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt? And how? when he reporteth thoſe his great combates, doth he take vpon him an other mans perſone? Nay let vs go further: Iohns name is not to be founde (vnleſſe I be deceiued in my rekoning) aboue fiue times in all this worke: and thoſe wordes I Iohn but onely thriſe, to wit, cap. i. ver. ix. and yet with an explication added to it, which may ſuffice abundantly to put away all ſuſpicion of pride: and againe, cap. xxi.

verſ.

verſ.ij.and cap.xxij.ver.viij.in both which places he reporteth only ſimply what he ſawe,to the end,that no man might doubt of the trueth of his prophecie. Therefore, to make an end of this reaſon in fewe wordes, that argument which Dioniſius maketh, is not onely vayne, but alſo argueth want of ſkill, and is in deede very ſlaunderous: nay,I may ſay more, and ſay truely (without any malice to any as the Lord is witneſſe) that this was to vnaduiſedly ſpoken,where he ſaieth, that the Euangeliſt is as curious in his often repeting of, I Iohn,as if he had bene writing an obligation,and no booke.

Now to the fourth argumẽt: In al the Greeke copies that I haue ſene, ſaieth he,it was not intituled the Reuelation of Iohn the Euangeliſt, but, of Iohn the diuine,which is ſufficient to proue it was Iohn the Euangeliſt, for all that are learned know that he was by excellencie, and by a prerogatiue as it were,called by this name the Diuine,of all the old writers,becauſe neuer man wrote ſo plainely and diuinely of the diuinitie of Chriſt as he did. As for the other Iohn, who I thinke was a counterfait, was not called by this excellent name Diuine,but an Elder.

Now for the vnlikenes of his ſtile,and ſpeach, which that Dioniſius of Alexandria proueth by three reaſons as Nicephorus recordeth, Eccle. lib.vi.cap.xxiij.firſt by the whole courſe and nature of his words,ſecondly,that where as the Goſpel and Catholike epiſtle of Iohn, agree in verie many pointes,this booke hath not one word like. Laſtly, becauſe Iohn had an excellent gift of ſpeache,but this man is very clowniſh,barbarous,and tripped of in his language. To the firſt I anſwere,that in ſo diuers a matter,it is no marueile,to ſe ſo diuers a kinde of ſtile, for in the hiſtorie of the Goſpel, and in the Epiſtles, though he ſpake as he was moued by the holy ghoſt, yet he ſpake what his mind led him: and here he is but the writer of ſuch thinges as he heard and were deliuered him: In the other he ſomewhat maketh report of the hiſtorie, and ſometime teacheth, but in this he ſpeaketh of thinges to come,and in ſuch order of words as he is appointed. And ſhall we marueile then that he vſeth not one ſelf ſame kind of ſentences? Nay what writer was there euer that was tied ſo ſhort? are not many things deliuered to him in the verie words of the old Prophets, euen in the ſame that Ezechiel, Daniel, Zacharie, Eſai, and other ſpake withal,by the direction of the ſelf ſame ſpirit, which ſpake the ſelf ſame in the in old time? And therfore it is no marueile that he vſeth not ſo refined a kinde of ſpeache,as happely they would deſire, ſeeing he ſwarueth nei-

ther in ſpeache, nor in charecters, from the Prophetes which wrote in the Hebrewe tongue: and therefore there is leſſe cauſe of ſuſpicion that it ſhould be any counterfeite worke ſlyly crept into the Churche.

Now remaineth the laſt argument, which ſeemeth to charge him that he fauoureth the hereſie of the Chiliaſtes, wherupon diuers thought that Cerinthus made this booke and fathered it vpon ſome of the Apoſtles. But for mine own part, though I graunt that the Chiliaſtes haue abuſed many teſtimonies out of this booke, yet I can not yelde to that, and thinke that ſome heretike ſhould make it, vnleſſe ſome man be able to ſhew me, that thoſe places can not fitly be taken in any other ſence: or els what booke is there, that we may receiue? And that thoſe places are otherwiſe to be taken, diuers learned men haue ſhewed long ago: ſo that the like hath befallen this booke as did to the epiſtle to the Hebrewes, which ſome men reiected verie obſtinatly, becauſe it ſeemed to make for the Nouatians: where as in deede they ought rather to haue accuſed their owne ignoraunce. Moreouer ſeeing Cerinthus had many other mad and wicked opinions, as that, he denied that God made the world, & taught that Chriſt was borne of Marie, & Ioſeph, as al other mē are borne, & maketh chriſt, and Ieſus two diſtinct perſons. How commeth it to paſſe that he ſprinkled none of this foule holie water amongeſt the reſt in this booke? But he was ſo farre from ſo doing, that contrariwiſe there may be diuers argumentes taken out of this booke againſt thoſe errours: ſo that it may appeare by this one reaſon, that Cerinthus was not the author of this booke. And againe where as he ſpeaketh of the thouſand yeres, he mentioneth no one iote of thoſe thinges, which Cerinthus ſo impudently chattred of. For wher is there any mention of that ryot which Cerinthus talketh of? where is that eating? drinking? where are thoſe mariages and paſtimes? where are the ſacrifices and holie dayes which ſhould be kept at Hieruſalem? Therefore this is a vaine and a fooliſh argument. And ſeeing theſe thinges are ſo, though I would ſtifly ſtand in contention for the authours name, yet I rather iudge it to be Iohn the Apoſtle, then any other mans: For beſides that it appeareth to be verie ancient, and the learnedeſt and the godlieſt of the old Fathers, doubt not but it was Iohns.

Theſe coniectures alſo leade me to thinke ſo, for that I finde none of thoſe dayes to whom either propheſies, ſo ful of maieſtie or ſo honourable a name of a diuine, may be aſcribed: and moreouer, that it ſauoureth of the worthines and excellencie of an Apoſtle, to write to the Churches of

Aſia,

Asia, and not to one Church. Lastly, because those things which are here spoken of Pathmos, agree whollie with that which the olde Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speache it selfe, I would thinke it to be no mans sooner then Markes, who was also called Iohn: he is so like not onely in wordes, but also in diuers kindes of speache, to the gospell of S. Marke, in so much that these two bookes, haue almoste one kinde of character. As for the booke it selfe, though I confesse that these misteries are as yet very darke to me, yet notwithstanding, seeing their appeareth in all partes of it a great maiestie, of the spirit of prophesie, and the verie steppes and sentences, yea and the wordes of the olde prophetes, seeing there are to be founde in it manifest and mightie testimonies, both of the Diuinitie of Christ, and also of our redemption: And last of all, seeing that part of those things are most manifestly come to passe, which were foretold by him, as those things which he spake, of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hilles, I am perswaded and thinke that the holie Ghostes meaning was to heape vp togither, in this moste precious booke, all suche thinges, as by the forewarning of the olde Prophetes remayned to be fulfilled after the cumming of Christ: and added also a fewe thinges, as he thought expedient for vs. I graunt they are verie darke, but that is no straunge thing in the Prophetes writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things, but ouerslip those iudgementes of Gods prouidence, which daylie are to be seene in his gouerning of the Church, by hauing our hartes too much set vpon our owne priuate affaires. To be short, the Lorde knoweth what, and howe farre, it is expedient for vs to knowe, and therefore in tymes past, he so disposed the light of his Prophetes, as for his infinite wisedome he sawe it shoulde be profitable for his Church. And therefore godlie men haue to searche and wade in these misteries with feare and reuerence, so farre forth as lawfully and profitably, they may: and let all men reuerence the misteries of God, which are comprehended in this booke, whether they knowe them, or know them not, rather then as many doe, either mocke at them, or defile them with their fantasticall commentaries.

THE

a *An opening of secret and hid things.*

THE a REVELATION OF IOHN THE DIVINE.



CHAP. I.

1 He declareth what kinde of doctrine is here handled, 4 even his, that is the beginning and ending: 12 Then the misterie of the seuen candlesticks and starres 20 is expounded.

b *Which the Sonne opened to vs out of his Fathers bosome by Angels.*

1 THE reuelation of b IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruaunts thinges which must shortely be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, & of the testimonie of Iesus Christ, and of al things that he sawe.

3 Blessed *is he* that readeth, & they that heare the words of this prophesie, & keepe those things which are written therin: for the time is at hand.

4 Iohn, to the seuen Churches which are in

Asia,

Asia, Grace *be* with you, and peace from him, [c] Which ✣ is, and Which was, and Which is to come, and from the [d] seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is that ✣ faithfull witnes, *and* ∴ that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his ⁎ bloud,

6 And made vs ⁎ Kings and Priestes vnto God euen his Father, to him *I say be* glory, and dominion for euermore, Amen.

7 Beholde, he cōmeth with * cloudes, and euery [e] eye shal see him: *yea*, euen they which pearced him through: and all kinredes of the earth shall waile before him, Euen so, Amen.

8 I ✣ am [f] α and ω, the beginning and the ending, saith the Lord, Which is, and Which was, & Which is to come, *euen* the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called [g] Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in [h] spirit on the [i] Lords day, and heard behind me a great voyce, as it had bene of a trumpet.

11 Saying, I am α and ω, that first and that last: and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

c *By these three times, Is, VVas, & Shalbe, is signified this word Iehouah, which is the propre name of God.*

✣ *Exod. 3. 14.*

d *These are the seuen Spirits, which ar afterward chap. 5. vers. 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpō God.*

✣ *Psal. 89. 38.*

∴ *1. Cor. 15. 21. Colos. 1. 18.*

⁎ *Heb. 9. 14. 1. Pet. 1. 19. 1. Iohn. 1. 9.*

✣ *1. Pet. 2. 5.*

* *Esai. 3. 14. Mat. 24. 30. Iud. 14.*

e *All men.*

✣ *Chap. 21. 6. and 22. 13.*

f *I am he, before whom there is nothing, yea by whom euery thing that is made, was made, and shall remayne though all they should perish.*

g *Patmos is one of the Iles of Sporas, whether Iohn was banished, as some write.*

h *This is that holy rauishment expressed, wherewith the prophetes were rauished, and being as it were caried out of the world, were conuersant with God: and so Ezechiel saith often, that he was caried from place to place of the Lordes Spirit, and that the Spirit of the Lorde fell vpon him.* i *He calleth the Lords day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2.*

12 Then I turned backe to [k] see the voyce, that spake with me: and when I was turned, I sawe seuen golden candlestickes,

13 And in the middes of the seuē candlesticks one like vnto the Sonne of man, clothed with a garment down to the feete, and girded about the pappes with a golden girdle.

14 His head, and heares *were* white as white woll, & as snowe, and his eyes *were* as a flame of fire.

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters.

16 And he had in his right hand seuen starres and out of his mouth went a sharpe two edged sworde: and his face *shone* as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that [+] first and that last,

18 And am aliue, but I was dead: and beholde, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast sene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seuē starres which thou sawest in my right hand, and the seuē golden candelsticks, *is this*, The seuen starres are the [l] Angels of the seuen Churches: and the seuen cādlesticks which thou sawest, are the seuen Churches.

k *To see him whose voyce I had heard.*

+ *Esa. 41. 4. and 44. 6.*

l *By Angels, he meaneth the Ministers of the Churches.*

CHAP. II.

[a] Iohn is commaunded to writ those things, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus. 18 of and Thyatira, 25 that they keepe those things which they receyued of the Apostles.

1 Vnto

VNto the Angel of the Church of Ephesus write, These thinges sayth he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlesticks.

2 I knowe thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liers.

3 And thou wast burdened, and hast patience, and for my names sake hast laboured, & hast not fainted.

4 Neuertheles, I haue *somewhat* [a] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or els I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amende.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the [b] Paradise of God.

8 ¶ And vnto the Angel of the Church of the [c] Smyrnians write, These things saith he that is first, and last, Which was dead and is aliue.

9 I know thy workes and tribulation, and pouertie (but thou art riche) and *I know* the blasphemie of them, which say they are Iewes and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes:

[a] *To deale with thee for.*

[b] *Thus Christ speaketh as he is Mediatour.*

[c] *Smyrna was one of the cities of Ionia in Asia.*

dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the churches. He that ouercõmeth, shall not be hurt of the second death.

12 And to the Angell of the Church which is at [d] Pergamus write, This saith he which hath that sharpe sworde with two edges.

13 I knowe thy workes and where thou dwelleſt, *euen* where Satans throne is, and thou kepeſt my Name, and haſt not denied my faith, euen in [e] thoſe dayes when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that maintaine the doctrine of [f] Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhoulde [g] eat of things ſacrificed vnto idoles, and commit fornication.

15 Euen ſo haſt thou thẽ, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy ſelf, or els I wil come vnto thee ſhortely, and will fight againſt them with the ſworde of my mouth.

17 Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches. To him that ouercõmeth, will I giue to eat of the [i] Manna that is hid, and will giue him a [h] white ſtone, and in the ſtone a new name written, which no man knoweth ſauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, Theſe thinges ſayth the Sonne of God, which hath his eyes like vnto a flame of fyre, and his feete like fine braſſe.

19 I knowe thy workes and thy loue, and [i] ſeruice, and faith, and thy patience, and thy workes, and that *they are* mo at the laſt, then at the firſt.

d Pergamus, was the name of a famous citie in olde time in Aſia, wher the kings of the Attalians were alwayes reſident.

e The faith of the of Pergamus is ſo muche the more highly cõmended, becauſe they remained conſtant euen in the very heate of perſecution.

f Num. 24. 14. and 25. 1.

g That which is here ſpoke of things offered to Idols, is meant of the ſame kinde which Paul ſpeaketh of, 1. Cor. 10. 14.

h He alludeth to that ſermon which we reade of Iohn. 6 and to the place we finde Pſal. 105. 40.

i Arethas writeth, that ſuche a ſtone was wont to be giuen to wreſtlers at games, or els that ſuch ſtones did in olde time witneſſe the quitting of a man.

i So he calleth thoſe offices of charitie which are done to the Saints.

20 Notwithstanding, I haue a fewe things against thee, that thou suffereſt the woman Iezabel, which calleth her ſelfe a Propheteſſe, to teache and to deceyue my ſeruants to make them commit [k] fornication, and to eat meates ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

22 Beholde, I wil caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kyll her children with death: and all the Churches ſhall knowe that I am he which ✣ ſearche the reines and heartes: and I wil giue vnto euery one of you according vnto your workes.

24 And vnto you I ſay, the reſt of them of Thyatira, As many as haue not this learning, neyther haue knowen the [l] deepnes of Satan (as they ſpeake) I wyll [m] put vpon you none other burden.

25 But that which ye haue already, holde faſt till I come.

26 For he that ouercōmeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 ✣ And he ſhal rule them with a rodde of yron: *and* as the veſſels of a potter, ſhall they be broken.

28 Euen as I receiued of my Father, ſo will I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the Spirit ſaith to the Churches.

k *By fornication, is often times in the Scripture Idolatrie meant.*

✣ *1. Sam. 16. 7. Pſal. 7. 10. Iere. 11. 20. and 17. 10.*

l *He pointeth out the bragging of certayne men, which boaſted of their deepe, that is, plentifull and common knowledge, which notwithſtanding is deuelishe.*

m *I will ſpeake no worſe thing againſt you, being content to haue shewed you, what I require to be in you.*

✣ *Pſalm. 2. 9.*

CHAP. III.

1 The firſt Epiſtle ſent to the Paſtours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glorie.

1 And

1 AND write vnto the Angel of the Church which is at [a] Sardis, these things saith he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a [b] name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are [c] readie to die: for I haue not founde thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast and repent. † If therfore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre, I will come vpon thee.

4 *Notwithstanding* thou hast a fewe names yet in Sardis, which haue not defiled their garmentes: and they shal walke with me in white: for they are [d] worthie.

5 He that ouercommeth, shalbe clothed in white araye, and I wil not put out his name out of the †booke of life, but I wil confesse his name before my Father, and before his Angels,

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the [e] key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man can shut it: for thou hast a litle strength and hast kept my worde, and hast not denied my Name.

9 Behold, I will [f] make them of the synagogue of Satan, which cal them selues Iewes & are not, but do lye: beholde, *I say*, I will make them, that they shall come and worship before thy feete, and shall knowe that I haue loued thee.

a *Sardis is the name of a most florishing and famous citie, where the Kings of Lydia kept their courts.*
b *Thou art said to liue, but art dead in deede.*
c *Other things, whose state is such, that they are nowe going, and vnlesse they be confirmed, wil perish forthwith.*
† *Chap.16.15. 1.Thes.5.2. 2.Pet.3.10.*
d *They are meete and fit, to wit, because they are iustified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnes; but so, as the tree bringeth forth the fruite, Looke Rom.8.11.*
† *Chap.20.12. and 21.27. Philip.4.3.*
e *All power of rule in commaunding and forbidding, delivering, & punishing. And the house of Dauid is the Church, and the cõtinual promise of Dauids kingdome belongeth to Christ.*
f *I will bring them to that case.*

10 Because thou hast g kept the worde of my patience, therefore I wil deliuer thee from the houre of tentation, which wil come vpon all the worlde, to trye them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write vpon him the Name of my God, and the name of the citie of my God, *which is* the new Hierusalem, which commeth downe out of heauen from my God, & *I wil write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith h Amen, that faithful and true witnes, that i beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I woulde thou wereſt colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth.

17 For thou saiſt, I am rich and increased with goods, and haue neede of nothing, and knoweſt not how thou art wretched and miserable, and poore and blinde, and naked.

18 I counsel thee to bie of me golde tryed by the fyre, that thou maieſt be made riche: and white raiment, that thou maieſt be clothed and that thy filthie nakednes do not appeare: and anoint thyne eyes with eye salue, that thou maiſt see.

19 As many as I loue, ✣ I rebuke and chasten: be k zealous therefore and amende.

g *Because thou hast bene patient and constant, as I would my seruants should be.*

h *Amen, soundeth as much in the Hebrewe tongue as Truely, or Trueth it self.*

i *Of whome all thinges that are made haue their beginning.*

✣ *Prou. 3. 12. Hebr. 12. 5.*

k *Zeale is set against them which are neither hote nor cold.*

20 Beholde, I ſtand at the dore, and knocke. If any man heare my voyce and open the dore, I wil come in vnto him, & wil ſuppe with him, and he with me.

21 To him that ouercommeth, wil I graunte to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 An other viſion conteining the glorie of Gods maieſtie. 8 VVhich is magnified of the foure beaſtes, 10 and the foure and twenty Elders.

1 AFter this I loked, and beholde, a dore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I wil ſhew thee things which muſt be done hereafter.

2 And immediatly I was *rauiſhed* [a] in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And he that ſate, was to loke vpon, like vnto a iaſper ſtone, and a ſardine, & there *was* a rain bowe rounde about the throne in ſight like to an emeraude.

4 And rounde about the throne *were* foure and twentie ſeates, and vpon the ſeates I ſawe foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, & voyces, and there were ſeuen lampes of fyre burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there *was* a ſea of glaſſe like vnto criſtal, and in the middes of the throne,

[a] Loke Chap. 1. 10.

throne, and rounde about the throne *were* foure beastes ful of eyes before and behinde.

7 And the first beast *was* like a lyon, and the seconde beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying egle.

8 And the [b] foure beasts had eche one of them six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying; Holy, holy, holy Lord God almightie, Which Was, and Which Is, and Which Is to come.

[b] *Euery beaste had six wynges.*

9 And when those beasts [c] gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

[c] *God is sayed to haue glorie, honour, kingdome, and such like giuen him, when we godly & reuerently set forth that which is prope to him.*

10 The foure and twentie Elders fell downe before him that sate on the throne and worshipped him, that liueth for euer more, and cast their crownes before the throne, saying,

11 Thou art ✣ worthie, O Lord, to receiue glorie and honour, and power: for thou hast created al things, and for thy willes sake they are, and haue bene created.

✣ *Chap. 5. 12.*

CHAP. V.

The booke sealed with seuen seales, 3 which none could open, 6 that Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the companie of heauen.

AND I sawe in the right hand of him that sate vpon the throne, a Booke written within, and on the backeside, sealed with seuen seales.

2 And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke neither to loke thereon.

4 Then I wept much, because no man was founde worthie to open, and to reade the Booke, neither to loke thereon.

5 And one of the Elders said vnto me, Wepe not: beholde, that † lion which is of the tribe of Iuda, that roote of Dauid, hath obteined to open the Booke, and to loose the seuen seales thereof.

† Gen.49.9.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stode a Lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the worlde.

7 And he came, and toke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beasts & the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the [a] prayers of the Saintes,

a Loke Chap.8.3.

9 And they sung a [b] newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redemed vs to God by thy bloud out of euery kinred, and tongue, and people, and nation,

b No common song.

10 And hast made vs vnto our God † Kings & Priests, and we shall reigne on the earth.

† Chap.1.6. 1.Pet.2.9.

11 Then I behelde, and I heard the voyce of many Angels rounde about the throne and *about* the beasts and the Elders, and there *were* [c] ten thousand times ten,

c Dan.7.10. c By this is ment a great nomber.

12 Saying with a loude voyce, Worthy is the Lambe that was killed to [d] receiue power and riches, and wisdome, & strength, and honour, and glory, and praise.

d To haue all praise giuē to him, as to the mightiest and wysest, &c.

13 And all the creatures which are in hea-

uen,

uen, and on the earth, and vnder the earth, and in the sea, and al that are in them, heard I, saying, Praise and honour, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe and worshipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famin, pestilence, outcryes of Saintes, earthquakes, and diuerse straunges sightes in heauen.

1 AFter, I behelde when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as *it were* the noyse of thunder, Come and see.

2 Therfore I beheld, & lo, there *was* a white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when he had opened the secõd seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sworde.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I behelde, and lo, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A [a] measure of wheat for a peny, and three measures of barly for a peny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale,

a Hereby is signified what great scarcitie of corne there was, for the word here vsed is a kinde of measure of drye things, which is in quantitie but the eighth part of a bushel, which was an ordinarie portion vsed to be giuen to seruants for their stynt of meat for one day.

I heard the voyce of the fourth beast say, Come and see.

8 And I loked, and beholde, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fist seale, I saw vnder the altar the soules of them, that were killed for the worde of God, and for the testimonie which they mainteined.

10 And they cryed with a loude voyce, saying, How long, Lord, which art holy & true! doest not thou iudge & auenge our bloud on thē that dwel on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that shoulde be killed euen as they were, were [b] fulfilled.

12 And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, and the sunne was as blacke as [c] sackecloth of heare, and the moone was like bloud.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her grene figges when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole, when it is rolled, and euery mountaine and yle were moued out of their places.

15 And the Kinges of the earth, and the greate men, and the rich men, & the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid them selues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes,

[b] *Vntill their nōber be fulfilled.*

[c] *So they called in old time those penitent workes that were of heare.*

Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, & who can stand?

✣ *Esay.2.19. Hose.10.8. Luk.23.30.*

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntill the Elect of the Lord 5 of all tribes were sealed. 13 Such as suffred persecution for Christs sake, 16 haue greate felicitie, 17 and ioye.

1 AND after that, I sawe foure Angels stand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes shoulde not blowe on the earth, neither on the sea, neither on any tree.

a On the foure quarters or coastes of the earth.

2 And I sawe another Angell come vp from the East, which had the seale of the liuing God, & he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheades.

4 And I heard the nomber of them, which were sealed, and there *were* sealed an hundreth and foure and fourtie thousand of al the tribes of the children of Israell.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousad. Of the tribe of [b] Leui were sealed twelue

b He skipped Dan, & reckneth Leui.

thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [c]Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these thinges I behelde, & lo, a great multitude, which no man coulde nomber, of all nations and kinreds, and people, and tongues, stode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cryed with a loude voyce, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stode rounde about the throne, and *about* the Elders, and the foure beastes, and they fell before the thrõe on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, and wisdome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are araied in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes & haue made their long robes white in the bloud of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day and night in his Temple, and he that sitteth on the throne, wil dwel [e] among them.

16 ✣ They shal hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For

c Of Ephraim, who was Iosephs other sonne, and had the byrth right giuen him, whereof he is called Ioseph.

d He alludeth to the Leuites, which serued day and night, for els there is no night in heauen.

e Or, vpon them: whereby is meant Gods defense and protectiõ as it were towards them, who are as safe, as men in the Lords tents.

✣ *Esay. 49. 10.*

17 For the Lambe, which is in the middes of the throne, shall gouerne them, and shall lead thē vnto the liuelie fountaines of waters, and ✣ God shall wipe away all teares from their eyes.

✣ Esay.25.8. Chap.21.4.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 The Saintes prayers are offred vp with odoures. 6 The seuen Angels come forth with trumpets. 7 The foure first blowe and fire falleth on the earth, 8 The sea is turned into blood, 10 11 The waters waxe bitter, 12 And the starres are darkened.

1 AND when he had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which [a] stode before God, and to them were giuen seuen trumpets.

[a] VVhich appeare before him as his ministers.

3 Then another Angel came and stode before the altar hauing a golden censer, and much odoures was giuen vnto him, that he shoulde offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odoures with the prayers of the Saintes, [b] went vp before God, out of the Angels hand.

[b] Our praiers are nothing worth, vnlesse that true and sweete sauour of that only oblation be especially and before al things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

5 And the Angel toke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightenings and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel blewe the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the thirde parte of trees was burnt, and all grene grasse was burnt.

8 And the second Angel blewe the trumpet,

and as it were a great mountaine, burning with fire, was caſt into the ſea, and the thirde parte of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, dyed, and the third part of ſhippes were deſtroyed.

10 Then the third Angel blewe the trumpet, & there fell a great ſtarre from heauen burning like a torche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtarre is called wormwode: therefore the third part of the waters became wormewode, & many men dyed of the waters, becauſe they were made bitter.

12 And the fourth Angel blewe the trumpet, and the third part of the ſunne was ſmitten, and the thirde part of the moone, and the third part of the ſtarres, ſo that the third parte of them was darkened: and the day *was ſmitten*, that the third part of it coulde not ſhine, and likewiſe the night.

13 And I behelde, and heard one Angel flying through the middes of heauen ſaying with a loude voyce, Wo, wo, wo to the inhabitants of the earth, becauſe of the ſoundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fift Angel bloweth his trumpet, 3 And ſpoyling locuſtes come out. 13 The ſixt Angell bloweth, 16 And bringeth forth horſemen, 20 To deſtroye mankinde.

1 AND the fift Angel blewe the trumpet, and I ſawe a ſtarre fall from heauen vnto the earth, and to him was giuen the keye of the [a] bottomles pit.

2 And he opened the bottomles pit, & there aroſe the ſmoke of the pit, as the ſmoke of a great fornace,

a By the bottomles pit, he meaneth the deepeſt darkenes of hell.

fornace, and the ſunne, and the aire were darkened by the ſmoke of the pit.

3 And there came out of the ſmoke Locuſts vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

4 And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any grene thing, neither any tree: but only thoſe men which haue not the ſeale of God in their forheades.

5 And to them was commanded that they ſhoulde not kill them, but that they ſhoulde be vexed fiue moneths, and that their paine ſhoulde be as the paine that commeth of a ſcorpion, when he hath ſtung a man.

6 ✣ Therefore in thoſe dayes ſhal men ſeke death, and ſhal not finde it, and ſhal deſire to die, and death ſhal flye from them.

✣ *Chap. 6. 16. Eſay. 2. 19. Hoſe. 10. 8.*

7 And the forme of the locuſts *was* like vnto horſes prepared vnto battel, and on their heades *were* as it were crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had heare as the heare of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like to habbergions of yron: and the ſounde of their winges *was* like the ſounde of charets when many horſes runne vnto battel.

10 And they had tayles like vnto ſcorpions, and there were ſtings in their tayles, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the Angel of the bottomles pit, whoſe name in Hebrewe *is*, Abaddon, & in Greeke he is named Apollyon, *that is, deſtroying.*

12 One wo is paſt, *and* beholde, yet two woes come after this.

13 ¶Then

13 ¶ Then the sixt Angel blewe the trumpet, and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are boũd in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to slaye the thirde parte of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sate on thẽ, hauing firie habbergions, and of Iacinth, and of brimstone, and the heades of the horses were as the heads of lyons: & out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third parte of men killed, *that is*, of the fire and of the smoke, and of the brimstone, which came out of their mouths.

19 For their power is in their mouthes, and in their tayles: for their tayles were like vnto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they shoulde not worship deuils, and [+] idoles of golde and of siluer, & of brasse, and of stone, & of wood, which neither can see, neither heare nor go.

21 Also they repented not of their murther, & of their sorcerie, neither of their fornication, nor of their theft.

[b] *He alludeth to the altar of incense, which stode in the courte which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.*

[+] *Psal. 115. 4. and 135. 15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 Holding a booke open, 3 And cryeth out. 8 A voyce from heauen commandeth

maudeth Iohn to take the booke, 10 He eateth it.

10 AND I sawe another mightie Angel come down frō heauen, clothed with a cloude, and the raine bow vpon his head, & his face was as the sunne, and his feete as pyllers of fire.

2 And he had in his hand a litle booke open, and he put his right fote vpon the sea, and *his* left on the earth,

3 And cryed with a loude voyce, as when a lyon roareth: and when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was aboute to write: but I heard a voyce from heauen saying vnto me, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, & vpon the earth, [b] lift vp his hand to heauē,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which therein are, that [c] time shoulde be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shal beginne to blow the trumpet, euen the misterie of God shalbe finished, as he hath declared to his seruauntes the Prophets.

8 And the voyce which I heard frō heauen, spake vnto me againe and said, Go and take the litle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the litle booke. And he said vnto me, Take it, and eate it vp, and it shall make thy bellie

[a] *Keepe them close.*

[b] *This was a gesture vsed of one that sweareth, which, men do yet now adaies vse.*

[c] *There shall neuer be anie more time.*

bellie bitter, but it shalbe in thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the Angels hand, & ate it vp, and it was in my mouth as sweete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophecie againe among the people and nations, and tongues, and to manie Kings.

CHAP. XI.

The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses: 7 Whome the beast murthereth, 9 And no man burieth them. 11 God rayseth them to life, 12 And calleth them vp to heauen. 13 The wicked are terrified. 15 By the trumpet of the seuenth Angel, the resurrection 18 And iudgement is described.

THen was giuen me a reede, like vnto a rodde, and the Angel stode by, saying, Rise and meete the temple of God, and the altar, and them that worship therein.

2 But the [a] court which is without the temple cast out, and meete it not: for it is giuen vnto Gentiles, and the holy citie shal they treade vnder foote, two and fourtie moneths.

3 But I wil giue power vnto my two witnesses, and they shal prophecie a thousand two hundreth, and threescore daies, clothed in sackcloth.

4 These are two oliue trees, and two candlestickes, standing before the God of the earth.

5 And if anie man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if anie man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the daies of their prophecying, and haue power ouer waters to turne the into blood, and to smite the earth with al maner plagues, as often

a He speaketh of the outer court, which was called the peoples court, because all men might come into that.

b That is counted to be cast out, which in measuring is refused as prophane.

often as they wil.

7 And when they haue[c] finiſhed their teſtimonie, the beaſt that cõmeth out of the bottomles pit, ſhal make warre againſt them, and ſhal ouercome them, and kil them.

[c] When they haue done their meſſage.

8 And their corpſes ſhall lie in the ſtretes of the great citie, which[d] ſpiritually is called Sodom and Egypt, where our Lord alſo was crucified.

[d] After a more ſecret kinde of meaning and vnderſtanding.

9 And they of the people and kindreds, and tongues, & Gentiles ſhal ſee their corpſes three dayes and an halfe, and ſhall not ſuffer their carkeiſes to be put in graues.

10 And they that dwell vpon the earth, ſhall reioyce ouer them & be glad, and ſhall ſend gifts one to another: for theſe two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an half, the ſpirit of life *comming* from God, ſhall enter into thẽ, and they ſhall ſtand vp vpon their feete: & great feare ſhall come vpon them which ſawe them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, Come vp hither. And they ſhall aſcende vp to heauen in a cloude, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there be a great earthquake, and the tenth parte of the citie ſhall fall, and in the earthquake ſhalbe ſlaine in number ſeuen thouſand: and the remnant were fore feared, and[e] gaue glory to the God of heauen.

[e] Glorified God by confeſſing his name.

14 The ſeconde wo is paſt, *and* beholde the thirde wo wil come anon.

15 And the ſeuenth Angell blewe the trumpet, and there were great voyces in heauen, ſaying, The kingdomes of this world are our Lords, & his Chriſts, & he ſhall reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces,

faces, and worshipped God,

17 Saying, We giue thee thankes, Lord God almightie, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, & thy wrath is come, & the time of the dead, that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to smal and great, and shouldest destroye them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth trauailing with childe, 4 Whose childe the Dragon would deuoure, 7 But Michael ouercommeth him, 9 And casteth him out, 13 And the more he is cast downe and vanquished, the more fiercely he exerciseth his subtilties.

1 AND there appeared a great wonder in heauen: A woman clothed with the sunne and the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And she was with childe and cried trauailing in birth, & was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drewe the third part of the starres of heauen, and cast them to the earth. And the dragon stoode before the woman, which was

ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So she brought forth a man childe, which shoulde rule all nations with a rod of yron: and that her child was taken vp vnto God and to his throne.

6 And the woman fled into wildernes where she hath a place prepared of God that they shold feede her there a thousande, two hundreth and three score dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the dragon, & the dragon fought and his Angels.

8 But they preuayled not, neither was their place founde any more in heauen.

9 And the great dragon, that old serpent, called the deuil & Satan, was cast out, which deceiueth al the world: he was *euen* cast into the earth, and his Angels were cast out with him.

a They were cast out, so that they were neuer seene in heauen any more.

10 Then I heard a loude voyce in heauen, saying, Nowe is saluation, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethrē is cast down, which accused them before our God day and night.

11 But they ouercame him by that bloud of that Lambe, and by that worde of their testimonie, & they [b] loued not their liues vnto the death.

b He is said in the Hebrewe tongue, to loue his life, that esteemeth nothing more pretious then his life: and on the other side, he is said not to loue his life, who doubteth not to hasard it, whensoeuer neede requireth.

12 Therefore reioyce, ye heauens, and ye that dwel in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man *childe*.

14 But to the womā were giuen two wings of a great egle, that she might flie into the wilder-

c *Into that place which God had appointed for her.*

nes into her c place, where she is nourished for a time, and times, & half a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a floud, that he might cause her to be caried away of the floude.

16 But the earth holpe the womā, & the earth opened her mouth, and swalowed vp the floude, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnāt of her seede, which kepe the commaundemēts of God, and haue the testimonie of Iesus Christ.

18 And I stode on the sea sande.

CHAP. XIII.

1 The beast with many heads is described, 8 Which draweth the most part of the world to idolatrie. 11 The other beast rising out of the earth 15 Giueth power vnto him.

1 AND I sawe a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes *were* ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, but his deadlie wound was healed, and all the world wondred *and* folowed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast saying, Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power

wer was giuen vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to ouercome them, and power was giuen him ouer euery kinred & tongue, and nation.

8 Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the booke of life of that Lambe, which was slayne frō the beginning of the worlde.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shal goe into captiuitie: ✣ if any kill with a sworde, he must be kylled by a sworde: here is the pacience and the fayth of the Saintes. ✣ *Gen. 9. 6. Mat. 26. 52.*

11 And I behelde an other beast comming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did al that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beaste, whose deadly wounde was healed.

13 And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,

14 And deceiued thē that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwel on the earth, that they shoulde make the image of the beast, which had the wounde of a sworde, and did liue.

15 And it was permitted to him to giue a [a] spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many

[a] *To giue life, as Iannes and Iambres, imitated the wonders that Moses wrought.*

as many as woulde not worship the image of the beast, shoulde be killed.

16 And he made all, both small and great, riche and poore, free and bonde, to receiue a [b] marke in their right hand or in their foreheads.

b *The marke of the name of the beast.*

17 And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the nomber of his name.

18 Here is wisedome. Let him that hath wit, count the nomber of the beast: for it is the nomber of a man, and his nōber is six hundreth, three score and six.

CHAP. XIIII.

1 The Lambe standeth on mounte Sion, 4 with his chast worshippers. 6 one Angel preacheth the Gospell. 8 An other foretelleth the fall of Babylon: 9 The third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle is thrust into the haruest, 18 and into the vineyard.

1 THen I looked, and lo, a Lambe stoode on mount Sion, and with him an hundreth, fourtie and foure thousande, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the sounde of many waters, and as the sounde of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sung as it were a newe song before the throne, and before the foure beastes, & the Elders, and no man coulde learne that song, but the hūdreth, fourtie & foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these followe the Lamb whither soeuer he goeth: these are bought

from

from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouths was found no guile: for they are without spot before the throne of God.

6 ¶ Then I sawe another Angell flie in the middes of Heauen, hauing an euerlasting Gospell, to preach vnto them that dwel on the earth, and to euery nation, and kinred, and tongue, and people,

7 ✣ Saying with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made ✣ heauen and earth, and the sea, and the foũtains of waters.

8 And there followed another Angel, saying, ∵ Babylon that great citie is fallen, it is fallen: for she made all nations to drinke of the wine of the ª wrath of her fornication.

9 ¶ And the thirde Angell followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his marke in his forhead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and he shal be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shal ascend euermore: and they shall haue no rest daye nor night, which worshippe the beast and his image, and whosoeuer receyueth the print of his name.

12 Here is the patience of Saintes: here are they that kepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying

✣ *Psal.145.6.*

✣ *Act.14.5.*

∵ *Esai.21.9. Iere.51.8. Chap.18.2.*

ª *Of her fornication, whereby God was prouoked to wrath.*

vnto me, Write, The dead which dye [b] in the Lorde, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their [c] works followe them.

14 ¶ And I looked, and beholde, a white cloud, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloude, ✣ Thrust in thy sickle and reape: for the time is come to reape: for the ✣ harueſt of the earth is ripe.

16 And he that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angell came out from the altar, which had power ouer fire, and cried with a loude crie to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angell thrust in his sharpe sickle on the earth, and cut down the vines of the vineyarde of the earth, and cast them into that great wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and bloud came out of the wine presse, vnto the horse bridles by the space of a thousand and six hundreth furlongs.

[b] *That is, for the Lorde.*

[c] *By workes, is meant, the reward which foloweth good workes.*

✣ *Ioel.3.13.*

✣ *Mat.13.39.*

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast prayse God. 6 To the seuen Angels, 7 seuen vialles full of Gods wrath, are deliuered.

1 And

1 AND I sawe another signe in heauen, great and marueilous, seuen Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the nomber of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the [a] seruaunt of God, and the song of the Lambe, saying, Great and marueilous *are* thy workes, Lord God almightie: iust and true *are* thy ✣ [b] wayes, King of Saintes.

4 ✣ Who shall not feare thee, O Lord, & glorifie thy Name! for thou only *art* holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and bright linen, and hauing their breastes girded with golden girdles.

7 And one of the foure beastes gaue vnto the seuen Angels seuen golden vialles full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

a *So is Moses called, for honours sake, as it is set forth Deut. 34. 10.*
✣ *Psal. 145. 17.*
b *Thy doings.*
✣ *Ier. 10. 7.*

CHAP. XVI.

1, and 17. The Angels powre out the seuen vialles of Gods wrath giuen vnto them, and so diuerse plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 AND I heard a great voyce out of the Tem ple, saying to the seuen Angels, Go your wayes, and powre out the *seuen* viales of the wrath of God vpon the earth.

2 And the first went, and powred out his viall vpon the earth: and there fel a noysome, & a grieuous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, and it [a] became as the bloud of a dead man: and euery liuing thing died in the sea.

4 And the thirde Angel powred out his viall vpon the riuers and fountaines of waters, & they became bloud.

5 And I heard the Angell of the waters say, Lord, thou art iust, Which art, and Which wast: & Holy, because thou hast iudged these things.

6 For they shed the bloud of the Saintes, and Prophets, and therfore hast thou giuen thē bloud to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angell powred out his vial on the Sunne, and it was giuen vnto him to torment men with heat of fyre,

9 And men boyled in great heat, and blasphemed the Name of God, which hathe power ouer these plagues, and they repēted not, to giue him glory.

10 And the fift Angel powred out his vial vpō the throne of the beast, and his kingdome waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And

a *It was turned into rotten and filthie blood, such as is in dead bodies.*

12 And the sixt Angell powred out his viall vpon the great riuer Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should be prepared.

13 And I sawe three vncleane spirits like frogges come out of the mouth of that dragon, & out of the mouth of that beast, and out of the mouth of that false Prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightie.

15 (✣ Beholde, I come as a theefe. Blessed *is* he that watcheth and keepeth his garments, least he walke naked, and men see his filthines)

16 And they gathered them together into a place called in Hebrewe Arma-gedon.

17 ¶ And the seuenth Angell powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, & lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was deuided into three partes, and the cities of the nations fell: and that great Babylon came in remembrãce before God, ✣ to giue vnto her the cup of the wine of the fiercenes of his wrath.

20 And euery yle fled away, & the moũtaines were not [b] founde.

21 And there fell a great haile, like [c] talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

✣ *Chap.3.3. Mat.24.44. Luke.12.39.*

✣ *Iere.25.15.*

b Appeared not, which the Hebrewes vtter after this sorte, were not, Genes.5.24.

c As it were about the waight of a talent: and a talent was three score pound, that is, six hundreth groates, whereby is signified a maruelous and straunge kinde of waight.

CHAP.

CHAP. XVII.

1 That great whore is described, 2 With whom the kings of the earth cõmitted fornication, 6 She is drunken with the bloud of Saintes: 7 The mysterie of the woman and the beast that carrieth her expounded, 11 Their destruction, 14 The Lambes victorie.

1 THen there came one of the seuẽ Angels, which had the seuẽ vials, and talked with me, saying vnto me, Come: I will shewe thee the [a] damnation of the great whore that sitteth vpon many waters,

a The sentẽce that is pronounced against this harlot.

2 With whom haue cõmitted fornication the Kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a [b] skarlet coloured beast, ful of names of blasphemie, which had seuen heads, and ten hornes.

b A skarlet colour, that is, with a red & purple garment: and surely it was not without cause that the Romishe clergie were so much delighted with this colour.

4 And the woman was araied in purple and skarlet, and gilded with gold, and precious stones, and pearles, and had a cup of golde in her hande, full of abominations, and filthines of her fornication.

5 And in her forehead *was* a name written, A Mysterie, that great Babylõ, that mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the bloud of Saintes, and with the bloud of the Martyrs of Iesus: and when I sawe her, I wondred with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shall ascende out of the bottomles pit, & shal go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in

ten in the booke of life from the foundatiō of the world) when they beholde the beast that was, and is not, and yet is.

9 Here *is* the minde that hath wisdome. The [c] seuen heads, are seuen mountaines, whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and an other is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdō, but shall receiue power, as Kinges at one houre with the beast.

13 These haue one mynde, and shall giue their power, and authoritie vnto the beast.

14 These shal fight with the Lambe, and the Lambe shall ouercome them: ✣ for he is Lord of Lordes, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou sawest vpō the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that great citie, which reigneth ouer the Kings of the earth.

[c] *Very children know, what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth, And compassed seuē towers wīth one wal: that citie it is, which whē Iohn wrote these thinges, had rule ouer the Kings of the earth: It was, and is not, and yet it remaineth to this day, but it is declining to destruction.*

✣ *Chap. 19. 16. 1. Tim. 6. 15.*

CHAP.

CHAP. XVIII.

The horrible destruction of Babylon is set out. 11. 16. 18. The marchantes of the earth, who were enriched with the pompe and luxuriousnes of it, weepe and wayle: 20 But all the elect reioyce for that iust vengeance of God.

1 AND after these things, I sawe *another* Angel come downe from heauen, hauing great power, so that the earth was lightned with his glorie.

2 And he cried out mightely with a loude voyce, saying, ✣ It is fallen, it is fallen, Babylon that great *citie*, and is become the habitation of deuils, and the holde of al fowle spirits, and a cage of euery vncleane and hatefull byrde.

✣ *Chap. 14. 8. Esai. 21. 9. Ierem. 51. 8.*

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the aboundance of her pleasures.

4 And I heard another voyce from heauen say, Go out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [a] come vp into heauen, & God hath remembred her iniquities.

[a] *He vseth a word which signifieth, the folowing of sinnes one after an other, and rising one of an other in such sort that they grewe at length to such an heape, that they came vp euen to heauen.*

6 Reward her, euē as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her selfe, and liued in pleasure, so muche giue ye to her torment and sorowe: for she saith [b] in her heart, I sit being a queene, and am [c] no widowe, and shall [d] see no mourning.

[b] *With her self.*
[c] *I am ful of people and mightie.*
[d] *I shall tast of none.*

8 Therefore shall her plagues come at [e] one day, death, and sorowe, and famine, and she shalbe burnt with fire: for that God which condemneth

[e] *Shortly, and at one instant.*

her,

her, is a ſtrong Lord.

9 And the Kinges of the earth ſhall bewayle her, and lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhall ſee that ſmoke of that her burning,

10 And ſhal ſtand a farre of for feare of her torment, ſaying, Alas, alas, that great citie Babylon that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth ſhal weepe and wayle ouer her: for no man byeth their ware any more.

12 The ware of golde and ſiluer, and of precious ſtone, and of pearles, & of fine linnen, and of purple, & of ſilke, & of ſkarlet, and of all maner of Thyne wood, & of al veſſels of yuorie, & of al veſſels of moſt precious wood, and of braſſe, and of yron, and of marble,

13 And of cinamon, & odours, & ointments, & franckinſence, & wine, and oile, & fine floure, and wheat, and beaſtes, and ſheepe, and horſes, and charets, and ſeruants, and ſoules of men.

14 (And the [f] apples that thy ſoule luſted after, are departed from thee, & all things which were fat and excellent, are departed from thee, & thou ſhalt finde them no more)

15 The marchants of theſe things which were waxed riche, ſhal ſtand a farre of frō her, for feare of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and ſkarlet, and gilded with golde, and precious ſtone, & pearles.

17 For in one houre ſo great riches are come to deſolation. And euery ſhip maſter, and all the people that occupie ſhippes, and ſhipmen, & who ſoeuer trafike on the ſea, ſhall ſtand a farre of,

18 And

[f] *By this is meant that ſeaſon, which is next before the fall of the leafe, at what ſeaſon fruites ripen, & the word ſignifieth ſuch fruites as are longed for.*

18 And crye, when they ſee that ſmoke of that her burning, ſaying, What *citie was* like vnto this great citie?

19 And they ſhall caſt duſt on their heads, & crie weping, & wailing, & ſay, Alas, alas, that great citie, wherin were made riche all that had ſhippes on the ſea by her coſtlines: for in one houre ſhe is made deſolate.

20 O heauen, reioyce of her, & ye holy Apoſtles and Prophetes: for God hath puniſhed her to be reuenged on her for your ſakes.

21 Then a mighty Angel tooke vp a ſtone like ♣ *Ier.51.63.* a great milſtone, ♣ and caſt it into the ſea, ſaying, With ſuch violence ſhall that great citie Babylon be caſt, and ſhalbe founde no more.

22 And the voyce of harpers, & muſicians, and of pipers, & trumpetters ſhalbe heard no more in thee, and no crafts man, of whatſoeuer craft *he be*, ſhalbe founde any more in thee: and the ſounde of a milſtone ſhalbe heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee: & the voyce of the bridegrome and of the bride ſhalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantmẽts were deceiued al nations.

24 And in her was found the bloud of the Prophets, and of the Saintes, & of all that were ſlaine vpon the earth.

CHAP. XIX.

1 The heauenly company prayſe God, for auenging the bloude of his ſeruants, on the whore. 9 They are written bleſſed, that are called to the Lambes ſupper. 10 The Angel will not be worſhipped. 11 That mightie King of Kings appeareth from heauen. 19 The battell, 20 Wherin the beaſt is taken, 21 And caſt into the burning lake.

1 AND after theſe thinges I hearde a great voyce of a great multitude in heaue, ſaying, ♣ Halleluiah, ſaluation and glorie, & ♣ *Praiſe the Lord.*

honour

honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath aduēged the bloud of his seruāts *shed* by her hand.

3 And againe they saide, Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beastes fel down, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, al ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, & as the voyce of many waters, & as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that almightie one hath reigned.

7 Let vs be glad and reioyce, & giue glorie to him: for the mariage of that Lambe is come, and his wife hath made her self ready.

8 And to her was graunted, that she should be araied with pure fine linen and shining, for the fine linen is the [b] righteousnes of Saintes.

9 Then he said vnto me, Write, ✣ Blessed *are* they which are called vnto the Lambes supper. And he said vnto me, these words of god are true.

10 And I fel before his feete, ✣ to worship him: but he said vnto me, Se thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the [c] testimonie of Iesus. Worship God: for the testimonie of [d] Iesus, is the Spirit of prophecie.

11 And I sawe heauē open, & behold a white horse, and he that sate vpō him, was called, Faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his

b Good workes, which are liuely testimonies of faith.

✣ Mat. 22. 2.

✣ Chap. 22. 9.

c Which are commaunded to beare witnes of Iesus.

d For Iesus is the marke that all the prophecies shoote at.

his head *were* many crownes: and he had a name written, that no man knewe but him selfe.

13 And he was clothed with a garment dipte in bloud, and his name is called THE VVORD OF GOD.

14 And the hostes which were in heauen, folowed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he should smite the heathen: for he ✤ shall rule them with a rodde of yron: for he it is that treadeth the wine presse of the fierceness and wrath of almightie God.

✤ *Psal.2.9.*

16 And he hath vpon his garment, and vpon his thigh a name written, ✤ THE KING OF KINGS, AND LORD OF LORDES.

✤ *Chap.17.14. 1. Tim.6.15.*

17 And I sawe an Angell stande in the sunne, who cryed with a loude voyce, saying to all the foules that did fly by the middes of heauē, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondemen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, & their hostes gathered together to make battell against him, that sate on the horse and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword

of

of him that sitteth vpon the horse, which cōmeth out of his mouth, and all the foules were filled ful with their flesh.

CHAP. XX.

1 The Angell 2 bindeth Satan for a thousand yeres: 8 Being losed, he stirreth vp Gog and Magog, that is, priuie and open enemies, against the Saintes, 11 But the vengeance of the Lord cutteth of their insolencie. 12 The bookes are opened, by which the dead are iudged.

1 AND I sawe an Angell come downe from heauen, hauing the keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeares:

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the dore* vpon him, that he should deceiue the people no more, til the thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I saw [a] seates: and they sate vpō them, and iudgement was giuen vnto them, and *I sawe* the soules of them that were beheaded for the witnes of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their forheades, or on their hands: and they liued, and reigned with Christ a thousand yere.

a For iudgement was committed to them, as to members ioyned to the head: not that Christes office was giuē ouer to them.

5 But the reast of the dead men shal not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on suche the seconde death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yere.

7 And when the thousand yeres are expired, Satan shalbe losed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* ✣ Gog and Magog, to gather thē togither to battel, whose number *is*, as the sand of the sea.

✣*Ezech.39.2.*

9 And they went vp into the [b] plaine of the earth, & they compassed the tents of the Saintes about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

[b] *As if he saied, in somuch that the whole face of the earth how great so euer it is, was filled*

10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false Prophet are and shalbe tormented euen day and night for euermore.

11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more founde.

12 And I sawe the dead, both great and small stand before God: and the bookes were opened, & ✣another booke was opened, which is *the booke* of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

✣*Chap.3.5. & 13.27. Philip.4.3.*

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hel were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

2 He describeth newe Hierusalem descending from heauen, 9 The Bride the Lambes wife, 12 And the glorious building of the citie, 19 Garnished with pretious stones: 22 Whose temple the Lambe is.

1 AND I sawe ✣ a new heauen, and a newe earth: for the ✱ first heauen, and the first

✣*Esay.65.17. & 66.22.*
✱ *2.Pet.3.13.*

earth

earth were paſſed away, and there was no more ſea.

2 And I Iohn ſawe the holie citie newe Hieruſalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God *is* with men, and he will dwell with them: and they ſhalbe his people, and God him ſelf ſhalbe their God with them.

4 ✣ And God ſhall wipe away all teares from their eyes: and there ſhalbe no more death, neither ſorowe, neither crying, neither ſhall there be any more paine: for the firſt things are paſſed. ✣ *Chap.7.17. Eſay.25.8.*

5 And he that ſate vpō the throne, ſaid, ✣ Beholde, I make al things new: and he ſaid vnto me, Write: for theſe words are faithfull and true. ✣ *Eſay.43.19. 2. Cor.5.17.*

6 And he ſaid vnto me, ∴ It is done, I am α & ω the beginning & the end. I wil giue to him that is a thirſt, of the wel of the water of life frely. ∴ *Chap.1.8. & 22.13.*

7 He that ouercōmeth, ſhal inherit all things, and I will be his God, and he ſhalbe my ſonne.

8 But the fearful and vnbeleuing, and the abominable and murtherers, and whoremongers, and ſorcerers, and idolaters, and al liers ſhal haue their [a] part in the lake, which burneth with fire & brimſtone, which is the ſeconde death. [a] *Their lot, and inheritance as it were.*

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vialles ful of the ſeuen laſt plagues, and talked with me, ſaying, Come: I will ſhewe thee the bride, the Lambes wife.

10 And he caried me away in the ſpirit to a great and an hie mountaine, and he ſhewed me that great citie, that holy Hieruſalem, deſcending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a Iaſper ſtone cleare as criſtal,

12 And had a great wal and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part *there were* three gates, *and* on the Northſide three gates, on the Southſide three gates, *and* on the Weſtſide three gates.

14 And the wal of the citie had twelue foundations, and in them the names of the Lambes twelue Apoſtles.

15 And he that talked with me, had a golden reede to meaſure the citie withal, and the gates thereof, and the wall thereof.

16 And the citie lay [b] foure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the reede, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equal.

17 And he meaſured the wal thereof, an hundreth, fourtie and foure cubites, by the meaſure of man, that is, of the [c] Angel.

18 And the building of the wal of it was of Iaſper: and the citie was pure golde, like vnto cleare glaſſe.

19 And the foundations of the wal of the citie were garniſhed with al maner of precious ſtones: the firſt foundation *was* Iaſper: the ſecond of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chryſopraſus: the eleuenth of a Iacinth: the twelueth an Amethiſt.

21 And

b A foure ſquared figure, hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteadie, and of continuance, and perfect.

c He addeth this, becauſe the Angel had the ſhape of a man.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one perle, and the [d] ſtrete of the citie *is* pure gold, as ſhining glaſſe.

[d] *By ſtrete, he meaneth the broadeſt place of the citie.*

22 And I ſawe no Temple therein: for the Lord God almightie and the Lambe are the Tẽple of it.

23 ✣ And this citie hath no nede of the ſunne, neither of the moõe to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

✣*Eſay.60.19.*

24 ✣ And the people which are ſaued, ſhall walke in the light of it: & the Kings of the earth ſhall bring their glory and honour vnto it.

✣*Eſay.60.3.*

25 ∴ And the gates of it ſhal not be ſhut by day: for there ſhalbe no night there.

∴*Eſay.60.11.*

26 And the glory, and honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhall enter into it none vnclene thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambs ✻ Booke of life.

✻*Chap.3.5. & 20.12. Philip.4.3.*

CHAP. XXII.

1 The riuer of water of life is shewed, 2 And the tree of life: 6 7 Then followeth the concluſion of this prophecie, 8 Where Iohn declareth, that the things herein conteyned are moſt true, 13 And nowe the thirde time repeateth theſe wordes, all thinges come from him who is the beginning and the ende.

1 AND he ſhewed me a pure riuer of water of life, cleare as cryſtall, proceding out of the throne of God, and of the Lambe.

2 In the middes of the ſtrete of it, and of either ſide of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the tree *ſerued* to heale the nations with.

3 And there ſhalbe no more curſe, but the throne of God and of the Lambe ſhalbe in it, and his ſeruants ſhall ſerue him.

4 And they ſhall ſee his face, and his Name ſhalbe in their foreheads.

✣Eſay.60.19. 5 ✣ And there ſhalbe no night there, & they nede no candle, neither light of the ſunne: for the Lord God giueth them light, and they ſhall reigne for euermore.

6 And he ſaid vnto me, Theſe wordes are faithfull and true: and the Lord God of the holy Prophets ſent his Angell to ſhewe vnto his ſeruants the things which muſt ſhortly be fulfilled.

7 Beholde, I come ſhortly. Bleſſed *is* he that kepeth the words of the prophecie of this booke.

✣Chap.19.10. 8 And I am Iohn, which ſawe and heard theſe things: and when I had heard and ſeene, ✣ I fel downe to worſhip before the feete of the Angell which ſhewed me theſe things.

9 But he ſaid vnto me, See thou *do it* not: for I am thy fellowe ſeruant, and of thy brethren the Prophets, and of them which kepe the wordes of this booke: worſhip God.

10 And he ſaid vnto me, Seale not the wordes of the prophecie of this boke: for the time is at hand.

11 He that is vniuſt, let him be vniuſt ſtill: and he which is filthie, let him be filthie ſtil: and he that is righteous, let him be righteous ſtil: and he that is holy, let him be holy ſtil.

✣Rom.2.6. 12 And beholde, I come ſhortly, and my reward is with me, ✣ to giue euery man according as his worke ſhalbe.

✠Chap.1.8. & 21.6. Eſay.41.4. & 44.6 13 I am ✠ Α and Ω, the beginning & the end, the firſt and the laſt.

14 Bleſſed *are* they, that do his commandements, that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without *ſhalbe* doggs and enchanters, and whoremongers, & murtherers, & idolaters, and

and whosoeuer loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit & the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and ✣ let whosoeuer wil, take of the water of life freely. ✣ *Esay. 55. 1.*

18 For I protest vnto euerie man that heareth the wordes of the prophecie of this booke, If any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this booke:

19 And if anie man shal diminish of the words of the booke of this prophecie, God shal take away his part out of the Booke of life, and out of the holie citie, and from those things which are written in this booke.

20 He which testifieth these things, sayth, Surely, I come quickely. Amen. Euen so come, Lord Iesus.

21 The grace of our Lord Iesus Christ *be* with you al, Amen.

THE END.

IMPRINTED AT LONDON
By Christopher Barker dwelling in Powles Church-yeard at the signe of the Tygres head.

Cum priuilegio.


TIGRE · REO ·
ANIMALE DEL ·
ADAM · VECCHIO ·
FIGLIVOLO · MERCE ·
L'EVANGELIO · FATTO ·
AGNOL